

SCIENTIA BIBLICA:

CONTAINING THE

NEW TESTAMENT,

IN THE

ORIGINAL TONGUE,

WITH

THE ENGLISH VULGATE,

AND A

COPIOUS AND ORIGINAL

COLLECTION OF PARALLEL PASSAGES,

PRINTED IN WORDS AT LENGTH.

Ὅτι ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγος·
ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου.—1 Cor. ii. 13.

IN THREE VOLUMES.

VOL. I.

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SCIENTIA BIBLICA:
COMPRISING
A COPIOUS AND ORIGINAL
COLLECTION OF PARALLEL PASSAGES
FOR
THE ILLUSTRATION
OF THE
NEW TESTAMENT.

VOL. I.
MATTHEW—MARK.

To His Most Gracious Majesty,
The King.

Sire,

The very gracious manner, in which
YOUR MAJESTY has condescended to permit an
unknown individual to introduce these Volumes
to the World, under your August Patronage,
affords one among many Proofs of the high
estimation in which **YOUR MAJESTY** holds the
Great Cause of **SACRED LITERATURE**.

It were unpardonable to disguise the
gratification which I feel in being permitted to
inscribe this attempt to illustrate the **SACRED**
WRITINGS from their own resources to a **PRINCE**
under whose August and Munificent Reign, the
circulation of the **HOLY SCRIPTURES** has been so
widely extended, & their blessings so liberally diffused
That **YOUR MAJESTY** may long live in the
enjoyment of your *High Prerogatives* to promote
so Good a Cause, is the Ardent Prayer of

Sire,

Your Majesty's
most dutiful Subject, & most devoted
and humble Servant

The Editor.

London
March 1st 1725.

PREFACE.

It is with feelings of honest satisfaction that the Editor of *SCIENTIA BIBLICA* is at length enabled to place before the world the result of his long-continued and most anxious labours. In so doing he is convinced that some prefatory observations will be expected from him explanatory of the nature and tendency of the Work : the less space such remarks occupy perhaps the more satisfactory, since both a name and a preface are too frequently but an empty pledge—a nugatory guarantee—of the *quantum* of information a book *should* possess, and are only calculated to raise expectations, which a perusal of the Work cannot fail to disappoint. These prefatory remarks will therefore tend to exhibit, and that as tersely and succinctly as practicable, an epitome of the contents of the present Work, and to point out its great importance to the theological student.

To those persons who are tolerably versant in the Scriptures, but more especially to the Minister of the Gospel and the Biblical student, it is well known, that the Scriptures are susceptible of mutual illustration and interpretation, to a very great extent, by a judicious comparison of different texts. This is a fact which none who are competent to judge will deny; indeed, it is one which has been repeatedly adverted to by those who have been the most intimately acquainted with the Word of God. Upon this subject the learned Horsley has said,—“ It should be a rule with every one, who would read the Holy Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is, with the passages in which the subject-matter is the same, the sense equivalent, or the turn of the expression similar.”—“ It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, *without any other commentary or exposition than what the DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER.* I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's

blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled either by the refined arguments or the false assertions of those who endeavour to ingraft their own opinions upon the Oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the Sacred Books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the first ages of the Jewish and of the Christian Church as is to be gathered from the Canonical Books of the Old and New Testaments. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these Books were dictated, and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible, thus studied, will indeed prove to be what we Protestants esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.*

That the advantages resulting from such a mode of studying the Sacred Volume are not here over-rated, will be apparent upon the slightest consideration. In the Holy Scriptures, as in every other collection of ancient writings, there must of necessity be some parts which at first sight appear to us obscure and uncertain, resulting from allusions to customs and habits with which we are now unacquainted, and references to facts and circumstances which have long since ceased to exist. In all such cases a diligent collation of parallel passages will be found of singular service, and will not unfrequently do more toward removing such difficulties than all the commentaries which learning and ingenuity have united to produce. "On almost every subject in the Scriptures," says a competent judge, "there will be found a multitude of phrases, that, when diligently collated, will afford mutual illustration and support to each other; the truth which is more obscurely intimated in one place being expressed with greater precision in others. Thus, a part of the attributes or circumstances, relating to both persons and things, is stated in one text, and part in another; so that it is only by searching out several passages, and connecting them together, that we can obtain a just apprehension of them."†

The first collection of parallel passages the editor believes to have been that published with the third edition of Tyndale's Testament, in 1534. Coverdale's Bible, also, the first edition of which appeared in 1535, has a few marginal references. These were augmented and improved in the various editions of the Bible and New Testament, which were published subsequently to that time: the first edition of the present "Authorized Version" containing nine thousand references.

* Nine Sermons on the Resurrection, pp. 221—228.

† Horne's *Introd. to the Critical Study of the Scriptures*, vol. ii. p. 518, 4th edit.

But the most copious and judicious collection of parallel passages was that published by John Canne, with an edition of the Bible, at Amsterdam, 1644. The title is as follows:

"The Holy Bible, containing the Old Testament and the New, Newly translated out of the Original Tongues, and with the former Translations diligently compared and revised. With marginal Notes, showing Scripture to be the best interpreter of Scripture."

In a "Preface to the Reader," the Editor quaintly observes, "I do not know any way whereby the Word of God, as to the majesty, authority, truth, and perfection of it, can be more honoured and held forth, and the adversaries of it of all sorts so thoroughly convinced and silenced, as to have *the Scripture to be its own interpreter*. This I am sure, did men in their expositions on the *Scriptures* speak less of themselves, and the Scripture more, the Scripture would have more honour and themselves less."

In 1683, the "Authorized Version" was corrected, and many additional parallel texts were added by Dr. Scattergood;* and in 1690, Samuel Clark published "The Holy Bible, containing the Old Testament and the New, with Annotations and Parallel Scriptures," &c. In the Preface to this edition of the Scriptures, the Editor states that he took a great deal of pains in collecting parallel texts, and that not only for words and phrases, but for sense and matter. For this purpose, besides places which he added from his own observations, he examined all those which are in Carcellæus's Greek Testament, which are also printed in the Oxford edition, with the various readings, but with many *errata*. He also examined those in Canne's Bible.

Notwithstanding the intrinsic value of these collections of parallel references, something further was absolutely necessary to facilitate the labour of an extensive collation of the Sacred Writings. The immense time which was of necessity consumed in consulting all the passages to which a reference is made, to say nothing of the impossibility of remembering them so distinctly as to see their aptness and propriety, rendered them of but little service to the generality of Scripture readers. This consideration induced the publication of

"The New Testament, with References under the Text in words at length; so that the Parallel Texts may be seen at one View," &c., by Francis Fox, M. A. London, 1748, 2 Vols. 8vo.

* The following table, though extremely deficient, will suffice to shew the progressive increase of parallel texts, in the various editions of the Bible. It is taken from Bishop Wilson's Bible. The editor does not think the subject of sufficient importance to justify the vast expenditure of time requisite to render it a perfect exhibition of the progress made in this department of sacred literature.

	These were in the Old Testament.	In the Apocrypha.	In the New Testament.	Total.
The 1st. edit. of 1611	6,588	885	1,527	9,000
J. Bayne's, 1677	14,629	1,409	9,857	25,895
Dr. Scattergood's, 1678	20,357	1,417	11,371	33,145
Bishop Tennison and Lloyd's, 1699	24,352	1,419	13,717	39,488
Dr. Blayney's, 1769	43,318	1,772	19,893	64,983
Bishop Wilson's, 1785	45,190	1,772	19,993	66,955

This Work, although allowed to be executed with considerable judgment, has many important defects; as, indeed, must be expected considering the time when it appeared, and the few helps which the editor possessed. Although Mr. Fox professed to give the parallel passages in words at length, this is only partially done, the *references*, alone, being given in very many cases to parallel passages, varying in a few words, a close comparison of which is frequently of the utmost importance in ascertaining the genuine meaning of the inspired records. Nor is the collection so large as is desirable for the biblical student, or as is requisite to exhibit, fully, the harmony of the inspired writers on the subjects of which they treat. To say nothing of the complex nature of the references, the innumerable typographical errors, or the disadvantages to the student, resulting from the editor not having attended to the words supplied, and printed in *italics* in our version, one objection with many persons, to Mr. Fox's Testament, still remains, i. e. that the Author espouses, and advocates with considerable warmth, one side of a controversy which is now happily subsiding, and the parties in which are uniting for the promotion of Scriptural knowledge.

In 1769, a revised edition of the "Authorized Translation" was published from the Oxford press. In this edition, which was revised by Dr. Blayney, under the direction of the Lord Chancellor and delegates of the Clarendon press, the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin.

In 1790, the Rev. C. Cruttwell published, in a 4to volume, "A Concordance of Parallels collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Spanish, and other languages, with the authorities of each." This is unquestionably the most elaborate collection of texts that has ever appeared, but it is doubtful whether it will repay the labour of even occasional consultation. In addition to the objections which lie against every mere collection of *references*, Cruttwell's Concordance is objectionable on the following grounds:—1st. The arrangement is faulty. Instead of taking the several members of a passage separately and as they *lie in order*, parallels are given in succession from different authorities referring to *the whole*, in consequence of which the attention is divided, and the object of consulting them totally defeated. 2dly. The multiplicity of references which are made to passages in which it is impossible to trace the slightest parallelism* tends only to perplex and

* The parallelism in many of these references, which were taken from different versions of the Scriptures, being merely *verbal*, is entirely lost in the English Bible. Of this indeed the editor appears to have been fully aware, observing in his Preface, "many of the references, especially where they are in a great measure imaginary, might (some persons may think) have been rejected without impropriety; but where the opinions of so many learned men are concerned, the author has not taken upon him to discriminate."

bewilder the mind; while the omission of reference to important and really parallel texts renders the collation extremely defective.

Nor should the "Scripture Harmony," a laborious compilation of half a million of Scripture references, published by Mr. Bagster as a Supplement to his beautiful and valuable "Polyglott Bible," be omitted in this place. In this compilation the Editor has brought together the marginal references of Canne, Blayney, Browne, Scott, and other valuable writers on parallel Scriptures, and has arranged their various contributions into regular order. In this last particular it differs from Cruttwell, but in every other, the remarks upon his "Concordance" may be applied to the "Scripture Harmony."

For an extensive collection of references to parallel passages, the Editor has no hesitation in saying, that in the margin of Scott's Commentary is by far the best hitherto published; although the subtraction of a *few thousands* would not render this the less valuable to the Biblical student. To this Collection the Editor has been greatly indebted for much valuable assistance in the progress of these volumes. For a collection of parallel references on a smaller scale than Scott's, that in the margin of Mr. Bagster's English version of the Bible, forming part of the Polyglott above referred to, will be found the most judicious extant.

From this rapid sketch of the rise and progress of works in this department of biblical literature, it will be sufficiently apparent that the assistance hitherto afforded has been inadequate to any thing like a general or extensive collation of parallel passages of Scripture, and that the difficulties to be surmounted in such a task are so considerable, that but few will be induced to enter upon it, or at furthest, to continue their labours to any considerable extent.

To obviate these difficulties, and to render a collation of the Scriptures at once pleasing and useful, is the object of the present Work. Such a collection of passages is here given as will elucidate and confirm the text; and, to save the vast trouble attendant on a reference to the Bible, to consult many passages, they are printed in words at length. It has been the endeavour of the Editor to bring together all such as are *really parallel* and *illustrative*; to furnish a commentary on the Bible from its own resources; and to exhibit the delightful harmony which subsists between the sacred writers on the subjects of which they treat.

‘Ουκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις;
‘Αλλ’ ἐν διδακτοῖς Πνεύματος ἁγίου.

“Not in words which man’s wisdom teacheth;
But which the Holy Ghost teacheth;”

How far he has succeeded must be left for others to determine; but he thinks it due to himself to observe, that he has neither avoided personal labour nor mental anxiety in order to render his

work as perfect as is attainable through human industry.—He has endeavoured to incorporate every work of merit upon the subject, but although the present contains many thousand *parallel* and *illustrative* passages more than any other work in existence, he is too fully aware that it is very far from perfection. Of its imperfections no one can be more conscious than himself, and hence he will feel considerably indebted to any person who may favour him with hints or materials for rendering a second edition, should it ever be called for, more worthy the patronage and support the present one has received.

The Editor solicits attention particularly to the *arrangement* of the parallels; which, from the additional labour and anxiety naturally arising in effecting it, will not, it is hoped, be considered as the least valuable part of the Work. By a strict attention to the literal meaning of the Sacred text, and by carefully ascertaining the different clauses of a verse, their disposition and connexion, and giving the parallels in their natural order, not only will the more immediate object of the work—the illustration of the Scriptures—be most effectually secured, but material assistance will be afforded to young Ministers in the division and amplification of a text. The parallels belonging to each member of a verse are printed in distinct paragraphs.

In St. Luke's Gospel, the arrangement of the parallels is such as to form a complete and distinct harmony of the Evangelists. Immediately after the text, the corresponding passages in the other gospels are given, and are printed between brackets; so that they may be read either as a harmony of the Evangelical histories alone, or in connexion with the other parallels.

In order to preserve the punctuation and *italic* reading of the "Authorized Translation," considerable care and application was required; but these will be amply recompensed by the great service which it is anticipated must result from them, *i. e.* in enabling ministers to quote, in the composition of their sermons, the passages given, without the trouble of turning to them in their Bible; and in pointing out to the unlearned reader those passages which are not found in the original, but are supplied in the translation.

In citing the various passages of the Sacred Volume, considerable care has been taken not to do them violence by too great a separation from their context. This has undoubtedly swelled the size of the Work, but it has ensured to the reader the genuine meaning of the Inspired Writings. It is a fact universally acknowledged, that, by absconding many passages from their respective contexts, the Scriptures may be adduced in support of the most preposterous and revolting opinions; and it is to be deplored, that too many sincere and conscientious Christians give in to a practice pregnant with so many evils.

With the view of rendering the Work as valuable as possible to the biblical student, the Greek text, printed from Mill's edition of the

"*Textus Receptus*," is given with the authorized English translation, accompanied with the various readings, which are highly important to the mere English reader in studying the Sacred text. On the real value of these, Dr. A. Clarke remarks: "That the *Marginal Readings* in our authorized translation, are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance, as to be in several instances, preferable to the *Textual Readings* themselves. Our conscientious translators, not being able in several cases, to determine which of two meanings borne by a word, or which of two words found in different copies should be admitted into the text, adopted the measure of receiving *both*, placing one in the margin and the other in the text; thus leaving the reader at liberty to adopt either, both of which, in their apprehension, stood nearly on the same authority. On this very account, the *Marginal Readings* are essential to our version; and I have found, on collating many of them with the originals, that those in the *Margin* are to be preferred to those in the text, in the proportion of at least *eight to ten*."*

Considerable difficulty has been experienced in fixing upon a scheme of chronology which should be consistent in all its parts, and harmonize with the internal evidence of the books themselves. Not being willing to hazard an opinion of his own, the Editor has selected that of Dr. Blayney, as being upon the whole, perhaps, the least liable to objection. Where this has been obviously inconsistent with the data furnished by the writers themselves, for fixing the period at which they wrote, a more probable date has been assumed, and placed at the head of the respective books; retaining Blayney's also in the margin. Upon a subject where so many writers of acknowledged ability have differed, and still do differ, the Editor cannot hope to succeed in satisfying every reader: he can only say, that his chronology has been adopted after a careful perusal and comparison of what has been advanced upon the subject by the most eminent biblical critics.

After this short but circumstantial detail, the Editor feels himself justified in offering the result of his long and unwearied application to the Christian world. In so doing he pledges himself, that the *SCIENTIA BIBLICA* will not be found a party-book. His great object has been faithfully to cite every parallel passage, without regard to any one theological system, leaving each person to put his own construction upon the words. At the same time, he wishes it may be distinctly understood, that to the doctrines of Grace—the Divinity and Atonement of Christ, the depravity of man, the influences of the Holy Spirit, and their kindred doctrines, especial attention has been given, so as to render them a prominent feature in the Work.

In short his ultimate object has been to assist the great cause of Christianity; and he cannot but regret that the responsibility of this

* Comment. Gen. Pref.

trust has not been committed to the hands of one more competent, although not more willing than himself, to fulfil the duties attached to such an arduous undertaking.

Should sufficient encouragement be afforded for the task, the Editor proposes to undertake the Old Testament upon the same plan as the present Work. Those persons desirous of furthering this object are requested to forward their names to the publisher: the Work will be ready to go to press upon the receipt of five hundred subscribers' names.

AN
HARMONIZED VIEW
OF THE
WRITINGS OF THE NEW TESTAMENT.

ALTHOUGH one principal design of the following Work has been to exhibit the uninterrupted harmony which subsists among the writers of the New Testament, on the various topics which have employed their pens, the plan laid down would not admit of any thing like an *historical* or *chronological* arrangement of the facts narrated, or of the circumstances detailed by those inspired men. Upon a subject, however, so intimately connected with the one pursued throughout this work, the reader will not, it is hoped, feel displeased at the introduction of a few remarks in this place.

To the most superficial reader of the historical books of the New Testament, it must be apparent, either that the writers of them have not carefully attended to the chronological order of events, or that in some cases three or four different events have occurred, so remarkably similar in all their circumstances, as to be scarcely distinguishable from each other. These are, in fact, the two hypotheses adopted by the various writers who have favoured us with harmonies of the evangelical histories; each of which has been supported and defended with considerable learning and ingenuity.

All the modern harmonies of the four Gospels, says Bishop Marsh, of which we have above a hundred, in various languages, may be divided into two classes: 1st. Harmonies, of which the authors have taken for granted, that all the facts recorded in all the four Gospels, are arranged in chronological order; and, 2dly. Harmonies, of which the authors have admitted, that in one or more of the four Gospels, chronological order has been more or less neglected. Osiander, or, as he was called in German, Hosmann, is at the head of the first class, Chemnitz at the head of the second. The harmonies of the former kind are very similar to each other; because, though the authors of them had to interweave the facts recorded in one Gospel with the facts recorded in another, yet, as they invariably retained the order

which was observed in each Gospel, and consequently repeated whatever facts occurred in different places in different Gospels, as often as those facts presented themselves to the harmonists in their progress through the Gospels, there was less room for material deviations in their plan and method. But in the harmonies of the latter kind we meet with considerable variations, because, though the authors of them are unanimous in their principle, they are at variance in the application of it: and, though they agree in making transpositions, by which they distinguish themselves from the harmonists of the first class, yet they do not always make the same transpositions. Some, for instance, have supposed, as Chemnitz, Archbishop Newcome, and other harmonists of this class have done, that St. Matthew has mostly neglected chronological order; while others, as Bengel and Bertling, have supposed, that he has in general retained it. Hence, though they have all the same object in view, namely, to make a chronological harmony, or to arrange the events, which are recorded in the Gospels, as nearly as possible according to the order of the time in which the events happened, they have adopted different modes of producing this effect. For in some harmonies the order of St. Matthew is inverted, and made subservient to that of St. Mark; while in other harmonies St. Mark's order is inverted, and made subservient to that of St. Matthew. Some harmonists again suppose, that *all* the evangelists have neglected chronological order, while others make an exception in favour of one, or more of them; though the question, which of the evangelists should be excepted, likewise affords matter of debate. And even those harmonists, who agree as to the Gospel, or Gospels, in which transpositions should be made, differ in respect to the particular parts, where these transpositions ought to take place. Amid this variety of opinion, and amid the manifold arguments, by which each harmonist has ingeniously defended his own particular plan, it is really difficult to discover a fixed and solid principle, by which the events recorded by the evangelists may be restored to chronological order.*

For a view of the difficulties to be encountered by the first class of harmonists, the reader may turn to Michaëlis' Introduction, translated by Bishop Marsh, vol. iii. part 1. sect. 2, 3.; and for the arguments in favour of their hypotheses, he may consult Macknight's Preliminary Observations to his Harmony of the Gospels, Obs. iv.

After a careful examination of the various arguments put forth and supported with so much learning and ingenuity by the several writers in support of their respective hypotheses, my opinion has been formed in favour of that which supposes that the purpose for which the historical books of the New Testament were written, was not to give a regular chronologically disposed history of the life, ministry, and sufferings of Jesus Christ, but the collection of such a body of well-

* Marsh's Michaëlis, vol. iii. part 2. p. 44.

authenticated facts, as might disclose the nature, and form sufficient proof of the truth of the Christian religion. In favour of this opinion, let the following remarks, from the pen of a writer who has produced one of the most logical and well-conducted arguments in proof of the authenticity of the New Testament that has ever appeared upon the subject, be carefully considered. "There are no marks of an intention, on the part of any of the evangelists, to give to their narratives a regular chronological order. While, in general, there are no indications of the succession, and proximity of the events narrated, but from their being prior, or posterior, and contiguous in the narrative, or from such indefinite expressions *ἄς τότε, παλιν, ἐν ταῖς ἡμέραις ἐκείναις, ἐν ἐκείνῳ τῷ καιρῷ, ἐν τῷ καθέξει, μετὰ ταῦτα*; on the other hand, it sometimes occurs, that the events which one evangelist relates as in immediate succession, are noticed by himself to be not contiguous in time, and are put down by another, with some of the intervening transactions interposed. Than evidence of this kind, as to the purpose of a history, no declaration by the writer can be more satisfactory. Such declaration, unless perfectly explicit, may be required to be modified, by what his work bears within itself of its purpose. But there can be no ambiguity in the evidence, deduced from such facts as we have noticed, in the Gospel narratives. Against this evidence, too, there is no contrary declaration to be weighed. The evangelist (John xx. 30, 31.) expressly asserts that the purpose of his writing, was to make such a selection of facts as might be good ground of faith in the divine mission of Jesus Christ; but he no where affirms the chronological order of the selection. Luke, also, thus declares the purpose of his writing to Theophilus, *ἵνα ἐπιγνῷς περὶ ὧν κατήχηθης λόγων τὴν ἀσφάλειαν*, (Luke i. 4.) and the expression in the preceding verse, *Ἐδοξε καμοι, παρηκολούθηκοι ἀνωθεν πᾶσιν ἀκριβῶς καθέξει σοι γράψαι*, is to be interpreted according to that purpose. For this purpose, thus distinctly expressed by two of the evangelists, and evident from the manner of writing common to them all, it was assuredly necessary that, either directly or indirectly, they should furnish us with such information, as might enable us to refer the facts in the Gospel history to a certain country, and a certain period in the history of the world. Without this, the Gospels would not have afforded the proper means for distinguishing them from fictitious histories; and hence, could not have answered the purpose of furnishing evidence to the truth of Christianity. This it was possible to do, either formally by dates, such as are found in the beginning of the 2nd and 3rd chapters of Luke's Gospel; or by allusions to known places, persons, and circumstances, to be learnt from other histories. Of these two modes, the evangelists, with a few exceptions, follow the latter; natural to men writing immediately for contemporaries, upon or near the scene of the events, and conformable to the usual simplicity by which their whole style is pervaded. But for this purpose, it was not in the least necessary to frame regular chronological narratives; and accordingly,

what was not necessary, has not been effected; the connexions carrying forward the arrangement of events in the Gospels, being not merely those of time, but of the various associations, such as similarity in the facts themselves, vicinity of place, &c., by which it is possible that the human mind may be guided, in recollecting and classifying things that are past. And such, perhaps, upon the whole, is the impression made on most readers by the narratives of the evangelists. As we read them, we have a general feeling that they are carrying us ultimately forward, from preceding to subsequent events, yet, occasionally, over intervals of time concerning which nothing has been recorded, or with deviations from the chronological order; thus rendering it difficult, or impossible, to make one harmonious arrangement of the whole Gospel history in which each event shall obtain, in perfect consistency with the account of each evangelist, its proper chronological place.

Adopting this hypothesis concerning the purpose for which the evangelists wrote, we get rid, and in the fairest way, of all the difficulties with which the authors of Harmonies of the Gospels have had to combat.*

After noticing the difficulties which present themselves in the way of making a chronological adjustment of the facts narrated in the Gospels, Dr. Cook thus concludes: "It seems thus necessary, not only from the impossibility of effecting any well-grounded adjustment of the apparent anachronisms in the Gospels, but from the whole style of the works, to abandon the hypothesis, that in any one of them the narrative of events has closely adhered to their order in time; and to adopt that one, favoured to a certain degree by Bengel and Michaëlis, and coinciding with the great purpose, for which the reason of the thing itself, the express declaration of the evangelist John, and the mode of narrative common to them all, induce us to think that they were written. This last hypothesis does not absolutely prohibit every attempt to reach the chronological arrangement of facts in the Gospel history; but it teaches us, should we make such attempt, to pass the insuperable difficulties, as nothing that is not in perfect consistency with the great end for which the Gospels were composed. The evangelists may thus be considered, as having written their testimony to the truth of Christianity, in very much the same unpremeditated way, that a witness examined before a court, gives extemporaneous evidence; each, after having begun his narrative, following the arrangements which the varying associations, passing in his mind during the course of it, most naturally suggested; till, occasionally going backwards and forwards upon the precise order of events in point of time, the whole information designed to be communicated, was completed."†

* Cook's Inquiry into the books of the New Testament, p. 212.

† Idem, p. 215.

The same remarks will apply with equal weight to the book styled "the Acts of the Apostles;"—a title rather calculated to mislead the reader, than to give him a correct idea of the nature of its contents. Nothing can be more obvious from a careful perusal of this collection of writings, than that the purpose designed by its author was not to give a complete history of the labours, success, and sufferings of the apostles, or even of any one of them; but that his design, like that of the writers of the Gospels, was to give such a selection of well authenticated facts as might afford indubitable evidence of the truth of Christianity, and serve for the illustration of some of its most important doctrines.

As it was not necessary, in order to accomplish this purpose, to give a chronological arrangement of facts, so we find nearly the same neglect of this order here, as in the evangelical histories. The various attempts which have been made to divide the history contained in this book into certain epochs, within one or other of which the various facts may with certainty be placed, are only calculated to shew that such attempts are utterly useless. It is true that Luke, in this work, as in his Gospel, has defined with sufficient distinctness, within what period of the history of the world, his narrative begins and terminates. But when this is said, the utmost has he granted relative to the *chronology* of the "Acts of the Apostles," that can be reasonably required.

With the following Harmonized view of the writings of the New Testament the subject shall be closed. For this analysis, I am indebted to a friend, who has evidently bestowed much attention upon the subject, and who appears to me to have succeeded in an attempt to exhibit in a small compass a tolerably satisfactory harmony of the New Testament. I think it right to state, that this synopsis has already been printed as part of a more extended undertaking, in a periodical work which deserves to be more extensively known, as possessing the strongest claims on the attention and support of the Biblical student: "The Scripture Magazine (formerly *Critica Biblica*), or Depository of Sacred Literature," vol. ii. p. 15.—*Lond.* 1825.

I.—THE LIFE AND MINISTRY OF JESUS CHRIST.

<i>Harmonized View of the Writings of</i>		<i>Matthew.</i>	<i>Mark.</i>	<i>Luke.</i>	<i>John.</i>
Sect.		i. 1.	i. 1.	i. 1—4.	i. 1—5.
1.	The introduction of the Evangelists.			i. 5—25, 39—45, and 57—80.	
2.	Relatives and birth of John.			i. 26—38, 46—56, ii. 1—7.	A. C.
3.	The connections and nativity of Jesus Christ.	i. 18—25.			
4.	Genealogy of Christ, by Mary and Joseph.	i. 2—17.		iii. 24—38.	
5.	The infancy and childhood of Jesus.	ii. 1. to end.		ii. 8—52.	
6.	John's ministry and baptism of Christ.	iii. 1—11.	i. 2—13.	iii. 1—23, iv. 1—13.	i. 6—34.
7.	The Saviour's entrance on his ministry.	iv. 12. to end.	i. 14. iii. 12.	iv. 14, vi. 11.	i. 35. iii.
8.	The nomination and charge of his Apostles.	ix. 35. xi. 19.	iii. 13—v.	vi. 12—vii. 35.	i. 35—52.
9.	Journey and transactions of Christ in Galilee.				iv. 1. to end.
10.	His celebrated Sermon on the Mount.	v. vi. and vii.	vi. 1. to end.	vii. 36—ix. 17.	
11.	Mission of the Apostles; and John's death.	xiv. 1—12.			1.
12.	Various miracles, and public instructions.	xi. 20. to end.			
13.	The character of the times.	xii.	vii. viii. 26.	xi. xii.	v. 1. to end
14.	Christ performs a great cure at Bethesda.	xiii. 15. xxi.		viii. 4—18.	vi—vii. 1.
15.	The criminal errors of the Pharisees.	xiii. 1—53.			
16.	Christ, in a ship, discourses in many parables.	xiii. 54. to end, xiv. 13—xvi. 12.	xiii. 27—x. 31.	ix. 18—10.	to
17.	The people miraculously fed in a desert.				
18.	Jesus transfigured, while with some of his Apostles, on a mountain.	xvi. 13—xviii.		xiii—xix. 27.	vii. 2. viii.
19.	The Jewish feast of Tabernacles.	xix—xx. 16.	x. 32—xii. 12.	xix. 28—xxi. 4.	ix—xii. 11.
20.	The rich man's application answered.		xii. 13—xiii.		xii. 12—xiii.
21.	A blind man cured; Lazarus raised from death.	xx. 17—xxii. 14.			xiv—xvii.
22.	More parabolic representations of Christianity.	xxiv—xv.	xiv. 1—52.	xxi. 5—xxii. 53.	xviii—xix. 37.
23.	Christ's triumphant entry into Jerusalem.	xvi. 57—xxvii. 56.	xv. 53—xv. 41.	xxii. 54—xxiii. 49.	xix. 38—xx. 10.
24.	His prophetic instructions on Mount Olivet.	xxviii. 57—xxviii. 7.	xv. 42—xvi. 8.	xxiii. 50—xxiv. 8.	xx. 11—xxi.
25.	His address and prayer of consolation for his Disciples.	xxviii. 8. to end.	xvi. 9—20.	xxiv. 9, to end.	
26.	The celebration of the last supper.				
27.	Crucifixion of Christ, with its attendant scenes.				
28.	His resurrection from the dead.				
29.	Appearance to his Disciples, & their commission.				

II.—THE LABOURS AND SUCCESS OF THE APOSTLES.

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	— 2.	Unexampled proceedings at this Pentecost.	— ii. 1 to end.	
	— 3.	Miracles and sufferings of Peter and John.	— iii. and 4.	
Y. W.	— 4.	Punishment of Ananias and his wife: triumph of the Apostles.	— v. 1 to end.	A. C
	— 5.	The appointment of seven Deacons: the Disciples increased.	— vi. 1—7.	
	— 6.	Address and martyrdom of Stephen.	— vi. 8—vii.	
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	— 9.	Conversion, baptism, and preaching of Saul.	— ix. 1 to end.	
	— 10.	Peter's intercourse with Cornelius and his family.	— x. & xi. 1—18.	
	— 11.	"Dispersion" of the Gospel to Phenice, Cyprus, and Antioch.	— xi. 19 to end.	
4037.	— 12.	Herod's murder of James, and his own miserable death.	— xii. 1 to end.	33.
	— 13.	Mission of Barnabas and Saul from Antioch.	— xiii. and xiv.	
	— 14.	Ecclesiastical meeting and letter, at Jerusalem.	— xv. 1—35.	
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	— 18.	His two Epistles to the Thessalonians.	Thess. i.—v. & i.—iii.	
	— 19.	Consequences of his preaching at Ephesus.	Acts xix. 1 to end.	
	— 20.	His first Epistle to the Corinthians.	1 Cor. i.—xv.	
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	— 22.	His first Epistle to Timothy.	1 Tim. i.—v.	
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	— 26.	His persecution at Jerusalem: is sent to Cesarea.	Acts xxi.—xxiii. 30.	
about	— 27.	His defence there, before Felix and also Agrippa.	— xxiv.—xxvi.	about
	— 28.	His voyage to Malta, and thence to Rome.	— xxvii.—xxviii. 16.	
	— 29.	Residence and preaching there for two years.	— xxviii. 17 to end.	
	— 30.	His Epistle "to the Churches of Galatia."	Galat. i.—vi.	
4094.	— 31.	His second Epistle to Timothy.	2 Tim. i.—iv.	
	— 32.	His Epistles to the Ephesians, Philip- pians, and Colossians.	— i.—vi. i.—iv. i.—iv.	90.
	— 33.	His Epistle to Philemon, and that to the Hebrews.	Philem. i. Heb. i.—xiii.	
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	— 36.	The Epistle of Jude, "brother of James."	Jude i. 1—25.	
	— 37.	The three Epistles of John.	John i.—v. i. i.	
	— 38.	"Revelation of Jesus Christ" to John, in "Patmos."	Rev. i.—xxii.	

SCIENTIA BIBLICA.

MATTHEW.

CHAP. I. VER. 1.

ΒΙΒΛΙΟ γενεας Ἰησοῦ Χριστοῦ, υἱοῦ
Δαβὶδ, υἱοῦ Ἀβραάμ.

The book of the ^a generation of Jesus
Christ, ^b the son of David, ^c the son of
Abraham.

^aAnd Jesus himself began to be
about thirty years of age, being (as was
supposed) the son of Joseph, which
was the son of Heli, Luke iii. 23, to the
end. Whose *are* the fathers, and of
whom, as concerning the flesh, Christ
came, who is over all, God blessed for
ever. Amen. Rom. ix. 5.

^bAnd when Jesus departed thence,
two blind men followed him, cry-
ing and saying, *Thou* son of David,
have mercy on us, Matt. ix. 27. And
behold, a woman of Canaan came out
of the same coasts, and cried unto
him, saying, Have mercy on me, O
Lord, thou son of David! my daugh-
ter is grievously vexed with a devil,
xv. 22. What think ye of Christ?
whose son is he? They say unto him,
The son of David, xxii. 42. I have
found David my servant, with my holy
oil have I anointed him. His seed
also will I make to endure for ever,
and his throne as the days of heaven,
Ps. lxxix. 20—29. Once have I sworn
by my holiness, that I will not lie
unto David. His seed shall endure
for ever, and his throne as the sun be-
fore me, 35, 36. The Lord hath
sworn in truth unto David, he will not
turn from it. Of the fruit of thy body
will I set upon thy throne, cxxxiii. 11.
For unto us a child is born, unto us a
son is given, and the government shall
be upon his shoulder; and his name
shall be called Wonderful, Counsellor,
The mighty God, The everlasting Fa-
ther, The Prince of Peace. Of the in-
crease of his government and peace
there shall be no end, upon the throne
of David, and upon his kingdom, to

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order it, and to establish it with judg-
ment and with justice from hence-
forth even for ever. The zeal of the
LORD of hosts will perform this, Isa.
ix. 6, 7. And there shall come forth
a rod out of the stem of Jesse, and a
Branch shall grow out of his roots,
xi. 1. Behold, the days come, saith
the LORD, that I will raise unto David
a righteous Branch, and a King shall
reign and prosper and shall execute
judgment and justice in the earth.
In his days Judah shall be saved, and
Israel shall dwell safely, and this is
his name whereby he shall be called,
THE LORD OUR RIGHTEOUSNESS, Jer.
xxiii. 5, 6. In those days and at that
time, will I cause the Branch of righ-
teousness to grow up unto David, and
he shall execute judgment and righ-
teousness in the land. In those days
shall Judah be saved, and Jerusalem
shall dwell safely: and this is *the name*
wherewith she shall be called, The
Lord our Righteousness. For thus saith
the LORD, David shall never want a
man to sit upon the throne of the
house of Israel, xxxiii. 15—17, 26.
And, behold, thou shalt conceive in thy
womb, and bring forth a son, and shalt
call his name Jesus. He shall be
great, and shall be called the Son of
the Highest: and the Lord God shall
give unto him the throne of his father
David. And hath raised up a horn
of salvation for us in the house of his
servant David. As he spake by the
mouth of his holy prophets, which have
been since the world began, Luke i.
31, 32, 69, 70. Hath not the Scrip-
ture said, That Christ cometh of the
seed of David, and out of the town
of Bethlehem where David was? John
vii. 42. Therefore being a prophet, and
knowing that God had sworn with an
oath to him, that of the fruit of his
loins according to the flesh, he would
raise up Christ to sit on his throne,

B

Acts ii. 30. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead, Rom. i. 3, 4. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, Rev. xxii. 16.

And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed, Gen. xii. 3. Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him, xviii. 18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws, xxvi. 3—5. And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed, xxviii. 13, 14. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ, Gal. iii. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham, Heb. ii. 16.

VER. 2.

Ἀβραάμ ἔγεννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἔγεννησεν τὸν Ἰακώβ· Ἰακώβ δὲ ἔγεννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ·

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare to him, Isaac, Gen. xxi. 2, 3. And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac, Josh. xxiv. 2, 3. Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, Luke iii. 34. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day, Acts vii. 8.

And I gave unto Isaac, Jacob and Esau, Josh. xxiv. 4.

And Leah conceived and bare a son, and she called his name Reuben: for she said, Surely the Lord hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the Lord hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi. And she conceived again, and bare a son; and she said, Now will I praise the Lord; therefore she called his name Judah, and left bearing, Gen. xxix. 32—35. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

MATT. I. 3, 4.

And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali, xxx. 5—8. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endured me with a good dowry: now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun, 17—20. And they journeyed from Bethel, and there was but a little way to come to Ephrath; and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not, thou shalt have this son also. And it came to pass, as her soul was in departing (for she died), that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem, xxv. 16—19. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob, were seventy souls; for Joseph was in Egypt already, Exod. i. 2—5. These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher, 1 Chron. ii. 1, 2.

VER. 3.

Ἰωὴαβ δι' ἐγίνετο τὸν Φαρέζ καὶ τὸν Ζα-
ράν ἐκ τῆς Θαμάρ· Φαρέζ δὲ ἐγίνετο τὸν
Ἐσρώμ· Ἐσρώμ δὲ ἐγίνετο τὸν Ἀράμ·

And ^aJudas begat Pharez and Zarah
of ^bTamar; ^cand Pharez begat Esrom;
and Esrom begat ^dAram;

^a And it came to pass as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah, Gen. xxxviii. 29, 30. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan

died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, xlii. 12. And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zarah, the family of the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites, Num. xxvi. 20, 21.

^b And Judah took a wife for Er his first-born whose name was Tamar. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man whose these are am I with child: and she said, Discern I pray thee whose are these, the signet, and bracelets, and staff. And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more, Gen. xxxviii. 6, 11. 24—26.

^c And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, Gen. xlii. 12. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites, Num. xxvi. 21.

^d And Hezron begat Ram, and Ram begat Amminadab, Ruth iv. 19. The sons also of Hezron, that were born unto him: Jerahmeel, and Ram, and Chelubai, 1 Chron. ii. 9.

VER. 4.

Ἀράμ δὲ ἐγίνετο τὸν Ἀμινάδαβ· Ἀμινάδαβ δὲ ἐγίνετο τὸν Ναασσών· Ναασσών δὲ ἐγίνετο τὸν Σαλμών·

And Aram begat ^aAminadab; and Aminadab begat ^bNaasson; and Naasson begat Salmon;

^a And Hezron begat Ram, and Ram

begat Amminadab. And Amminadab begat Nahshon, and Nahshon begat Salmon, Ruth iv. 19, 20. And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah. And Nahshon begat Salma, 1 Chron. ii. 10—12.

^b Of Judah: Nahshon, the son of Amminadab, Num. i. 7. And on the east side towards the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab shall be the captain of the children of Judah, ii. 3.

VER. 5.

Σαλμών δὲ ἐγέννησε τὸν Βοὴζ ἐκ τῆς 'Ραχάβ· Βοὴζ δὲ ἐγέννησε τὸν Ὀβὲδ ἐκ τῆς 'Ρούθ· Ὀβὲδ δὲ ἐγέννησε τὸν Ἰσσακ·

And ^a Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and ^b Obed begat Jesse;

^a And Salmon begat Boaz, and Boaz begat Obed, Ruth iv. 21. And Nahshon begat Salma, and Salma begat Boaz. And Boaz begat Obed, and Obed begat Jesse, 1 Chron. ii. 11, 12.

^b Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, Luke iii. 32.

VER. 6.

Ἰσσακ δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα· Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίας·

And ^a Jesse begat David the king; and David the king begat ^b Solomon of her that had been the wife of Urias;

^a And Jesse begat David, Ruth iv. 22. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.

And the Lord said, Arise, anoint him, for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: So Samuel rose up, and went to Ramah, 1 Sam. xvi. 1. 11—13. Now David was the son of that Ephraimite of Bethlehem-Judah, whose name was Jesse; and he had eight sons, and the man went among men for an old man in the days of Saul. And Saul said unto him, Whose son art thou, thou young man? and David answered, I am the son of thy servant Jesse the Bethlehemite, xvii. 12. 58. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 Sam. xxiii. 1. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, Acts xiii. 22.

^b And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon, 2 Sam. xii. 24. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathsheba the daughter of Ammiel, 1 Chron. iii. 5.

^c And David sent and inquired after the woman. And one said, Is not this Bathsheba the daughter of Eliam, the wife of Uriah the Hittite? And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord, 2 Sam. xi. 3. 26, 27. Because David did that which was right in the eye of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite, 1 Kings xv. 5.

VER. 7.

Σολομών δὲ ἐγέννησε τὸν 'Ροβοάμ· 'Ροβοάμ δὲ ἐγέννησε τὸν 'Αβιά· 'Αβιά δὲ ἐγέννησε τὸν 'Ασά·

And Solomon begat ^a Roboam; and

MATT. I. 8—10.

Roboam begat ^bAbia; and Abia begat ^cAsa;

^aAnd Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead, 1 Kings xi. 43. And Solomon's son was Rehoboam, 1 Chron. iii. 10.

^bAnd Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead, 1 Kings xiv. 31. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijam his son reigned in his stead, 1 Chron. xii. 16.

^cAnd Abijah slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead, 1 Kings xv. 8.

VER. 8.

Ἀσὰ δὲ ἐβύνησεν τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐβύνησεν τὸν Ἰωρὰμ· Ἰωρὰμ δὲ ἐβύνησεν τὸν Ὀζίας·

And Asa begat ^aJosaphat; and Josaphat begat ^bJoram; and Joram begat ^cOzias;

^aAnd Asa slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoshaphat his son reigned in his stead, 1 Kings xv. 24.

^bAnd Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead, 1 Kings xxii. 50. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat began to reign, 2 Kings viii. 16. Joram his son, 1 Chron. iii. 14. Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead, 2 Chron. xxi. 1.

^cAnd all the people of Judah took Azariah which was sixteen years old, and made him king instead of his father Amaziah, 2 Kings xiv. 21.

VER. 9.

Ὀζίας δὲ ἐβύνησεν τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐβύνησεν τὸν Ἀχαζ· Ἀχαζ δὲ ἐβύνησεν τὸν Ἐζεκίαν·

And Ozias begat ^aJotham; and Jotham

begat ^bAchaz; and Achaz begat ^cEzekias;

^aSo Azariah slept with his fathers, and they buried him with his fathers in the city of David; and Joatham his son reigned in his stead, 2 Kings xv. 7. And Uziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper: for he was cut off from the house of the Lord: and Jotham his son was over the king's house judging the people of the land, 2 Chron. xxvi. 21.

^bAnd Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead, 2 Kings xv. 38. In the seventeenth year of Pekah the son of Rameliah, Ahaz the son of Jotham king of Judah, began to reign, xvi. 1. And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead, 2 Chron. xxvii. 9.

^cAnd Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead, 2 Kings xvi. 20. And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem, but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead, 2 Chron. xxviii. 27.

VER. 10.

Ἐζεκίας δὲ ἐβύνησεν τὸν Μανασσῆ· Μανασσῆ δὲ ἐβύνησεν τὸν Ἀμόν· Ἀμόν δὲ ἐβύνησεν τὸν Ἰωσάφ·

And Ezekias begat ^aManasses; and Manasses begat ^bAmon; and Amon begat ^cJosias;

^aAnd Hezekiah slept with his fathers: and Manasseh his son reigned in his stead, 2 Kings xx. 21. Ahaz his son, Hezekiah his son, Manasseh his son, 1 Chron. iii. 13. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead, 2 Chron. xxxii. 33.

^bAmmon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jethah.

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And he did that which was evil in the sight of the Lord, as his father Manasseh did, 2 Kings xxi. 19, 20.

^c And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee, 1 Kings xiii. 2. And he (Ammon) was buried in his sepulchre in the garden of Uzza, and Josiah his son reigned in his stead, 2 Kings xxi. 26. But the people of the land slew all them that had conspired against king Ammon, and the people of the land made Josiah his son king in his stead, 2 Chron. xxxiii. 25.

VER. 11.

Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος·

And ^a Josias begat ^a Jechonias and his brethren, ^b about the time they were carried away to Babylon;

^a Some read, Josias begat Jakim, and Jakim begat Jechonias.

^a Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of a hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt and died there. And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land of every one according to his taxation to give it unto Pharaoh-nechoh. Jehoiakim was twenty and five years old when he began to reign, and he

reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done, 2 Kings xxiii. 31—37. And the sons of Josiah were, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim, Jeconiah his son, Zedekiah his son. And the sons of Jeconiah; Assir Salathiel his son, 1 Chr. iii. 15—17.

^b And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon, 2 Kings xxiv. 14—16. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away, xxv. 11. And when the year was expired, king Nebuchadnezzar sent and brought him to Babylon with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem. And them that had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia, 2 Chron. xxxvi. 10, 20. Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem, Jer. xxvii. 20. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the

people that remained, xxxix. 9. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, which served the king of Babylon, into Jerusalem. And burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire. And all the army of the Chaldeans that were with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan, the captain of the guard, carried away captive certain of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon and the rest of the multitude. This is the people whom Nebuchadnezzar carried away captive: in the seventh year three thousand Jews and three and twenty: In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons: In the three and twentieth year of Nebuchadnezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred, lii. 11—15. 28. 30. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god, Dan. i. 2.

VER. 12.

Μετὰ δὲ τὴν μαρτυρίαν Βαβυλῶνος, Ἰσ-
χίας ἐγέννησε τὸν Σαλαθιήλ. Σαλαθιήλ
δὲ ἐγέννησε τὸν Ζοροβάβελ.

And after they were brought to Babylon, ^a Jeconias begat Salathiel; and Salathiel begat Zorobabel;

^a And the sons of Jeconiah; Assir, Salathiel his son, 1 Chron. iii. 17.

^b Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel,

and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses, the man of God. Ezra iii. 2. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God, which is at Jerusalem: and with them were the prophets of God helping them, v. 2. Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel and Jeshua, Neh. xii. 1. Which was the son of Joana, which was the son of Rhea, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, Luke iii. 27.

VER. 13.

Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ. Ἀβι-
ούδ δὲ ἐγέννησε τὸν Ἐλιακίμ. Ἐλιακίμ
δὲ ἐγέννησε τὸν Ἀζώρ.

And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

VER. 14.

Ἀζώρ δὲ ἐγέννησε τὸν Σαδώκ. Σαδῶκ δὲ
ἐγέννησε τὸν Ἀχίμ. Ἀχίμ δὲ ἐγέννησε τὸν
Ἐλιούδ.

And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

VER. 15.

Ἐλιούδ δὲ ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεά-
ζαρ δὲ ἐγέννησε τὸν Ματθάν. Ματθάν δὲ
ἐγέννησε τὸν Ἰακώβ.

And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

VER. 16.

Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα
Μαρίας, ἐξ ἧς ἐγενήθη Ἰησοῦς ὁ λεγόμε-
νος Χριστός.

And Jacob begat ^a Joseph the husband of Mary, ^b of whom was born Jesus, ^c who is called Christ.

^a Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son

of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. And knew her not till she had brought forth her first-born son: and he called his name Jesus, 18—25. To a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary, Luke i. 27. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, iii. 23. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son, iv. 22.

^b And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus, Luke i. 31. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn, ii. 7. And the angel said unto them, Fear not: for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord, 10, 11. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb, 21.

^c Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus which is called Christ? Pilate saith unto them, What then shall I do with Jesus which is called Christ? They all say unto him, Let him be crucified, xxvii. 17, 22. The woman saith unto him, I know that Messias cometh, which is called

Christ, when he is come he will tell us all things, John iv. 25.

VER. 17.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δεκατίσσαι· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικασίας Βαβυλῶνος, γενεαὶ δεκατίσσαι· καὶ ἀπὸ τῆς μετοικασίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατίσσαι.

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

VER. 18.

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· Μνηστεύσας γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συμπλῆξαι αὐτοὺς, εὐερίθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost.

^a To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary, Luke i. 27, &c. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed—and if he have betrothed her unto his son, then shall he deal with her after the manner of daughters, Exod. xxi. 8, 9. If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife, xxii. 16, also, Deut. xxii. 28, 29. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her, xx. 7. If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her, &c. xxii. 23.

^b And I will put enmity between thee and the woman, and between thy seed and her seed it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. Now all this was done, that it might be fulfilled which was

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spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us, Matt. i. 22, 23. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called the Son of God, Luke i. 35. But when the fulness of the time was come God sent forth his Son, made of a woman made under the law, To redeem them that were under the law that we might receive the adoption of sons, Gal. iv. 4, 5. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldst not, but a body hast thou prepared me, x. 5.

VER. 19.

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς δικαίος ὢν, καὶ μὴ θέλων αὐτὴν παραδουλεῖν, ἐβουλόθη αὐτῇ ἀπολῦσαι αὐτήν.

Then Joseph her husband, being ^a a just man, and not willing to make her ^b a public example, ^c was minded to put her away privily.

^aNoah was a just man and perfect in his generations, and Noah walked with God, Gen. vi. 9. Unto the upright there ariseth light in the darkness; he is gracious and full of compassion and righteous. A good man sheweth favour and lendeth; he will guide his affairs with discretion, Ps. cxii. 4, 5. The just man walketh in his integrity, Prov. xx. 7. The way of the just is uprightness: thou, most upright, dost weigh the path of the just, Isa. xxvi. 7. The just shall live by his faith, Hab. ii. 4. For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him he did many things, and heard him gladly, Mark vi. 20. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him, Luke ii. 25. And, behold, there

was a man named Joseph, a counselor; and he was a good man, and a just, xxiii. 50. And they said, Cornelius the centurion, a just man, and one that feareth God and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house and to hear words of thee, Acts x. 22.

^bAnd it came to pass about three months after, that it was told Judah, saying, Tamar, thy daughter-in-law, hath played the harlot; and also, behold she is with child by whoredom. And Judah said, Bring her forth and let her be burnt, Gen. xxxviii. 24. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death, Lev. xx. 10. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city and lie with her, Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel because she cried not, being in the city; and the man because he hath humbled his neighbour's wife, so thou shalt put away evil from among you, Deut. xxii. 21—24. They say unto him, Master, this woman was taken in adultery in the very act. Now Moses, in the law, commanded us that such should be stoned: but what sayest thou? John viii. 4, 5.

^cWhen a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement and give it in her hand, and send her out of his house, Deut. xxiv. 1. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting

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him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement; and to put her away, Mark x. 2—4.

VER. 20.

Ταῦτα δὲ αὐτῷ ἐνδύμνηστος, ἰδὼν, ἔγχετο Κυρίου κατ' ὅρα ἐφάνη αὐτῷ, λέγων Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γυναικὶς ἐκ Πνεύματος ἁγίου.

But while he thought on these things, behold, ^athe angel of the Lord appeared unto him ^bin a dream, saying, ^cJoseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is ^aconceived in her ^ais of the Holy Ghost.

^a Gr. begotten.

^a See on second clause of ver. 10. ch. xviii.

^b And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph, in Egypt. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee, Matt. ii. 13. 19. 22. And the angel of God spake unto me in a dream, saying, Jacob; and I said, Here am I, Gen. xxxi. 11. But God came to Abimelech in a dream by night;—and God said unto him in a dream, Yea, I know that thou didst this in the integrity of thine heart, Gen. xx. 3. 6. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee, 1 Kings iii. 5. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

^c And Joseph also went up from Galilee, out of the city of Nazareth into Judæa, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), Luke ii. 4. And Jesus himself began

to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of David, Luke iii. 23—31. Joseph of the house of David, i. 27.

^a See on last clause of ver. 18.

VER. 21.

Τίττω δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥ· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

And ^ashe shall bring forth a son, and ^bthou shalt call his name ^cJesus; ^cfor he shall save his people from their sins.

^a that is, Saviour.

^a See on last clause of ver. 18.

^b And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus, Luke i. 31. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb, ii. 21.

^c Let Israel hope in the Lord, for with the Lord *there* is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities, Ps. cxxx. 7, 8. And in that day, thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortest me. Behold God *is* my salvation: I will trust, and not be afraid; for the Lord JEHOVAH *is* my strength and my song; he also *is* become my salvation, Isa. xii. 1, 2. Tell ye, and bring them near: yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the Lord? and *there* is no God else beside me; a just God and a Saviour; *there* is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there* is none else, xlv. 21, 22. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities, liii. 11. In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxxiii. 6. See also xxxiii. 16. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take

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away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you, Ezek. xxxvi. 25—29. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression: and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, Dan. ix. 24. And after threescore and two weeks shall Messiah be cut off, but not for himself, 26. Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. For the Son of man is come to save that which was lost, Matt. xviii. 11. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord, Luke ii. 10, 11. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, iv. 18, 19. For the Son of man is come to seek and to save that which was lost, xix. 10. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world, John i. 29. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his

life for the sheep, x. 9—11. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 46, 47. Unto you, first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, iv. 12. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, v. 31. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins, x. 43. Of this man's seed, hath God according to his promise raised unto Israel a Saviour, Jesus. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 23, 38, 39. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, Eph. i. 5—7. Husbands love your wives, even as Christ also loved the church, and gave himself for it: That he might sanctify and cleanse it by the washing of water by the word: That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. In whom we have redemption through his blood, even the forgiveness of sins, Col. i. 14. And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. In

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the body of his flesh through death, to present you holy and unblamable, and unprovable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister, i. 20—23. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, iii. 18. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7. I write unto you, little children, because your sins are forgiven you, for his name's sake, ii. 12. And ye know that he was manifested to take away our sins; and in him is no sin, iii. 5. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever. Amen. Rev. i. 5, 6. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, vii. 14.

VER. 22.

Τὸ τοῦ δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·

Now all this was done, * that it might be fulfilled which was spoken of the Lord by the prophet, saying,

* And was there until the death of Herod; that it might be fulfilled which

was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son, Matt. ii. 15. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, 23. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sickness, viii. 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, xiii. 35. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Ezra i. 1. For these be the days of vengeance, that all things which are written may be fulfilled, Luke xxi. 22. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me, xxiv. 44. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, John x. 35. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them, xii. 38—40. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause, 15. 25. While I was yet with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. That the saying might be

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MATT. I. 23.

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fulfilled which he spake, Of them which thou gavest me have I lost none, xviii. 9. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did, xix. 24. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst, 28. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced, 36, 37. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled, Acts iii. 18. For they that dwell at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre, xiii. 27—29. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled, Rev. xvii. 17.

VER. 23.

Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ ἘΜΜΑΝΟΥΗ· ὃ ἵστι μεθερμηνεύεται, μετ' ἡμῶν ὁ Θεός.

Behold, *a virgin shall be with child, and shall bring forth a son, and *they shall call his name Emmanuel, which being interpreted is, ^bGod with us.

* or, his name shall be called.

* Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, Isa. vii. 14. And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel, viii. 8.

^b Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world. Amen. Matt. xxviii. 20. The Lord of Hosts is with us, the God of Jacob is our refuge, Ps. xli. 7. And he shall pass through Judah, he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand: for God is with us, Isa. viii. 8—10. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this, ix. 6, 7. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. And Thomas answered and said unto him, My Lord and my God, xx. 28. Then spake the Lord to Paul, in the night, by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city, Acts xviii. 9, 10. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, xx. 28. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose are the Father's, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for

ever. Amen, ix. 5. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them : and hath committed unto us the word of reconciliation, 2 Cor. v. 19. And, without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. But unto the Son, *he saith*, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom, Heb. i. 8. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. Hereby perceive we the love of God, because he laid down his life for us, 1 John iii. 16. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, v. 20.

VER. 24.

Διηγρεΐς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐπέκεινεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ.

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife :

VER. 25.

Καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥ.

And knew her not till ^ashe had brought forth her first-born son : ^band he called his name JESUS.

^a And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn, Luke ii. 7.

^b And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb, Luke ii. 21.

CHAP. II. 1.

ΤΟΤ' δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα,

Now when ^aJesus was born in ^bBethlehem of Judæa, in the days ^cof Herod the king, behold, ^dthere came wise men from the east to Jerusalem,

^a And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem ; (because he was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger ; because there was no room for them in the inn, Luke ii. 4—7.

^b And they said unto him, In Bethlehem of Judæa : for thus it is written by the prophet. Matt. ii. 5. But thou Bethlehem Ephratah *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel, whose goings forth have been from of old, from everlasting, Mic. v. 2. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, Luke ii. 11. 15. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was, John vii. 42.

^c When Herod the king had heard these things he was troubled, and all Jerusalem with him, Matt. ii. 3. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, 19. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people be, Gen. xlix. 10.

^d And Solomon's wisdom excelled the wisdom of all the children of the

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MATT. II. 2.

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east country, and all the wisdom of Egypt, 1 Kings iv. 30. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper, Ps. lxxii. 9—12. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek: and his rest shall be glorious. Isa. xi. 10.

VER. 2.

Ἀκούετε Πού ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστὴρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

Saying, Where is he that is ^a born King of the Jews? for we have seen ^b his star in the east, and are come to ^c worship him.

^a Yet have I set my king upon my holy hill of Zion, Ps. ii. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. Behold a king shall reign in righteousness and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land, xxxiii. 1, 2. Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, Jer. xxxiii. 5. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9.

Tell ye the daughter of Zion; Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, Matt. xxi. 5. For unto you is born this day in the city of David a Saviour which is Christ the Lord, Luke ii. 11. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, xix. 38. And they began to accuse him saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. xxxiii. 2. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS, 38. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel, John i. 49. Took branches of palm trees, and went forth to meet him, and cried Hosanna: Blessed is the King of Israel that cometh in the name of the Lord, xii. 13. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37. And from thenceforth Pilate sought to release him, but the Jews cried, saying, If thou let this man go, thou art not Cæsar's friend, whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar: And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS, xix. 12—15. 19.

^b I shall see him, but not now: I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and

destroy all the children of Sheth, Numb. xxiv. 17. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, Isa. lx. 3. Through the tender mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, Rev. xxii. 16.

c When they saw the star they rejoiced, with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh, Matt. ii. 11. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean, viii. 2. While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live, ix. 18. Then came she, and worshipped him, saying, Lord help me! xv. 25. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, xxviii. 9. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted, xvi. 17. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, xxiv. 51, 52. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. But when he saw Jesus afar off, he ran and worshipped him. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God, Mark ii. 5—7. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him, xv. 19. And he said,

Lord, I believe. And he worshipped him, John ix. 38. So shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him, Ps. xlv. 11. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him, Heb. i. 6. And I fell at his feet to worship him, and he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God, Rev. ix. 10, and xxii. 8, 9.

VER. 3.

^a Ακούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσαλὴμ μετ' αὐτοῦ.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

VER. 4.

Καὶ συναγαγὼν πάντας τοὺς Ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐβουλόνατο πᾶς αὐτῶν πῶς ὁ Χριστὸς γενήται.

And when he had gathered all the ^achief priests and ^bscribes of the people together, ^che demanded of them where Christ should be born.

^a For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts, Mal. ii. 7. For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins, Heb. v. 1. also viii. 3. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp, xiii. 11.

^b For he taught them as one having authority and not as the scribes, Matt. vii. 29. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, xiii. 52. Also they were over the bearers of burdens and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers and porters, 2 Chron. xxxiv. 13. This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted

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MATT. II. 5, 6.

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him all his request, according to the hand of the LORD his God upon him, Ezra vii. 6. Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time, 11, 12. How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain, Jer. viii. 8.

VER. 5.

Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλαὴμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

VER. 6.

Καὶ οὐ Βηθλαὴμ, γὰρ Ἰούδα, οὐδαμῶς ἐλαχίστη ἢ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐν σοὶ γὰρ ἰδούσεται ἡγεῖμνος, ὅστις ποιμανεῖ τὴν λαὸν μου τὸν Ἰσραὴλ.

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

* Or, feed.

* But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Mic. v. 2. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was, John vii. 42.

* And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, Gen. xlix. 10. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth in the city, Num. xxiv. 19. For Judah prevailed above his brethren, and of him came the chief ruler: but the birthright was Joseph's, 1 Chron. v. 2. Why do the hea-

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then rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, Ps. ii. 1—6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this, Isa. ix. 6, 7. And hath put all things under his feet, and gave him, to be the head over all things, to the church, Eph. i. 22. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence, Col. i. 18. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father, Rev. ii. 27. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, xi. 15.

* He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD

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MATT. II. 6—11.

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OUR RIGHTEOUSNESS, Jer. xxxiii. 4—6. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I, the Lord, will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods, Ez. xxxiv. 23—25. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore, xxxvii. 24—26.

VER. 7.

Τότε Ἡρῶδης, λάθρα καλέσας τοὺς μάγους, ἠρεβώσας παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστήρος.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

VER. 8.

Καὶ πέμψας αὐτοὺς εἰς Βηθλεὴμ, εἶπε· Προκυβήντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἵσταν δι' εὐρητι, ἀπαγγεῖλάτε μοι, ὥπως καὶ ἐλθὼν προσκυνήσω αὐτῷ.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

VER. 9.

Οἱ δὲ, ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προήγεν αὐτοὺς, ὥς ἐλθὼν ἵστα ἑατῶν οὗ ἦν τὸ παιδίον.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came, and stood over where the young child was.

^aSaying, Where is he that is born

King of the Jews? for we have seen his star in the east, and are come to worship him. Matt. ii. 2. What man is he that feareth the Lord? him shall he teach in the way that he shall choose, Ps. xxv. 12. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts, 2 Pet. i. 19.

VER. 10.

Ἰδόντες δὲ τὸν ἀστέρα, ἠγάγησαν χαρὰν μεγάλην σφόδρα.

When they saw the star, ^athey rejoiced with exceeding great joy.

^a And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, Rom. xv. 9—12.

VER. 11.

καὶ ἐλθόντες εἰς τὸν οἶκον, εὗρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσέθηκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρνην.

And when they were come into the house, ^athey saw the young child with Mary his mother, and fell down, and ^bworshipped him: and when they had opened their treasures, ^cthey ^dpresented unto him gifts; gold, ^dand frankincense, and myrrh.

* Or, offered.

^a And they came with haste, and found Mary, and Joseph, and the babe lying in a manger, Luke ii. 16.

^b See on last clause, ver. 2.

^c And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds, Gen. xliii. 11. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his

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peace, 1 Sam. x. 27. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon, 1 Kings x. 2. 10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised, Ps. lxxii. 10. 15. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord, Isa. lx. 6.

Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels. And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight, Ex. xxx. 23. 34. And when any will offer a meat-offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests, and he shall take thereof his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord, Lev. ii. 1, 2. And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord, vi. 15. One spoon of ten shekels of gold full of incense, Numb. vii. 14. The golden

spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels, 86. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad, Ps. xlv. 8. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts, Mal. i. 11. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, Rev. v. 8.

VER. 12.

Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνχωρήσαντες εἰς τὴν χώραν αὐτῶν.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

* But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive, Exod. i. 17. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the other apostles answered and said, We ought to obey God rather than men, v. 29. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, 1 Cor. iii. 19.

VER. 13.

Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἔσθι ἐκεῖ, ἵνα ἀνείπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολίσσαι αὐτό.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and

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take the young child and his mother, and flee into Egypt, and be thou there ^c until I bring thee word: ^d for Herod will seek the young child to destroy him.

^a See on clause 1, ver. 20. ch. i.

^b But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come, Matt. x. 23. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days, Rev. xii. 6. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent, 14.

^c But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life, Matt. ii. 19, 20.

^d Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men, Matt. ii. 16. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, Exod. i. 22. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live, Acts vii. 19. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born, Rev. xii. 4.

VER. 14.

Ὁ δὲ ἔγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον·

When he arose, he took the young child and his mother by night, and departed into Egypt:

VER. 15.

Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφῆτου, λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

And was there ^a until the death of Herod: ^b that it might be fulfilled which was spoken of the Lord by the prophet, saying, ^c Out of Egypt have I called my son.

^a But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Matt. ii. 19.

^b See on ver. 22. ch. i.

^c When Israel was a child, then I loved him, and called my son out of Egypt, Hos. xi. 1.

VER. 16.

Τότε Ἡρῶδης, ἰδὼν ὅτι ἐπαίχθη ὑπὸ τῶν μάγων, ἰθυμώθη λίαν καὶ ἀποστείλας ἀνέλεα πάντας τοὺς παιδας τοὺς ἐν Βεθλεὲμ, καὶ ἐν πάσι τοῖς ὄροις αὐτῆς, ἀπὸ διατοῦς καὶ κατωτέρω, κατὰ τὴν χροίαν ἣν ἠκρίβωσεν παρὰ τῶν μάγων.

Then Herod, ^a when he saw that he was mocked of the wise men, ^b was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, ^c according to the time which he had diligently inquired of the wise men.

^a That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice, Gen. xxxix. 14. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me, 17. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee, Num. xxii. 29. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound, Judg. xvi. 10. I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn, Job xii. 4.

^b A stone is heavy, and the sand weighty; but a fool's wrath is hea-

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vier than them both. Wrath is cruel, and anger is outrageous, Prov. xxvii. 3, 4. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace, Dan. iii. 13. 19, 20.

*Then Herod when he had privily called the wise men, inquired of them diligently what time the star appeared, Matt. ii. 7.

VER. 17.

Τὴν ἑπαιρώθη τὸ ρηθὲν ὑπὸ Ἰερემίου τοῦ προφήτου, λέγοντος·

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

VER. 18.

Ὡς ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμός καὶ ὀδυρμὸς πολλός, Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἔβλεπε παρακληθῆναι, ὅτι οὐκ εἰσὶ.

In ^a Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and ^b would not be comforted, because they are not.

^aThus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not, Jer. xxxi. 15.

^bAnd he returned unto his brethren, and said, The child is not: and I, whither shall I go? Gen. xxxvii. 30. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son,

mourning. Thus his father wept for him, 33—35. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me, xlii. 36. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? Job xiv. 10.

VER. 19.

Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ,

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

VER. 20.

Αἰγών· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

Saying, Arise, and take the young child and his mother, and go into the land of Israel: ^afor they are dead which sought the young child's life.

^aAnd the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life, Exod. iv. 19.

VER. 21.

Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.

And ^ahe arose, and took the young child and his mother, and came into the land of Israel.

^aThus did Noah; according to all that God commanded him, so did he, Gen. vi. 22. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8.

VER. 22.

Ἀκούσας δὲ ὅτι Ἀρχελαὸς βασιλεὺς ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεί· ἀπελθεῖν χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.

But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of

God in a dream, ^a he turned aside into the parts of Galilee :

^a Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him, Matt. iii. 13. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth, Luke ii. 39. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? John vii. 41, 42. They answered and said unto him, Art thou also of Galilee? Search, and look : for out of Galilee ariseth no prophet, 52.

VER. 23.

Καὶ ἔλθων κατέκτισεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

And he came and dwelt in a city called ^a Nazareth : that it might be fulfilled which was spoken by the prophets, ^b He shall be called a Nazarene.

^a They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth, John xviii. 5. 7. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS, xix. 19. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth, Matt. xxvi. 71.

^b He is despised and rejected of men; a man of sorrows, and acquainted with grief : and he hid as it were *our* faces from him; he was despised, and we esteemed him not, Isa. liii. 3. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good

thing come out of Nazareth? Philip saith unto him, Come and see, John i. 45, 46. For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes, Acts xxiv. 5.

CHAP. III. VER 1.

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ Βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,

In ^a those days ^b came John the Baptist, ^c preaching in ^d the wilderness of Judaea,

^a Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Ly-sanias the tetrarch of Abilene, Annas and Caiaphas being the High Priests, the word of God came unto John the son of Zacharias in the wilderness, Luke iii. 1, 2.

^b Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, xiv. 2. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, xvii. 12, 13. The baptism of John, whence was it? from heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, of men; we fear the people; for all hold John as a prophet, xxi. 25, 26. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. But when Herod heard *thereof*, he said, It is John, whom I beheaded : he is risen from the dead. For Herod himself had sent forth, and

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laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, vi. 16—29. But the angel said unto him, Fear not Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in

the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 13—17. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76. But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison, Luke iii. 19, 20. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light, John i. 6—8.

^cThe voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. Isa. xl. 3—6. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

^d See on clause 1. ver. 3.

VER. 2.

καὶ λέγων· μετανοεῖτε ἄγγιγε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

And saying, ^a Repent ye: ^b for the kingdom of heaven is at hand.

^a From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 17. But go ye and learn what that meaneth, I will have mercy, and not

sacrifice; for I am not come to call the righteous, but sinners to repentance, ix. 13. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not, xi. 20. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here, xii. 41. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, xxi. 29—32. Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness, 1 Kings viii. 47. Wherefore I abhor myself, and repent in dust and ashes, Job xlii. 6. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 16, 17. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 6, 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations, Ezek. xiv. 6. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should

return from his ways, and live? xviii. 23. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye, 30—32. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? xxxiii. 11. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, 15. And they went out, and preached that men should repent, vi. 12. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, Luke iii. 3. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish, xiii. 2, 3. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance, xv. 7. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth, 10. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent, xvi. 30. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of

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the Lord, iii. 19. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, xi. 18. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 30. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ, xx. 21. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, 2 Cor. vii. 10. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb. vi. 1. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 5. And I gave her space to repent of her fornication; and she repented not, 21.

^b Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 3. 10.

19, 20. Thy kingdom come. Thy will be done in earth, as it is in heaven, vi. 10. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, 33. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, vii. 21. And as ye go, preach, saying, The kingdom of heaven is at hand, x. 7. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force, xi. 11, 12. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, xiii. 11. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field, 24. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed; which a man took, and sowed in his field, 31. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened, 33. Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, 44—47. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old, 52. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as

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little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 1—4. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants, 23. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard, xx. 1. The kingdom of heaven is like unto a certain king, which made a marriage for his son, xxii. 2. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, xxiii. 13. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. xxv. 1. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods, 14. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, Mark ix. 47. Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, x. 14. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, 24, 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, xiv. 25. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God, Luke vi. 20. And he sent them to preach the kingdom of God, and to heal the sick, ix. 2. And heal the sick that are therein, and

say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you, x. 9—11. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, xiii. 28, 29. The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you, xvii. 20, 21. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. I will not drink of the fruit of the vine, until the kingdom of God shall come, xxii. 16, 18. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, John iii. 3—5. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13.

VER. 3.

Οὗτος γὰρ ἔστιν ὁ ῥηθεις ὑπὸ Ἠσαίου τοῦ προφήτου, λέγοντος Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθετίας ποταμοὺς τὰς τρίβους αὐτοῦ.

For this is he that was spoken of ^a by the prophet *Isaiah*, saying, The voice of one crying in the wilderness, ^b Prepare ye the way of the Lord, make his paths straight.

^a The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God, Isa. xl. 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make

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his paths straight, Mark i. 3. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God, Luke iii. 3—6. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, John i. 23.

^a And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 14, 15. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts, Mal. iii. 1. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. And thou, child, shalt be called, The prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76.

VER. 4.

Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην διεματῆν περὶ τὴν ὀσφίν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἀγρίων.

And the same John had ^ahis raiment of camel's hair, and a leathern girdle about his loins; ^band his meat was locusts and ^cwild honey.

^a But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses, Matt. xi. 8. And they

answered him, *He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite, 2 Kings i. 8. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive, Zech. xiii. 4. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey, Mark i. 6.*

^b For John came neither eating nor drinking, and they say, He hath a devil, Matt. xi. 18. Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind, Lev. xi. 22.

^c He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock, Deut. xxxii. 13. And all *they* of the land came to a wood: and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened, 1 Sam. xiv. 25—27.

VER. 5.

Τότε ἐξῆλθεν αὐτὸν πρὸς Ἱερουσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περιχώρα τοῦ Ἰορδάνου·

Then ^a went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

^a And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan, Matt. iv. 25. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? xi. 7. And there went out unto him all the land of Judaea, and they of Jerusalem,

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and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 5.

VER. 6.

Καὶ ἔβαπτίζοντο ἐν τῷ ἰορδάνῃ ἰπ' αὐτοῦ, ἡγομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

And ^a were baptized of him in Jordan, ^b confessing their sins.

^a I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire, Matt. iii. 11. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, 13—16. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you, Ezek. xxxvi. 25. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, Mark i. 8, 9. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing, John i. 25—28. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record,

saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, 31—33. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between *some* of John's disciples and the Jews about purifying, iii. 23—25. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even as many as the Lord our God shall call*. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls, ii. 38—41. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, *I say, ye know* which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 36—38. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost, xi. 16. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus, xix. 4, 5. And were all baptized unto Moses in the cloud and in the sea, 1 Cor. x. 2. Buried with him in bap-

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tism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead, Col. ii. 12. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 5, 6. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, Heb. vi. 2. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

^b And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness, Lev. xvi. 21. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me, xxvi. 40. Then they shall confess their sin which they have done; and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed, Num. v. 7. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me, Josh. vii. 19. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 27, 28. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin, Ps. xxxii. 5. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy, Prov. xxviii. 13. And I prayed unto the Lord my God, and made my confession, and said, O

Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, Dan. ix. 4. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 5. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son, Luke xv. 18—21. And many that believed came, and confessed, and shewed their deeds, Acts xix. 18. Confess your faults one to another, and pray one for another, that ye may be healed, Jam. v. 16. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9.

VER. 7.

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γενήματα ἰχθύνων, τίς ὑποδείξεν ὑμῖν φυγὴν ἀπὸ τῆς μελλούσης ὀργῆς;

But when he saw many of ^a the Pharisees and Sadducees come to his baptism, he said unto them, ^b O generation of vipers, ^c who hath warned you to ^d flee from the wrath to come?

^a For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 20. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees, xvi. 6. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees, 11, 12. Then went the Pharisees, and took counsel

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how they might entangle him in his talk, xxii. 15. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 23. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together, 34. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation, xxiii. 14. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, Mark vii. 3—5. And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words, xii. 13. Then come unto him the Sadducees, which say there is no resurrection, 18. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets: Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them, Luke xi. 39—44. And the Pharisees also, who were covetous, heard all these things: and they derided him, xvi. 14. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of

all that I possess, xviii. 11, 12. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead, Acts iv. 1, 2. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God, xxiii. 6—9. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee, xxvi. 5.

^b Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, x. 16. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, xii. 34. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell, xxiii. 33. Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow, Zeph. iii. 3: Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come. Luke iii. 7. Go your ways: behold, I send you forth as lambs among wolves, x. 3. The same day there came certain of the Pharisees, saying unto him, get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected, xiii. 31,

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32. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, Acts xx. 29. Beware of dogs, beware of evil workers, beware of the concision, Phil. iii. 2. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 12, 13. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sores, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, Rev. xii. 14, 15.

‘To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it, Jer. vi. 10. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul, Ezek. iii. 18–21. If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come,

and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand. So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me, xxxiii. 3–7. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears, Acts xx. 31. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

‘Much more then, being now justified by his blood, we shall be saved from wrath through him, Rom. v. 9. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. That by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 16, 17.

VER. 8.

Ποιῶντες οὖν καρπὸς ἀγίων τῆς μετανοίας·

Bring ^a forth therefore ^b fruits ^c meet for repentance:

^a Or, answerable to amendment of life.

^a But what think ye? A certain man had two sons: and he came to the first; and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second

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and said likewise. And he answered and said, I go, sir: and went not, Matt. xxi. 28—30. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, 32. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 16, 17. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Luke iii. 8. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages, 10—14. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 20. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter, 2 Cor. vii. 10, 11.

^b Thus saith the LORD of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The

temple of the LORD, *are* these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever, Jer. vii. 3—7. Therefore now amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you, xxvi. 13. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin, xxxvi. 3.

VER. 9.

Καὶ μὴ ῥήματα λέγειν ἑαυτοῖς· Πάτερ ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἰσχυρεῖσθαι τέκνα τῷ Ἀβραάμ.

And ^a think not to say within yourselves, ^b We have Abraham to our father: for I say unto you, That ^c God is able of these stones to raise up children unto Abraham.

^a Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Luke iii. 8.

^b They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free, John viii. 33. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 39, 40. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 53. Neither because they are the seed of Abraham, *are* they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God: but the chil-

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dren of the promise are counted for the seed, Rom. ix. 7, 8. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice *thou* barren that bearest not; break forth and cry *thou* that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that *was* born after the Spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free, Gal. iv. 22—31.

^b And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth, Matt. viii. 11, 12. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out, Luke xix. 40. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which

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are not, to bring to nought things that are, 1 Cor. i. 27, 28. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iii. 27—29. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, Eph. ii. 12, 13.

VER. 10.

Ἦδη δὲ καὶ ἡ ἀξίῃ πρὸς τὸν ῥίζαν τῶν δένδρων καίεται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

And ^a now also ^b the axe is laid unto the root of the trees: ^c therefore every tree which bringeth not forth good fruit, ^d is hewn down, and cast into the fire.

^a Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 1—3. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch, iv. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at

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the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 1—3. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is a fearful thing to fall into the hands of the living God*, x. 28—31. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven, xii. 25.

^b And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire, Luke iii. 9. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, xxiii. 41.

^c And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Ps. i. 3. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, xcii. 13, 14. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, Is. lxi. 3. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 8. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth

forth evil fruit. A good tree cannot bring forth evil fruit, neither ~~can~~ a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire, Matt. vii. 16—19. A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 43—45. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2.

^d Every tree that bringeth not forth good fruit is hewn down, and cast into the fire, Matt. vii. 19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away, xxi. 19. And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance, Ps. lxxx. 15, 16. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns:

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I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Is. v. 4—7. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, xxvii.

11. Son of man, What is the vine-tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore, thus saith the LORD God; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them, Ezek. xv. 2—7. He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down, Luke xiii. 6—9. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned, John xv. 6. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned, Heb. vi. 8. For the time is come that judgment must

begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear, 1 Pet. iv. 17, 18.

VER. 11.

Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν ὁ δὲ ἁγίω μου ἐρχόμενος ἰσχυρότερός μου ἔστί, ὃ οὖν ἐμὲ ἵκανός τὰ ὑποδήματα βαστάσαι αὐτοῦς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρὶ.

I indeed ^a baptize you with water unto repentance: ^b but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: ^c he shall baptize you with the Holy Ghost, and with fire:

^a See parallels on first clause of ver. 6. ch. iii.

^b And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. And as John fulfilled his course he said, whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose, Acts xiii. 25. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me, John i. 15. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, 26, 27. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 30. And I saw and bare record that this is the Son of God, 34. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from

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above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, iii. 28—36.

^c When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning, Isa. iv. 4. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring, xlv. 3. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years, Mal. iii. 2—4. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 8. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, John i. 33. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5. And suddenly there came a sound from heaven as of a rushing mighty wind,

and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, ii. 2—4. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost, xi. 15, 16. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit, xii. 13. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 27, 28.

VER. 12.

Ὁ ὃς πρὶν ἐν τῇ χειρὶ αὐτοῦ θαλαβαστῆν τὴν ἑλανά αὐτοῦ, καὶ συνάξαι τοὺς ὄτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβίστρῳ.

Whose ^a fan is in his hand, and ^b he will thoroughly purge his floor, ^c and gather his wheat into the garner; ^d but he will burn up the chaff ^e with unquenchable fire.

^a The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan, Isa. xxx. 24. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel, xli. 16. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, Jer. iv. 11. And I will fan them with a fan in the gates of the land, I will bereave them of children, I will destroy my people, since they return not from their ways, xv. 7. And will send un-

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to Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about, li. 2. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. Luke iii. 17.

^bThe Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth, 49, 50. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. iv. 1. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2.

^cLet both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, Matt. xiii. 30. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, 43. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth, Amos ix. 9.

^dThey are as stubble before the wind, and as chaff that the storm carrieth away, Job xxi. 18. The ungodly are not so: but are like the chaff which the wind driveth away, Ps. i. 4. Let them be as chaff before the wind: and let the angel of the Lord chase them, xxxv. 5. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up

as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel, Isa. v. 24. The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind, xvii. 13. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney, Hos. xiii. 3.

^eAnd the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them, Isa. i. 31. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? xxxiii. 14. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh, lxvi. 24. Therefore thus saith the Lord God; behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched, Jer. vii. 20. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched, xvii. 27. And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein, And all flesh shall see that I the Lord have kindled it: it shall not be quenched, Ezek. xx. 47, 48. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into

everlasting punishment, Matt. xxv. 41. 46. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not and the fire is not quenched, Mark ix. 43—48. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jude 7. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever, Rev. xiv. 10, 11. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, xx. 10.

VER. 13.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτιστοῦναι ὡς αὐτοῦ.

Then cometh Jesus ^a from Galilee to Jordan, unto John, to be baptized of him.

^a See parallels on ver. 22. chap. ii.

VER. 14.

Ὁ δὲ Ἰωάννης διεκάλει αὐτὸν, λέγων· Ἔγω χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς μέ;

But ^a John forbade him, saying, ^b I have need to be baptized of thee, and comest thou to me?

^a Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered

and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me, John xiii. 6—8.

^b And of his fulness have all we received, and grace for grace, John i. 16. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again, iii. 3—7. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me:—for without me ye can do nothing, John xv. 4, 5. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 30, 31. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all), x. 36. And he is before all things, and by him all things consist: and he is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell, Col. i. 17—19. That ye may know—what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness

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of him that filleth all in all, Eph. i. 18—23. Speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ, iv. 15. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father, Gal. iv. 6. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and honour, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. vii. 9—17.

VER. 15.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὗτος γὰρ πρέπειν ἔστιν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφῆκεν αὐτόν.

And Jesus answering, said unto him, Suffer it to be so now: ^afor thus it becometh us to fulfil all righteousness. Then he suffered him.

^aThen said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God:

yea, thy law is within my heart, Ps. xl. 7, 8. The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable, Isa. xlii. 21. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 29. For I have given you an example, that ye should do as I have done to you, xiii. 15. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For such an high priest became us: *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 21—24. He that saith he abideth in him ought himself also so to walk, even as he walked, 1 John ii. 6.

VER. 16.

Καὶ βαπτισθεὶς ὁ Ἰησοῦς, ἀνέβη εὐθεὶς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνέωχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστέρα, καὶ ἐρχόμενον ἐπ' αὐτόν.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, ^aand he saw the Spirit of God descending like a dove, and lighting upon him:

^aAnd the Spirit of the Lord shall

rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, Isa. xi. 2. BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles, xlii. 1. THE Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, lxi. 1. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, Mark i. 10. And the Holy Ghost descended in a bodily shape like a dove upon him, Luke iii. 22. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, John i. 32. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him, iii. 34.

VER. 17.

Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

And, ^a lo, a voice from heaven, saying, ^b This is my beloved Son, in whom I am well pleased.

^a And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape, John v. 37. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, an angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes, xii. 28—30. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps, Rev. xiv. 2.

^b Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles, Matt. xii. 18.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. But last of all he sent unto them his son, saying, They will reverence my son, xxi. 37. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee, Ps. ii. 7. BEHOLD my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles, Isa. xlii. 1. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable, 21. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased, Mark i. 11. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him, ix. 7. And the Holy Ghost descended in a bodily shape, like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased, Luke iii. 22. And there came a voice out of the cloud, saying, This is my beloved Son: hear him, ix. 35. To the praise of the glory of his grace; wherein he hath made us accepted in the beloved, Eph. i. 6. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, 2 Pet. i. 17.

CHAP. IV.—VER. 1.

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

THEN ^a was Jesus led up ^b of the Spirit into the wilderness, ^c to be tempted of the ^d devil.

^a And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 12, 13. And Jesus being full of the Holy Ghost returned

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from Jordan, and was led by the Spirit into the wilderness, Luke iv. 1.

^b And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth, 1 Kings xviii. 12. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send, 2 Kings ii. 16. Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me, Ezek. iii. 12. 14. And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy, viii. 3. Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah son of Azar, and Pelatiah the son of Benaiah, princes of the people, xi. 1. Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me, 24. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south, xl. 2. So the Spirit took me up, and brought me into the inner court; and behold the glory of the Lord filled the house, xliii. 5. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing, Acts viii. 39.

^c And I will put enmity between

thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, John xiv. 30. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, iv. 15, 16.

^d The tares are the children of the wicked one; the enemy that sowed them is the devil, Matt. xiii. 38, 39. And Satan stood up against Israel; and provoked David to number Israel, 1 Chron. xxi. 1. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it, Job i. 6, 7. And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve, Luke xxii. 3. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat, 31. And he brake the bands, and was driven of the devil into the wilderness, viii. 29. And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him), John xiii. 2. And after the sop Satan entered into him, 27. To deliver such an one unto Satan for the destruction of the flesh, 1 Cor. v. 5. Defraud you not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency, vii. 5. Lest Satan should get an advantage of us, for we are

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not ignorant of his devices, 2 Cor. ii. 11. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, xii. 7. Neither give place to the devil, Eph. iv. 27. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, vi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. Submit yourselves therefore to God, resist the devil, and he will flee from you, James iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour, 1 Pet. v. 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee, Jude 9. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days, Rev. ii. 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, xii. 9. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child, 12, 13. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood, 15. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, 17. And

the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, xx. 10.

VER. 2.

Καὶ πορεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασεν.

And when he had ^afasted forty days and forty nights, ^bhe was afterward an hungered.

^a And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights, Exod. xxiv. 18. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water, and he wrote upon the tables the words of the covenant, the ten commandments, xxxiv. 28. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water, Deut. ix. 9. And I fell down before the Lord as at the first forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger, 18. Thus I fell down before the Lord forty days and forty nights, as I fell down at the first: because the Lord had said he would destroy you, 25. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God, 1 Kings xix. 8. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts, Mark i. 13. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered, Luke iv. 2.

^b Now in the morning, as he returned into the city, he hungered, Luke xxi. 18. And on the morrow, when they were come from Bethany, he was hungry, Mark xi. 12. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy

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him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people, Heb. ii. 14—17.

VER. 3.

Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν·
Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι
ἔρῃ γίνονται.

And when ^a the tempter came to him, he said, ^b If thou be the Son of God, command that these stones be made bread.

^a Then Satan answered the LORD, and said, Doth Job serve God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD, Job i. 9—12. And Satan answered the LORD, and said, skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown, ii. 4. 7. And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in

vain, 1 Thess. iii. 5. Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

^b And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence, Luke iv. 3. 9.

VER. 4.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Γέγραπται· Οὐκ ἐπ' ἄρτον μόνον ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντί ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

But he answered and said, ^a It is written, ^b Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

^a For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, Eph. vi. 17.

^b And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live, Deut. viii. 3. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God, Luke iv. 4.

VER. 5.

Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἑστησεν αὐτὸν ἐπὶ τῷ πτερύγιον τοῦ ἱεροῦ·

Then the devil ^a taketh him up into ^b the holy city, and setteth him on a pinnacle of the temple,

^a And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from

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hence, Luke iv. 9. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin, John xix. 11.

^b And came out of the graves after his resurrection, and went into the holy city, and appeared unto many, Matt. xxvii. 53. And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities, Neh. xi. 1. For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts is his name, Isa. xlviii. 2. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean, lii. 1. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us, Dan. ix. 16. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, &c. ver. 24. But the court which is without the temple leave out, and measure it not; for it is given unto the gentiles: and the holy city shall they tread under foot forty and two months, Rev. xi. 2.

VER. 6.

Καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σκουρὸν κάτω· γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐνταλίνεται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀρουσὶ σε, μήποτε προσέβης πρὸς λίθον τὸν πόδα σου.

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, ^a He shall give his angels charge concerning thee: and in their hands they shall bear thee up, ^b lest at any time thou dash thy foot against a stone.

^a For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone, Ps. xci. 11, 12. And he brought him

to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, he shall give his angels charge over thee, to keep thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God, Luke iv. 9—12. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

^b Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land, Job i. 10. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee, v. 23. The angel of the LORD encampeth round about them that fear him, and delivereth them, Ps. xxxiv. 7. He keepeth all his bones: not one of them is broken, 20.

VER. 7.

Ἐφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

Jesus said unto him, It is written again, ^a Thou shalt not tempt the Lord thy God.

^a Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? Exod. xvii. 2. 7. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Numb. xiv. 11. Ye shall not tempt the LORD your God, as ye tempted him in Massah, Deut. vi. 16. And they tempted God in their heart by asking meat for their lust, Ps. lxxviii. 18. Yea, they turned back and tempted God, and limited the Holy One of Israel, 41. Yet they tempted and provoked the most high God, and kept

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not his testimonies, 56. When your fathers tempted me, proved me, and saw my work, xcv. 9. But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 14. And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that tempt God* are even delivered, Mal. iii. 15. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God, Luke iv. 12. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out, Acts v. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 Cor. x. 9. When your fathers tempted me, proved me, and saw my works forty years, Heb. iii. 9.

VER. 8.

Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρεϊ ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πόλεις τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν.

Again, ^athe devil taketh him up into an exceeding high mountain, ^band sheweth him all the kingdoms of the world, and the glory of them;

^aAnd the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine, Luke iv. 5—7.

^bAnd Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him; and how he had advanced him above the princes and servants of the king, Esth. v. 11. Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away; his glory shall not descend after him, Ps. xlix. 16, 17. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? Dan. iv. 30.

By faith Moses, when he came to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, Heb. xi. 24—26. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

VER. 9.

Καὶ λέγει αὐτῷ· Ταῦτα πάντα σοι δώσω, ἐὰν προσκυνήσῃς μοι.

And saith unto him, All these things will ^aI give thee, ^bif thou wilt fall down and worship me.

^aNow is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. Of judgment, because the prince of this world is judged. xvi. 11.

^bIn whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4.

VER. 10.

Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπάγε, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

Then saith Jesus unto him, ^aGet thee hence, ^bSatan: for it is written, ^cThou shalt worship the Lord thy God, and him only shalt thou serve.

^aBut he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, Matt. xvi. 23. Submit yourselves therefore to God. Resist the devil, and he will flee from you, James iv. 7. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 9.

^bAnd he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at

his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Zech. iii. 1, 2.

^cThou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you, Deut. vi. 13, 14. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name, x. 20. Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD, Josh. xxiv. 14. And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines, 1 Sam. vii. 3. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Luke iv. 8.

VER. 11.

Τότε ἀφῆκεν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσέβησαν, καὶ διηκόνουν αὐτῷ.

Then ^a the devil leaveth him, and ^b behold, angels came and ministered unto him.

^a And when the devil had ended all the temptation, he departed from him for a season, Luke iv. 13.

^b And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 13. And there appeared an angel unto him from heaven, strengthening him, Luke xxiii. 43. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him, Heb. i. 6. And

I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 11, 12.

VER. 12.

Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρῆλθεν, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

Now ^a when Jesus had heard that John was ^b cast into prison, he departed into Galilee:

^c Or, delivered up.

Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her, vi. 17. Added yet this above all, that he shut up John in prison, Luke iii. 20. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about, iv. 14. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days, 31. Now after two days he departed thence, and went into Galilee. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee, John iv. 43, 54.

VER. 13.

Καὶ καταλιπὼν τὴν Ναζαρέτ, ἰδὼν κατοικῆσαι εἰς Καπερναοὺμ τὴν παραθαλάσσιον, ἐν ὁρίσις Ζαβουλὼν καὶ Νεφθαλίμ·

And ^a leaving Nazareth, he came and dwelt in ^b Capernaum, which is upon the sea coast, in the borders of ^c Zabulon and ^d Nephthalim:

^a But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee; and taught them on the sabbath days, Luke iv. 30, 31.

^b And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, Matt. xi. 23. And

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they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught, Mark i. 21. And entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them, John vi. 17. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus, 24. These things said he in the synagogue, as he taught in Capernaum, 59.

* And the third lot came up for the children of Zebulon according to their families: and the border of their inheritance was unto Sarid: And their border went up towards the sea, and Maralah, and reached to Dabbaabeth, and reached to the river that is before Jokneam; And turned from Sarid eastward towards the sun-rising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia, And from thence passeth on along on the east to Gittah-hepher, to Itah-kazin, and goeth out to Remmon-methoar to Neah; and the border compasseth it on the north-side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el: and Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. This is the inheritance of the children of Zebulon according to their families, these cities with their villages, Josh. xix. 10—16.

* The sixth lot came out to the children of Naphtali, even for the children of Naphtali according to their families. And their coast was from Heleph, from Allon to Zaannanim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: And then the coast turneth westward to Aznoth-tabor; and goeth out from thence to Hukkok, and reacheth to Zebulon on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan towards the sun-rising. And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, and Adamah, and Ramah, and Hazor, And Kedesh, and Edrei, and En-hazor, And Iron, and Migdal-el, Horem, and Beth-anath, and Bethshemesh; nineteen cities with their villages. This is the

inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

VER. 14.

* *Ἦνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου, λέγοντος*

That ^a it might be fulfilled which was spoken by Esaias the prophet, saying,

* See parallels on ver. 22. chap. i.

VER. 15.

Ἡ Ζαβουλὼν καὶ ἡ Νεφθαλείμ, ἰδὼν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν.

The land of Zebulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, ^a Galilee of the Gentiles;

* And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah, Jos. xx. 7. And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, to be a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities, xxi. 32. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria, 2 Kings xv. 29.

VER. 16.

Ὁ λαὸς, ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν ᾠρᾷ καὶ σκιά θανάτου, φῶς ἀνέτειλεν αὐτοῖς.

The people ^a which sat in darkness saw great light: and to them which sat in the region ^b and shadow of death, light is sprung up.

* Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulon and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined, Isa. ix. 1, 2. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; Because they rebelled against the words of God, and con-

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temned the counsel of the Most High. Therefore he brought down their heart with labour; they fell down, and *there was none to help*. Then they cried unto the Lord in their trouble, *and he saved them out of their distresses*. He brought them out of darkness and the shadow of death, and brake their bands in sunder, Psal. cvii. 10—14. To open the blind eyes, to bring out the prisoners from the prison, *and them that sit in darkness out of the prison-house*, Isa. xlii. 7. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God, l. 10. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 1—3. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me, Mic. vii. 8. Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. A light to lighten the Gentiles, and the glory of thy people Israel, ii. 32. And the light shineth in darkness; and the darkness comprehended it not, John i. 5. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, iii. 19. Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life, viii. 12. Delivering thee from the people, and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of satan unto God, Acts xxvi. 17, 18. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, Rom. ii. 19. Who hath delivered us from the power of darkness,

and hath translated us into the kingdom of his dear Son, Col. i. 13. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness, 1 Thess. v. 5. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 5, 6. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now, ii. 8, 9. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, Rev. xvi. 10.

^b Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it, Job iii. 5. Before I go *whence* I shall not return, *even to the land of darkness and the shadow of death*. A land of darkness, as darkness itself: and of the shadow of death, without any order, and *where the light is as darkness*, x. 21, 22. *There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves*, xxxiv. 22. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? xxxviii. 17. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me, Psal. xxiii. 4. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death, xlv. 19. Such as sit in darkness and in the shadow of death, being bound in affliction and iron, cvii. 10. He brought them out of darkness and the shadow of death, and brake their bands in sunder, 14. Neither said they, where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness; through a land of deserts,

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and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt, Jer. ii. 6. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness, xiii. 16. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name, Amos v. 8.

VER. 17.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ λέγει· Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

From^a that time Jesus began to preach, and to say,^b Repent: for the^c kingdom of heaven is at hand.

^a Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, Mark i. 14.

^b See parallels on clause 1. ver. 2. chap. iii.

^c See parallels on clause 2. ver. 2. chap. iii.

VER. 18.

Περπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὴν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληντρον εἰς τὴν θάλασσαν (ἦσαν γὰρ ἁλιεῖς).

And Jesus, ^a walking by the sea of Galilee, saw ^b two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: ^c for they were fishers.

^a Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers, Mark i. 16.

^b Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother, Matt. x. 2. Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew; Luke vi. 14. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He VOL. I.

first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, The Christ, John i. 40, 41. One of his disciples, Andrew, Simon Peter's brother, saith unto him, vi. 8.

^c Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb, Exod. iii. 1. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt, 10. And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour, Judg. vi. 11, 12. So he departed thence, and found Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father, and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him, 1 Kings xix. 19—21. He chose David also his servant, and took him from the sheep-folds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands, Ps. lxxviii. 70—72. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel, Amos vii. 14, 15.

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Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee. They went forth, and entered into a ship immediately, John xxi. 3. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked), and did cast himself into the sea, 7. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land.—Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net, Luke v. 3—5. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence, 1 Cor. i. 27—29.

VER. 19.

Καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

And he saith unto them, *a* Follow me, and *b* I will make you fishers of men.

a But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 22. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him, ix. 9. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me, xvi. 24. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me, xix. 21. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him, Mark ii. 14. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom:

and he said unto him, Follow me, Luke v. 27. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father, ix. 59. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, John i. 43. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, xii. 26. Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me, xxi. 22.

b And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him, Mark i. 17, 18. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 10, 11.

VER. 20.

Οἱ δὲ, εὐθὺς ἀφέντες τὰ δικτυα, ἠκολούθησαν αὐτῷ.

And *a* they straightway left their nets, and followed him.

a He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, Matt. x. 37, 38. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? xix. 27. And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him, 1 Kings xix. 21. I made haste, and delayed not to keep thy commandments, Ps. cxix. 60. And straightway they forsook their nets, and followed him, Mark i. 18. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 11. Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus

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answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's. But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 28—30. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 28—30. To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood, Gal. i. 16. But what things were gain to me, those I counted loss for Christ; Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. iii. 7, 8.

VER. 21.

Καὶ προβὰς ἐκείθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ ἄγκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother, Matt. x. 2. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, xvii. 1. Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy king-

dom, xx. 20, 21. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy, xxvi. 37. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets, Mark i. 19. And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder, iii. 17. And he suffered no man to follow him, save Peter, and James, and John the brother of James, v. 37. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 10, 11. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples, John xxi. 2. And he killed James the brother of John with the sword, Acts xii. 2.

VER. 22.

Οἱ δὲ, εὐθέως ἀφίπτες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.

And they immediately left the ship and their father, and followed him.

And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him, Mark i. 20. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God, Luke ix. 59, 60. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 26, 33. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16.

VER. 23.

Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,

E 2

καὶ κηρύσσον τὸ εὐαγγέλιον τῆς βασιλείας,
καὶ θεραπεύουσιν πᾶσαν νόσον, καὶ πᾶσαν
μαλακίαν ἐν τῷ λαῷ.

And ^a Jesus went about all Galilee,
^b teaching in their synagogues, and
preaching ^c the gospel of the kingdom,
^d and healing all manner of sickness, and
all manner of disease among the people.

^a And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people, Matt. ix. 35. And he marvelled because of their unbelief. And he went round about the villages, teaching, Mark vi. 6. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him, John vii. 1. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

^b And when he was departed thence, he went into their synagogue, Matt. xii. 9. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? xiii. 54. And he preached in their synagogues throughout all Galilee, and cast out devils, Mark i. 39. And when the sabbathday was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him? that even such mighty works are wrought by his hands? vi. 2. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbathday, and stood up for to read, Luke iv. 15, 16. And he was teaching in one of the synagogues on the sabbath, xiii. 10. And straightway he preached Christ in the synagogues, that he is the Son of God, Acts ix. 20. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbathday, and sat down, xiii. 14. And he reasoned in the syna-

gogue every sabbath, and persuaded the Jews and the Greeks, xviii. 4.

^c When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, xxiv. 14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, Mark i. 14. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 17, 18. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, viii. 1. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, xx. 1. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom. x. 15.

^d They brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness, Matt. viii. 16, 17. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, x. 7, 8. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, xi. 5. And great multitudes came unto him,

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MATT. IV. 23, 24.

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having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, xv. 30, 31. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34. For he had healed many; inasmuch that they pressed upon him for to touch him, as many as had plagues, iii. 10. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ, Luke iv. 40, 41. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them, v. 17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, vi. 17. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, vii. 22. And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing, ix. 11. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, x. 9. Inasmuch that they brought

forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one, Acts v. 15, 16.

VER. 24.

Καὶ ἀπῆλθεν ἡ δόξα αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήγαγον αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σιληνιαζομένους, καὶ παραλυτικούς· καὶ ἰθι-ράπυσεν αὐτούς.

And ^ahis fame went throughout all ^bSyria: and they brought unto him ^call sick people that were taken with divers diseases and torments, and those which were ^dpossessed with devils, and those which were ^elunatic, and ^fthose that had the palsy; and he healed them.

^a And the fame hereof went abroad into all that land. But they, when they were departed, spread abroad his fame in all that country, Matt. ix. 26, 31. At that time Herod the tetrarch heard of the fame of Jesus, xiv. 1. So the LORD was with Joshua; and his fame was *noised* throughout all the country, Josh. vi. 27. And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 28. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about, Luke iv. 14. And the fame of him went out into every place of the country round about, 37. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities, v. 15.

^b Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went, 2 Sam. viii. 6. (And this taxing was first made when Cyrenius was governor of Syria), Luke ii. 2. And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Acts xv. 23.

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^c See on last clause, ver. 23.

^d As they went out, behold, they brought to him a dumb man possessed with a devil, Matt. ix. 32. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw, xii. 22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil, xv. 22. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour, xvii. 18. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most High God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, *thou* unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and

clothed, and in his right mind: and they were afraid. And they that saw it told them how it befel to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him, Mark v. 2—18. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not, Luke iv. 33—35. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man, For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right

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mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, viii. 27—37. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

* Lord, have mercy on my son: for he is lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water, Matt. xvii. 15.

† And saying, Lord, my servant hath at home sick of the palsy, grievously tormented, Matt. viii. 6. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour, 13. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men, ix. 2—8. And they come unto him, bringing one sick of the palsy, which was borne of four,—When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 3. 5. And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and lay him before him.—And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 18. 20.

VER. 25.

Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱερουσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

And there followed * him great multitudes of people from Galilee, and from ^b Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

* And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, Matt. v. 1. When he was come down from the mountain, great multitudes followed him, viii. 1. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all, xii. 15. And great multitudes followed him; and he healed them there, xix. 2. But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judæa, Mark iii. 7. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? vi. 2. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, Luke vi. 17.

^b And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel, Mark v. 20. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis, vii. 31.

CHAP. V.—VER. 1.

ἸΔΩΝ δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ, καθίσαντος αὐτοῦ, προσήλθον αὐτῷ εἰ μαθεῖν αὐτοῦ.

And seeing the * multitudes, ^b he went up into a mountain: and when he was set, ^c his disciples came unto him.

* See parallels on clause 1. ver. 25. ch. iv.

^b And Jesus departed from thence,

and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, xv. 29. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him, Mark iii. 13. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples, John vi. 2, 3. The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Matt. xiii. 1—3. And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them, Mark ii. 13. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again, x. 1. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, Luke xiii. 26.

^c And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, xi. 1. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, xx. 17. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13.

VER. 2.

Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἰδίδασκεν αὐτοὺς, λέγων

And he opened his mouth, and taught them, saying,

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, Matt. xiii. 35. Give ear, O my people, to my law: incline your ears to the words of my mouth: I will open my mouth in a parable: I will utter

dark sayings of old, Ps. lxxviii. 1, 2. Hear; for I will speak of excellent things; and the opening of my lips shall be right things, Prov. viii. 6. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus, Acts viii. 35. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, x. 34. Praying always—And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, Ephes. vi. 18, 19.

VER. 3.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

^a Blessed are the ^bpoor in spirit: for theirs is ^cthe kingdom of heaven.

^a Blessed is he whosever shall not be offended in me, Matt. xi. 6. Blessed are your eyes, for they see: and your ears, for they hear, xiii. 16. Blessed is that servant, whom his Lord when he cometh shall find so doing, xxiv. 46. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, Ps. i. 1. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, ii. 12. O Lord of Hosts, blessed is the man that trusteth in thee, lxxiv. 12. Blessed are they that keep my ways, Prov. viii. 32. The Lord is a God of judgment: blessed are all they that wait for him, Isa. xxx. 18. Blessed are they that hear the word of God, and keep it, Luke xi. 21. Blessed are they that have not seen, and yet have believed, John xx. 29. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. Blessed are they which are called unto the marriage-supper of the Lamb, Rev. xix. 9.

^b At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And Jesus called a little child unto him, and set him in the midst of them, and said, Ve-

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nily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 2—4. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes, Job xlii. 5, 6. The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit, Ps. xxxiv. 18. But I am poor and needy; yet the LORD thinketh upon me, Ps. xl. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, li. 17. But I am poor, and sorrowful: let thy salvation, O God, set me up on high, lxix. 29. But I am poor and needy; make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying, lxx. 5. Bow down thine ear, O LORD, hear me, for I am poor and needy, lxxvi. 1. Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 19. Honour shall uphold the humble in spirit, xxix. 23. Thus saith the High and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek, lxi. 1. To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, lxxvi. 2. He hath shewed thee, O man, what is good, and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. The Spirit of the LORD is upon me, because he hath anointed me to preach the gospel to the poor, Luke iv. 18. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God, vi. 20. He that humbleth himself shall be exalted, xviii. 14. Humble yourselves in the sight of the Lord, and he shall lift you up, James iv. 10.

^c See parallels on clause 2. verse 2. chap. iii.

VER. 4.

Μακάριοι οἱ πένθοντες, ὅτι αὐτοὶ παρακληθήσονται.

Blessed are they ^a that mourn: for they ^b shall be comforted.

^a Hide not thy face from thy servant; for I am in trouble: hear me speedily, Ps. lxxix. 17. I am poor, and sorrowful: let thy salvation, O God, set me up on high, 29. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow, Then called I upon the name of the LORD, cxvi. 3, 4. But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity, Ezek. vii. 16. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart, Zech. xii. 10—12.

^b They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him, Ps. cxxvi. 5, 6. And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me, Isa. xii. 1. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces, xxv. 8. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee, xxx. 19. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. also li. 11. I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake

for me. What shall I say? he hath both spoken unto me, and himself hath done it: I shall go softly all my years in the bitterness of my soul. O LORD, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.—The living, the living, he shall praise thee, as I do this day, xxxviii. 14—19. For I will not contend for ever, neither will be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him, lvii. 16—19. To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, lxi. 2, 3. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD, Jer. xxxi. 16. Blessed are ye that weep now: for ye shall laugh, Luke vi. 21. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And he said unto her, Thy sins are forgiven.—Thy faith hath saved thee; go in peace, vii. 37, 38. 48—50. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, xvi. 25. Verily, verily, I say unto you,

that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 20, 22. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 3—5. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, vii. 9, 10. And God shall wipe away all tears from their eyes, Rev. vii. 17. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 4.

VER. 5.

Μακάριοι οἱ πραῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

Blessed are ^athe meek: for they shall inherit the earth.

Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls, Matt. xi. 29. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, xxi. 5. Now the man Moses was very meek, above all the men which were upon the face of the earth, Numb. xii. 3. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever, Ps. xxii. 26. The meek will he guide in judgment: and the meek will he teach his way, xxv. 9. The LORD lifeth up the meek: he casteth the wicked down to the ground, cxlvii. 6. The LORD taketh pleasure in his people: he will

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beautify the meek with salvation, cxlix.

4. The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek, lxi. 1. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger, Zeph. ii. 3. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23.

^b What man is he that feareth the LORD? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth, Ps. xxv. 12, 13. Evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. The meek shall inherit the earth; and shall delight themselves in the abundance of peace, xxvii. 9, 11. The righteous shall inherit the land, and dwell therein for ever, 29. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13.

VER. 6.

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὸν θεόν, ὅτι αὐτοὶ χορτασθήσονται.

Blessed are they which do ^ahunger and thirst after righteousness: for they ^bshall be filled.

^aAs the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? Ps. xlii. 1, 2. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is, lxiii. 1. My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living

God, lxxiv. 2. Blessed are ye that hunger now: for ye shall be filled, Luke vi. 21. Woe unto you that are full! for ye shall hunger, 25. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27.

^b My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, Ps. lxxiii. 5. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple, lxx. 4. And in this mountain shall the LORD of Hosts make unto all people a feast of fat things, a feast of wines of the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it, Isa. xxv. 6—8. When the poor and needy seek water, and there is none, and their tongues faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them, xli. 17. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, lv. 1. Therefore, thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed, lrv. 13. Whosoever drinketh of the water that I shall give him shall never thirst; but

the water that I shall give him shall be in him a well of water springing up into everlasting life, John iv. 14. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst, vi. 35. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, vii. 37, 38. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, Rev. vii. 16.

VER. 7.

Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

Blessed are the merciful: ^a for they shall obtain mercy.

^a For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matt. vi. 14, 15. With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright, 2 Sam. xxii. 26. also Ps. xviii. 25. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness, xli. 1—3. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again, Prov. xix. 17. If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 10, 11. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if

ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, James ii. 13.

VER. 8.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὁψονται.

Blessed are the ^a pure in heart: for they shall ^b see God.

^a Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 26. I know also, my God, that thou triest the heart, and hast pleasure in uprightness, 1 Chron. xxix. 17. If thou ~~were~~ pure and upright; surely now he would awake for thee, Job viii. 6. With the pure thou wilt shew thyself pure, Ps. xviii. 26. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully, xxiv. 3, 4. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow, li. 6, 7. Create in me a clean heart, O God; and renew a right spirit within me, ver. 10. Truly God is good to Israel, even to such as are of a clean heart, lxxiii. 1. The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words, Prov. xv. 26. He that loveth pureness of heart, for the grace of his lips the king shall be his friend, xx. 11. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and

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from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. Ezek. xxxvi. 25—27. Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? Mic. vi. 11. Purifying their hearts by faith, Acts xv. 9. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Ephes. i. 4. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 9—11. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. 1 Thess. v. 23, 24. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, Tit. i. 15. Who gave himself for us, that he might redeem us all from iniquity, and purify unto himself a peculiar people, zealous of good works, ii. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Let us draw near with a true

heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 22. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded, Jam. iv. 8. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, 1 Pet. i. 22. And every man that hath this hope in him purifieth himself, even as he is pure, 1 John iii. 3.

^b And *though* after my skin worms destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold; and not another; *though* my reins be consumed within me, Job xix. 26, 27. For now we see through a glass, darkly; but then face to face, 1 Cor. xiii. 12. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 17. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 15—17. The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads, xxii. 3, 4.

VER. 9.

Μακάριοι οἱ εὐαγγελισταί, ὅτι αὐτοὶ ἰδοὺ Θεοῦ κληθήσονται.

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Blessed are the ^apeace-makers: for they shall ^bbe called the ^cchildren of God.

^aAnd Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left, Gen. xiii. 8, 9. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? Exod. ii. 13. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. But the fruit of the Spirit is love, joy, peace, Gal. v. 22. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, James iii. 17.

^bWhosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven, Matt. v. 19. Afterward thou shalt be called, The city of righteousness, the faithful city, Isa. i. 26. Thy Redeemer the Holy One of Israel; the God of the whole earth shall be called, liv. 5. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. And Jerusalem shall be called a city of truth; and the mountain of the LORD of Hosts the holy mountain, Zech. viii. 3. He shall be great, and shall be called the Son of the Highest, Luke i. 32. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76.

^cYe are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the LORD thy God, Deut. xiv. 1, 2. And it shall come to pass, that in the place where it was said unto them, Ye are not my people,

there it shall be said unto them, Ye are the sons of the living God, Hos. i. 10. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection, Luke xx. 36. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John i. 12. For as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14. The Spirit itself beareth witness with our spirit, that we are the children of God, 16. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, 21. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed, ix. 8. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. For ye are all the children of God by faith in Christ Jesus, Gal. iii. 26. When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 4—6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, Eph. i. 5, 6. Be ye therefore followers of God, as dear children, v. 1. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, Phil. ii. 14—16. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved,

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now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure, 1 John iii. 1—3.

VER. 10.

Μακάριοι οἱ διδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Blessed are they which are ^apersecuted for righteousness' sake: for ^btheirs is the kingdom of heaven.

^a But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles, Matt. x. 17, 18. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved, 21, 22. The wicked plotteth against the just, and gnasheth upon him with his teeth. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation, Ps. xxvii. 12, 14. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets, Luke vi. 22, 23. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony, xxi. 12, 13. And ye shall be betrayed both by parents, and brethren, and by kinsfolks, and friends; and some of you shall they cause to be put to death, and ye shall be hated of all men for my name's sake, 16, 17. Remember the word that I said unto you, the servant

is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me, John xv. 20, 21. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service, xvi. 2. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God, xxi. 18, 19. And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name, Acts v. 40, 41. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, viii. 1. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Rom. viii. 36. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the offscouring of all things unto this day, 1 Cor. iv. 9—13. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus. For we which live are always delivered unto death for Jesus' sake, 2 Cor. iv. 8, 11. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. All that will live godly in Christ Jesus shall suffer persecution, 2 Tim. iii. 12.

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Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous, 1 John iii. 12.

^b Whosoever shall lose his life for my sake and the gospel's, the same shall save it, Mark viii. 35. Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 29, 30. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved, xiii. 13. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, 2 Cor. iv. 17. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: *Which* is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 4—6. If we suffer, we shall also reign with him, 2 Tim. ii. 12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little

season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled, vi. 9, 10. See also parallels on clause 2. ver. 2. chap. iii.

VER. 11.

Μακάριοι ἵστι ὅταν ἐνεδίωσκον ὑμᾶς καὶ διώξουσιν, καὶ εἰπῶσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἵνακινῇ ἡμῶν.

Blessed are ye when men shall ^a revile you, and persecute you, and shall say all manner of evil against you ^c falsely, ^b for my sake.

^a *falsely* Gr. *lying*.

^a If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matt. x. 25. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself, xxvii. 39, 40. With hypocritical mockers in feasts, they gnashed upon me with their teeth,—they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it, Ps. xxxv. 16, 21. John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! Luke vii. 33, 34. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. John ix. 28. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, 1 Pet. ii. 23.

^b See parallels on clause 1. ver. 10.

VER. 12.

Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ἡ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἰδίων τὰς προφητὰς τοὺς πρὸ ὑμῶν.

^a Rejoice, and be exceeding glad: ^b for great is your reward in heaven: ^c for so persecuted they the prophets which were before you.

^a Blessed are ye when men shall hate you—and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy, Luke vi. 22, 23. And they departed from the presence of the council, rejoicing that they were counted worthy to

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suffer shame for his name, Acts v. 41. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them, xvi. 25. And not only so, but we glory in tribulations also, Rom. v. 3. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me, Phil. ii. 17, 18. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church, Col. i. 24. My brethren, count it all joy when ye fall into divers temptations, James i. 2. If ye be reproached for the name of Christ, happy are ye; for the spirit of Glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 14.

^bFor the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven, Luke vi. 23. So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth, Ps. lviii. 11. To him that soweth righteousness *shall be* a sure reward, Prov. xi. 18. Say ye to the righteous, that *it shall be well with him*: for they shall eat the fruit of their doings, Isa. iii. 10. Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ, Col. iii. 24. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward, Heb. xi. 26.

^cAnd when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise, Matt. xxi. 34—36. Ye are the children of them which killed the prophets, xxiii. 31. Wherefore, behold, I send unto you prophets, and wise men, and scribes; and *some of*

them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar, 34, 35. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! 37. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword, 1 Kings xix. 1. The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away, 10. Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*, 2 Chron. xvi. 10. And they conspired against him (*Zachariah*), and stoned him with stones at the commandment of the king in the court of the house of the Lord, xxiv. 21. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy, xxxvi. 16. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, Neh. ix. 26. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. When Jeremiah had made an end of speaking all that the Lord had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die,—and all the people were gathered against Jeremiah in the house of the Lord, xxvi. 8, 9. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves

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of the common people, 23. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 47, 48. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 52. The Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us, 1 Thess. ii. 15. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented: (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth, Heb. xi. 36—38.

VER. 13.

Ἔμεις ἴσμεν τὸ ἅλας τῆς γῆς· ἵαν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθῆσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ παταγεῖσθαι ὑπὸ τῶν ἀνθρώπων.

* Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? * It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

* And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt, Lev. ii. 13. Have salt in yourselves, and have peace one with another, Mark ix. 50. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

† Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Mark ix. 50. Salt is good but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out, Luke xiv. 34, 35.

VER. 14.

Ἔμεις ἴσμεν τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπ' ἀνὸς θρόνου κατεμένη·

* Ye are the light of the world. A city that is set on an hill cannot be hid.

* The children of this world are in their generation wiser than the children of light, Luke xvi. 8. He (*John*) was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35. While ye have light, believe in the light, that ye may be the children of light, xii. 36. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, Rom. ii. 19. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, Eph. v. 8. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, Phil. ii. 15, 16. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness, 1 Thess. v. 5. The seven stars are the angels of the seven churches, Rev. i. 20.

VER. 15.

Οὐδὲ καίουσιν λύχνον, καὶ τίθεισιν αὐτὸν ὑπὸ τὴν μέδω, ἀλλ' ἑστὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

* Neither do men light a candle, and put it under a * bushel, but on a candlestick; and it giveth light unto all that are in the house.

A * measure containing about a pint less than a peck.

* He said unto them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? Mark iv. 21. No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light, Luke viii. 16. No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light, xi. 33. But the manifestation of the Spirit is given to every man to profit withal, 1 Cor. xii. 7.

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VER. 16.

Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥστε ἰδῶσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

^a Let your light so shine before men, that they may see your good works, and glorify your^c Father which is^d in heaven.

^a But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, John xv. 8. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, 16. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, Rom. xiii. 12—14. Providing for honest things, not only in the sight of the Lord, but also in the sight of men, 2 Cor. viii. 21. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour, Eph. v. 1, 2. Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them, 8—11. See then that ye walk circumspectly, not as fools, but as wise, 15. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 14, 15. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.—For our conversation is in heaven; from whence also we look for the

Saviour, the Lord Jesus Christ, iii. 17—20. Let your moderation be known unto all men. The Lord is at hand, iv. 5. Those things, which ye have both learned, and received, and heard, and seen in me, do, 9. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness, Col. iii. 12—14. Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, iv. 5, 6. Walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. We are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober, v. 5, 6. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, Tit. iii. 8. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom, James iii. 13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation, 1 Pet. i. 13—15. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, ii. 9. The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among

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yourselves, iv. 7, 8. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 5-7.

^b Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me, Ps. l. 15. Whoso offereth praise glorifieth me, 23. And immediately he arose, took up the bed, and went forth before them all; inso-much that they were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day, Luke v. 26. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, xxiii. 47. Herein is my Father glorified, that ye bear much fruit, John xv. 8. This spake he, signifying by what death he should glorify God, xxi. 19. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And they glorified God in me, Gal. i. 24. When he shall come to be glorified in his saints, and to be admired in all them that believe, 2 Thess. i. 10. If any man speak, *let him speak as the oracles of God*; if any man minister, *let him do it as of the ability which God giveth*: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11. If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 14.

^c That ye may be the children of your Father which is in heaven, Matt. v. 45. Be ye therefore perfect, even as your Father which is in heaven is

perfect, 48. After this manner therefore pray ye: Our Father which art in heaven, vi. 9. Call no *man* your Father upon the earth: for one is your Father which is in heaven, xxiii. 9. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father *that* hath bought thee? hath he not made thee, and established thee? Deut. xxxii. 6. He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation, Ps. lxxxix. 26. Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, *art* our father, our redeemer; thy name is from everlasting, Isa. lxiii. 16. But now, O Lord, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand, lxiv. 8. A son honoureth *his* father, and a servant his master: If then I *be* a father, where is mine honour? Mal. i. 6. Have we not all one Father? hath not one God created us? ii. 10. Your Father knoweth that ye have need of these things, Luke xii. 30. Fear not, little flock; for it is your father's good pleasure to give you the kingdom, 32. Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God, John xx. 17. Grace to you and peace from God our Father, and the Lord Jesus Christ, Rom. i. 7. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, viii. 15. Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ, 1 Cor. i. 3. I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. Grace *be* to you, and peace from God the Father, and *from* our Lord Jesus Christ, Gal. i. 3. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 6. Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ, Eph. i. 2. One God and Father of all, who is above all, and through all, and in you all, iv. 6. Grace *be* unto you, and peace, from God our Father, and *from* the

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Lord Jesus Christ, Phil. i. 2. Grace be unto you, and peace, from God our Father and the Lord Jesus Christ, Col. i. 2. Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ, 1 Thess. i. 1. In the sight of God and our Father, 3. Now God himself and our Father, And our Lord Jesus Christ, direct our way unto you, iii. 11. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 13. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ : grace unto you, and peace, from God our Father and the Lord Jesus Christ, 2 Thess. i. 1, 2. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work, ii. 16, 17. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

^aThen the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven, Gen. xix. 24. Out of heaven he made thee to hear his voice, that he might instruct thee, Deut. iv. 36. But will God indeed dwell on the earth ? behold, the heaven and heaven of heavens cannot contain thee ; how much less this house that I have builded ? 1 Kings viii. 27. Hear thou their prayer and their supplication in heaven thy dwelling place, 49. The Lord looked down from heaven upon the children of men, Psal. xiv. 2. Now know I that the Lord saveth his anointed ; he will hear him from his holy heaven with the saving strength of his right hand, xx. 6. The Lord looketh from heaven ; he beholdeth all the sons of men, xxxiii. 13. He shall send from heaven, and save me from the reproach of him that would swallow me up, lvii. 3. Return, we beseech thee, O God of hosts : look down from heaven, and behold, and visit this vine, lxxx. 14. For he hath looked down from the height of

his sanctuary ; from heaven did the Lord behold the earth, cii. 19. Thus saith the Lord, the heaven is my throne, and the earth is my footstool, Isa. lxvi. 1. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven, Dan. iv. 13. For the Lord himself shall descend from heaven, 1 Thess. iv. xvi. The Holy Ghost sent down from heaven 1 Pet. i. 12. Now Jerusalem, which cometh down out of heaven from my God, Rev. iii. 12. And fire came down from God out of heaven, xx. 9. And shewed me that great city, the holy Jerusalem, descending out of heaven from God, xxi. 10.

VER. 17.

Μὴ νομίζετε ὅτι ἤλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας· οὐκ ἤλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

^aThink not that I am come to destroy the law, or the prophets : ^bI am not come to destroy, but to fulfil.

^aThou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets, Matt. xxii. 37—40. Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets, vii. 12. It is easier for heaven and earth to pass, than one tittle of the law to fail, Luke xvi. 17. Do we then make void the law through faith ? God forbid : yea, we establish the law, Rom. iii. 31. What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 3, 4. For Christ is the end of the law for righteousness to every one that believeth, x. 4. We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. And ye are complete in him, which

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is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 10, 11. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, James ii. 8—11.

^b And Jesus answering said unto him, suffer it to be so now; for thus it becometh us to fulfil all righteousness, Matt. iii. 15. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart, Psal. xl. 6—8. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, Heb. vii. 26. Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth, 1 Pet. ii. 21, 22,

VER. 18.

^a Ἀμὲν γὰρ λέγω ὑμῖν, ὥς ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵνα πάντα ἢ μία κεφαλή οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ὥς ἂν πάντα γένηται.

For verily I say unto you, ^a Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, ^b till all be fulfilled.

^a Heaven and earth shall pass away, but my word shall not pass away, Matt. xxiv. 35. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed, Ps. cii. 25, 26. and Heb. i. 10—12. The heavens shall vanish

away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner Isa. li. 6. And it is easier for heaven and earth to pass, than one tittle of the law to fail, Luke xvi. 17. Heaven and earth shall pass away: but my word shall not pass away, xxi. 33. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, 2 Pet. iii. 10. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, Rev. xx. 11.

^b For ever, O LORD, thy word is settled in heaven, Ps. cxix. 89. Concerning thy testimonies, I have known of old that thou hast founded them for ever, 152. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 8. The word of the Lord endureth for ever, 1 Pet. i. 25.

VER. 19.

^a Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων, τὴν ἑλαχίστην, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἑλαχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Whosoever therefore ^a shall break one of these ^b least commandments, ^c and shall teach men so, ^d he shall be called ^e the least in 'the kingdom of heaven: & but whosoever shall do and teach them, ^b the same shall be called great in the kingdom of heaven.

^a Cursed be he that confirmeth not all the words of this law to do them, Deut. xxvii. 26. Then shall I not be ashamed, when I have respect unto all thy commandments, Ps. cxix. 6. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way, 128. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness, Matt. iii. 15. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are

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written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11.

^b What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it, Deut. xii. 32. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone, Luke xi. 42.

^c He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, *It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free.* Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 3—6. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts, Mal. ii. 8. And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just, Rom. iii. 8. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 3—5.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, Rev. ii. 14, 15. I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols, 20.

^d See parallels on clause 2. ver. 9.

^e Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy fathers, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9.

^f See parallels on clause 2. ver. 2. chap. iii.

^g Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world, Matt. xxviii. 20. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, Rom. vi. 1—4. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin:

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but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid, 11—15. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law, xiii. 8—10. By love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 13—15. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they* are the enemies of the cross of Christ, Phil. iii. 17, 18. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, iv. 8, 9. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. Put on therefore, as the elect of God, holy and beloved, bowels of mercies,

kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 5. 7—15. Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 10—12. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in *any* matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness, iv. 1—7. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, vi. 11. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 6—8. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and

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worldly lusts, we should live soberly, righteously, and godly, in this present world, 11, 12. *This* is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, iii. 8. Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 5-7. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John, ii. 29. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, iii. 4-10. This is the love of God, that we keep his commandments: and his commandments are not grievous, v. 3. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not, 18. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God, 3 John 11. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xiii. 14.

^a And they that be wise shall shine as the brightness of the firmament;

and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 3. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, John xiv. 2, 3.

VER. 20.

Λέγω γὰρ ὑμῖν, ὅτι ἢν μὴ περισσούσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

For I say unto you, That except your righteousness shall ^a exceed the righteousness of the Scribes and Pharisees, ^b ye shall in no case enter into the kingdom of heaven.

^a The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, Matt. xxiii. 2-7. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, 25, 27, 28. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made

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that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them, Luke xi. 39—44. Beware ye of the heaven of the Pharisees, which is hypocrisy, xii. 1. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, xvi. 14, 15. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 46, 47.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation, Psal. xxiv. 5. Surely, shall one say, In the Lord have I righteousness and strength. Isa. xlv. 24. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17. And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference, Rom. iii. 21, 22. Abraham believed God, and it was counted unto him for righteousness, iv. 3. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also de-

scribeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin,* 5—8. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification, 20—25. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. ix. 30—32. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth, x. 3, 4. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. If righteousness come by the law, then Christ is dead in vain, Gal. ii. 21. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb.

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xi. 7. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, Rev. xix. 8.

^b And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, vii. 21. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, xviii. 3. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, John iii. 3. 5. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 21.

ἤκουσατε, ὅτι ἐπὶ θῆ τοῖς ἀρχαίοις· οὐ φονεύετε· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἵσται τῇ κρίσει.

Ye have heard that it was ^a said ^b by them of old time, ^b thou shalt not kill: ^c and whosoever shall kill shall be in danger of the judgment.

^a Or, to them.

^a Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter, 2 Sam. xx. 18.

^b And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, Gen. ix. 5, 6. Thou shalt not kill, Exod. xx. 13.

^c He that smiteth a man, so that

he die, shall be surely put to death. If a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die, Exod. xxi. 12. 14. Ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment, Numb. xxxv. 11, 12. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death, 30, 31.

VER. 22.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰπὼν, ἔνοχος ἵσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ρακά, ἔνοχος ἵσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρεῖ, ἔνοχος ἵσται εἰς τὴν γέενναν τοῦ πυρός.

But ^a I say unto you, That whosoever is angry with his ^b brother ^c without a cause, shall be in danger of the ^d judgment: ^e and whosoever shall say to his brother, ^f Raca, shall be in danger of the council: but whosoever shall say, ^g Thou fool, shall be in danger of ^h hell-fire.

^a That is, vain fellow.

^a And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the Scribes, Matt. vii. 28, 29. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, Deut. xviii. 15. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, 18, 19.

For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, vii. 37. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1.

^b One is your Master, *even* Christ; and all ye are brethren, Matt. xxiii. 8. But ye denied the Holy One and the just, and desired a murderer to be granted unto you; and killed the Prince of Life; whom God hath raised from the dead; whereof we are witnesses.—And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers, Acts iii. 14—17. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, vii. 26, 27. Rebuke not an elder, but entreat *him* as a father; and the younger men as brethren, 1 Tim. v. 1.

^c And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand, Mark iii. 5. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind, Luke xiv. 21. Beye angry, and sin not: let not the sun go down upon your wrath, Eph. iv. 26. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, Tit. i. 7.

^d See parallels on last clause of ver. 21.

^e John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners, Matt. xi. 18, 19.

But when the Pharisees heard it, they said, This *yellow* doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. Thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial, 2 Sam. xvi. 7. Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 19, 20. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? Acts xvii. 18. Nor revilers—shall inherit the kingdom of God, 1 Cor. vi. 10. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men, Tit. iii. 2. Who when he was reviled, reviled not again, 1 Pet. ii. 23. Not rendering evil for evil, or railing for railing: but contrariwise blessing, iii. 9. Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee, Jude 9.

^f But beware of men: for they will deliver you up to the councils, Matt. x. 17. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death, xxvi. 59. And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus and carried *him* away, and delivered *him* to Pilate, Mark xv. 1. And when they had brought them, they set *them* before the council: and the High Priest asked them, saying, Acts v. 27, 28.

^g The fool hath said in his heart, *There is no God*. They are corrupt, they have done abominable works, *there is none that doeth good*, Ps. xiv. 1. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this, xcii. 5, 6. A wise man feareth, and departeth from evil: but the fool rageth, and is confident, Prov. xiv. 16. A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth is his destruction, and his lips are the

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snare of his soul, xviii. 6, 7. He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11.

^b Fear not them which kill the body; but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire, xviii. 8, 9. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, xv. 41. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched, Mark ix. 47, 48. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame, Luke xvi. 23, 24. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 7—9. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, Rev. xx. 10. And I saw the

dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, 12—15. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, xxi. 8. See also on last clause of ver. 12. chap. iii.

VER. 23.

^aΕάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, καὶ καὶ μνηστὴς ᾖ ὁ ἀδελφός σου ἔχει τὸ κατὰ σοῦ,

Therefore if ^athou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

^a And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. Ye fools and blind! for whether is greater, the gift, or the altar that sanctifieth the gift? xxiii. 19. Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee, Deut. xvi. 16, 17.

VER. 24.

^aἈφες ἔκει τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου. καὶ τότε ἔλθον προσφέρει τὸ δῶρόν σου.

^a Leave there thy gift before the altar, and go thy way; ^b first be reconciled to thy brother, and then come and offer thy gift.

^a Salt is good: but if the salt have

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lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another, Mark ix. 50. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8. If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work, James iii. 14—16.

^b But let a man examine himself, and so let him eat of that bread, and drink of that cup, 1 Cor. xi. 28.

VER. 25.

ἵσθι εὐνοῦν τῷ ἀντιδίκῳ σου ταχὺ, ὥς
ἔτου εἶν ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε
παραδῶ ὁ ἀντιδικὸς τῷ κριτῇ, καὶ ὁ κριτὴς
σε παραδῶ τῷ ὑπερίτῃ, καὶ εἰς φυλακὴν
βληθῇς.

^a Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, ^c and the judge deliver thee to the officer, and thou be cast into prison.

^a Acquaint now thyself with him, and be at peace: thereby good shall come unto thee, Job xxii. 21. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison, Luke xii. 58.

^b For this shall every one that is godly pray unto thee in a time when thou mayest be found, Ps. xxxii. 6. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the

door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are, Luke, xiii. 24, 25. Behold, now is the accepted time; behold, now is the day of salvation, 2 Cor. vi. 2. Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, Heb. iii. 7. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin, 13. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, xii. 17.

^c And the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace, 1 Kings xxii. 26, 27. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him, Matt. xviii. 34. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, xxii. 13.

VER. 26.

Ἄμην λέγω σοι, ὃ μὴ ἐξέλθῃς ἐκεῖθεν,
ὥς ἂν ἀποδῷς τὸν ἰσχυρὸν υἱόν σου.

Verily I say unto thee, ^a Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

^a And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him, Matt. xviii. 34. He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons, xxi. 41. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite, Luke xii. 59. Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence, xvi. 26. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 9.

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VER. 27.

ἤκούσατε ὅτι ἐβόηθη τοῖς ἀρχαίοις· οὐ
μολύψετε.

*Ye have heard that it was said by them
of old time, ^aThou shalt not commit
adultery:*

^aThou shalt not commit adultery,
Exod. xx. 14. And the man that com-
mitteth adultery with another man's
wife, *even he* that committeth adultery
with his neighbour's wife, the adulterer
and the adulteress shall surely be put
to death, Lev. xx. 10. If a man be
found lying with a woman married to
an husband, then they shall both of
them die, *both* the man that lay with
the woman, and the woman: so shalt
thou put away evil from among you,
Deut. xxii. 22. Whoso committeth
adultery with a woman lacketh under-
standing: *he that doeth it* destroyeth
his own soul, Prov. vi. 32.

VER. 28.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων
γυναικα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἥδη
ἐμώχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.

But ^aI say unto you, ^bthat whosoever
looketh on a woman to lust after her
hath committed adultery with her al-
ready in his heart.

^a See parallels on clause 1. ver. 22.

^bAnd it came to pass after these
things, that his master's wife cast her
eyes upon Joseph; and she said, Lie
with me, Gen. xxxix. 7. Thou shalt
not covet thy neighbour's wife, Exod.
xx. 17. I made a covenant with mine
eyes; why then should I think upon
a maid? Job xxxi. 1. Lust not after
her beauty in thine heart; neither let
her take thee with her eye-lids, Prov.
vi. 25. Having eyes full of adultery,
and that cannot cease from sin; be-
guiling unstable souls, 2 Pet. ii. 14.
For all that is in the world, the lust of
the flesh, and the lust of the eyes, and
the pride of life, is not of the Father,
but is of the world, 1 John ii. 16.

VER. 29.

Εἰ δὲ ὁ ὀφθαλμός σου, ὁ δεξιός, σκανδα-
λίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ·
συμφέρει γάρ σοι ἵνα ἀπολῇται ἓν τῶν με-
λῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ
εἰς γέναν.

And ^aif thy right eye ^aoffend thee,
^bpluck it out, and cast it from thee;

*for it is profitable for thee that one of
thy members should perish, and not that
thy whole body should be cast into ^dhell.*

^a Or, do cause thee to offend.

^a And if thine eye offend thee, pluck
it out, and cast it from thee: it is
better for thee to enter into life with
one eye, rather than having two eyes
to be cast into hell-fire, Matt. xviii. 9.
And if thine eye offend thee, pluck it
out: it is better for thee to enter into
the kingdom of God with one eye,
than, having two eyes, to be cast into
hell-fire, Mark ix. 47.

^b And there be eunuchs, which have
made themselves eunuchs for the
kingdom of heaven's sake. He that
is able to receive it, let him receive it,
Matt. xix. 12. If ye live after the
flesh, ye shall die: but if ye through
the Spirit do mortify the deeds of the
body, ye shall live, Rom. viii. 13. But
I keep under my body, and bring it in-
to subjection: lest that by any means,
when I have preached to others, I my-
self should be a cast-away, 1 Cor. ix.
27. They that are Christ's have cru-
cified the flesh with the affections and
lusts, Gal. v. 24. Mortify therefore
your members which are upon the
earth, Col. iii. 5.

^cFor what is a man profited, if he
shall gain the whole world, and lose
his own soul? or what shall a man
give in exchange for his soul? Matt.
xvi. 26. For what shall it profit a
man, if he shall gain the whole world,
and lose his own soul? Or what shall
a man give in exchange for his soul?
Mark viii. 36, 37. For what is a man
advantaged, if he gain the whole
world, and lose himself, or be cast
away? Luke ix. 25.

^d See parallels on last clause of
ver. 22.

VER. 30.

Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε,
ἔκκοψον αὐτήν, καὶ βάλε ἀπὸ σοῦ· συμφέ-
ρει γάρ σοι, ἵνα ἀπολῇται ἓν τῶν μελῶν
σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς
γέεναν.

And ^aif thy right hand offend thee,
cut it off, and cast it from thee: for it is
profitable for thee that one of thy mem-
bers should perish, and not that thy
whole body should be ^bcast into hell.

^a Wherefore if thy hand or thy foot

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offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire, Matt. xviii. 8. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, Mark ix. 43.

^bSee parallels on last clause of ver. 22.

VER. 31.

Ἐρρήθη δὲ ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον.

It hath been said, ^aWhosoever shall put away his wife, let him give her a writing of divorcement:

^aThey say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? Matt. xix. 7. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house, Deut. xxiv. i. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away Mark. x. 2—4.

VER. 32.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρακτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὁς ἰὰν ἀπολυμένην γαμήσῃ μοιχᾶται.

But ^aI say unto you, That ^bwhosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

^aSee parallels on clause 1, ver. 22.

^bHe saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whomsoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and who so mar-

rieth her which is put away doth commit adultery, Matt. xix. 8, 9. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away, Mal. ii. 15, 16. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery, Mark x. 5—12. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband, committeth adultery, Luke xvi. 18. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man, Rom. vii. 2, 3. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife, 1 Cor. vii. 10, 11:

VER. 33.

Πάλιν ἠκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις· Οὐκ ἐπιουχέσταις, ἀποδόσεις δὲ τῇ Κυρίῳ τοὺς ὄρκους σου.

Again, ye have heard that it hath been said by them of old time, ^aThou shalt

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not forswear thyself, but shalt perform unto the Lord thine oaths:

* Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain, Exod. xx. 7. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord, Lev. xix. 12. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth, Numb. xxx. 2. Offer unto God thanksgiving; and pay thy vows unto the Most High, Psal. l. 14. Vow, and pay unto the Lord your God, lxxvi. 11. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay, Ecc. v. 4, 5. O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off, Nah. i. 15.

VER. 34.

Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμῶσαι ὅπως μή τι ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ.

But * I say unto you, ^b Swear not at all; neither by the ^c heaven; for it is God's throne:

^a See parallels on clause 1. ver. 22.

^b But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest ye fall into condemnation, James v. 12.

^c He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 22. Thus saith the Lord, The heaven is my throne, Isa. lxvi. 1.

VER. 35.

Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερουσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·

Nor by the ^a earth; for it is his footstool: ^b neither by Jerusalem; for it is the city of the great King.

^a Thus saith the Lord, The heaven is my throne, and the earth is my footstool, Isa. lxvi. 1.

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^b But I have chosen Jerusalem, that my name might be there, 2 Chron. vi. 6. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King, Ps. xlviii. 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God, lxxxvii. 2, 3. I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen, Mal. i. 14.

VER. 36.

Μήτε ἐν τῇ κεφαλῇ σου ὀμῶσθαι, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

Neither shalt thou swear by thy head, ^a because thou canst not make one hair white or black.

^a Which of you by taking thought can add one cubit unto his stature? Matt. vi. 27.

VER. 37.

Ἔστω δὲ ὁ λόγος ὑμῶν ναὶ, ναὶ· οὐ, οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ ποτηρίου ἐστιν.

But let your ^a communication ^b be, Yea, yea; Nay, nay: for whatsoever is more than these ^c cometh of evil.

^a What manner of communications are these that ye have one to another, as ye walk, and are sad? Luke xxiv. 17. Be not deceived; evil communications corrupt good manners, 1 Cor. xv. 33. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 8.

^b When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us, 2 Cor. i. 17—20. But above all things, my brethren, swear

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not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation, James v. 12. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 16—22. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity, Psal. x. 4, 7. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, James iii. 10.

^c But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies: these are the things which defile a man, Matt. xv. 18—20. Ye are of your father the devil, and the lusts of your father ye will do, John viii. 44. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, ii. 2.

VER. 38.

Ἦκούσατε ὅτι ἐρρήθη· Ὁφθαλμοὶ ἀντὶ ὀφθαλμοῦ, καὶ ὁδόντα ἀντὶ ὁδόντος.

^a Ye have heard that it hath been said,

An eye for an eye, and a tooth for a tooth:

^a Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, Exod. xxi. 23—25. If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again, Lev. xxiv. 19, 20. Then shall ye do unto him, as he had thought to have done unto his brother, Deut. xix. 19.

VER. 39.

Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ ποτιῶν, ἀλλ' ὅστις σε ῥαπίσῃ ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτόν καὶ τὴν ἄλ-
λν.

But ^a I say unto you, ^b That ye resist not evil: but whosoever shall ^c smite thee on thy right cheek, turn to him the other also.

^a See parallels on clause 1. ver. 22.

^b Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself, Lev. xix. 18. Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee, Prov. xx. 22. Say not, I will do so to him as he hath done to me: I will render to the man according to his work, xxiv. 29. Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord, Rom. xii. 17, 19. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? 1 Cor. vi. 7. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men, 1 Thess. v. 15. Ye have condemned and killed the just; and he doth not resist you, James v. 6. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.

^b But Zedekiah the son of Chenax-

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nah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? 1 Kings xxii. 24. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully, Job xvi. 10. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 6. He giveth his cheek to him that smiteth him: he is filled full with reproach, Lam. iii. 30. Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek, Mic. v. 1. And unto him that smiteth thee on the one cheek offer also the other, Luke vi. 29. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? xxii. 64. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him who judgeth righteously, 1 Pet. ii. 19—23.

VER. 40.

Καὶ τὸ ἄλλοτρί σοι κριθῆναι, καὶ τὸ χιτῶν σου λαβεῖν, ἀφ' οὗ καὶ τὸ ἱμάτιον.

And *if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

* And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also, Luke vi. 29. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. Charity—endureth all things, 1 Cor. xiii. 7.

VER. 41.

Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο.

And whosoever shall compel thee to go a mile, go with him twain.

VER. 42.

Τὸ αὐτοῦτρί σε δίδου καὶ τὸν ἄλλον ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

* Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

* Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, Deut. xv. 9, 10. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof; If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;—Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone, Job xxxi. 16—22. The righteous sheweth mercy, and giveth, Ps. xxxvii. 21. He (the righteous) hath dispersed, he hath given to the poor; his righteousness endureth for ever, cxii. 9. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee, Prov. iii. 28. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself, xi. 24, 25. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again, xix. 17. Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth, Eccles. xi. 1, 2. In the morning sow thy seed, and in the evening withhold not thine hand: for thou know-

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est not whether shall prosper, either this or that, or whether they both *shall* be alike good, 6. Is not this the fast that I have chosen?—Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. lviii. 6, 7. Wherefore, O king, let my countenance be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity, Dan. iv. 27. Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 30—36. Give alms of such things as ye have, xi. 41. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, xiv. 12—14. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head, Rom. xii. 20. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart,

so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver, 2 Cor. ix. 6, 7. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 17, 18. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. But to do good and to communicate forget not: for with such sacrifices God is well pleased, xiii. 16. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. i. 27. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

^b Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth, Deut. xv. 7, 8. Thou shalt not lend upon usury to thy brother, xxiii. 19. *He (the righteous)* is ever merciful, and lendeth; and his seed is blessed, Psal. xxxvii. 26. A good man sheweth favour, and lendeth, cxii. 5. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil, Luke vi. 35.

VER. 43.

Ἐκούσατε ὅτι ἐπέειπεν ὁ Ἀγαθός τις πλῆστον σου καὶ μισήσεις τὸν ἐχθρὸν σου.

Ye have heard that it hath been said, ^a thou shalt love thy neighbour, ^b and hate thine enemy.

^a Thou shalt love thy neighbour as

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thyself, Lev. xix. 18, and Matt. xix. 19. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, &c. —Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise, Luke x. 29—37. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself, Rom. xiii. 9. By love serve one another. For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbour as thyself, Gal. v. 13, 14.

^b Thou shalt not seek their peace nor their prosperity all thy days for ever, Deut. xxiii. 6. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.—Therefore it shall be, When the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it, xxv. 17—19. But thou, O Lord, be merciful unto me, and raise me up, that I may requite them, Ps. xli. 10. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies, cxxxix. 21, 22.

VER. 44.

Ἐγὼ δὲ λέγω ὑμῶν Ἀγαπήτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταραμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντάς ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς, καὶ διωκόντων ὑμᾶς.

But ^a I say unto you, ^b Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

^a See parallels on clause 1. ver. 22.

^b I have delivered him that without cause is mine enemy, Ps. vii. 4. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though *he had been* my friend or brother: I bowed down heavily, as one that mourneth for his mother, xxxv. 12—14. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, Prov. xxy. 21, and Rom. xii. 20. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you, Luke vi. 27, 28. Then said Jesus, Father, forgive them; for they know not what they do, xxiii. 34. And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! Acts vii. 60. Bless them which persecute you: bless, and curse not, Rom. xii. 14. Be not overcome of evil, but overcome evil with good, 21. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat, 1 Cor. iv. 12, 13. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.

VER. 45.

Ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανῷ· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ ὀστροὺς καὶ ἀγὰδους, καὶ σέξῃς ἐπὶ δυνάμεις καὶ ἀδικίους.

That ye may be ^a the children of your ^b Father which is in heaven: ^c for he maketh his sun to rise on the evil and on

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the good, and sendeth rain on the just and on the unjust.

^a See parallels on last clause of ver. 9.

^b See parallels on last clause of ver. 16.

^c Upon whom doth not his light arise? Job xxv. 3. The Lord is good to all: and his tender mercies are over all his works, Ps. cxlv. 9. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 17.

VER. 46.

Ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τοῦ αὐτοῦ ποιῶσιν;

For ^a if ye love them which love you, what reward have ye? do not even the ^b Publicans the same?

^a For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again, Luke vi. 32—34.

^b And, behold, there was a man named Zaccheus, which was the chief among the Publicans, and he was rich, Luke xix. 2. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican, Matt. xviii. 17. Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you, xxi. 31. Then drew near unto him all the Publicans and sinners, for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, Luke xv. 1, 2.

VER. 47.

Καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιῶτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιῶσιν;

And if ye ^a salute your brethren only, what do ye more than others? do not even the Publicans so?

^a And when ye come into an house,

salute it, x. 12. And into whatsoever house ye enter, first say, Peace be to this house, Luke x. 5.

VER. 48.

Ἔσεσθε οὖν ὡς ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

^a Be ye therefore perfect, even as your ^b Father ^c which is in heaven is perfect.

^a The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect, Gen. xvii. 1. I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy, Lev. xi. 44. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy, xix. 2. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine, xx. 26. There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil, Job i. 1. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil, ii. 3. Mark the perfect man, and behold the upright: for the end of that man is peace, Ps. xxxvii. 37. Blessed are the undefiled in the way, who walk in the law of the Lord, cxix. 1. The righteousness of the perfect shall direct his way, Prov. xi. 5. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me, Matt. xix. 21. Be ye therefore merciful, as your Father also is merciful, Luke vi. 36. For Herod feared John, knowing that he was a just man and an holy, Mark vi. 20. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, 1 Cor. iii. 17. Having therefore these promises, dearly beloved, let us cleanse ourselves from all fil-

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thiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. And this also we wish, *even* your perfection, xiii. 9. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Eph. i. 4. Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded, Phil. iii. 13—15. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. And ye are complete in him, which is the head of all principality and power, ii. 10. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God; iv. 12. For by one offering he hath perfected for ever them that are sanctified, Heb. x. 14. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. xiii. 20, 21. Let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing, Jam. i. 4. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy, 1 Pet. i. 15, 16. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you, v. 10. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither

known him, 1 John iii. 6. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 9. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world, iv. 17. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not, v. 18.

^b See parallels on third clause ver. 16.

^c See parallels on last clause ver. 16.

CHAP. VI.—VER. 1.

Προσεχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἕμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θαυθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τοῦ πατρὸς ὑμῶν τοῦ ἐν τοῖς οὐρανοῖς.

Take heed that ye do not ^ayour ^{*}alms before men, to be seen of them: ^botherwise ye have no reward of ^cyour Father ^dwhich is in heaven.

^{*} Or, righteousness.

† Or, with, &c.

^a Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, vi. 5. 16. But all their works they do for to be seen of men: They make broad their phylacteries, and enlarge the borders of their garments, xxiii. 5. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, 14. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres

of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, 28—30. And he said, Come with me, and see my zeal for the LORD. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin, 2 Kings x. 16. 31. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Zech. vii. 5, 6. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive, xiii. 4. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44. For they loved the praise of men more than the praise of God, xii. 43. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh, Gal. vi. 12, 13.

^b For if ye love them which love you, what reward have ye? do not even the Publicans the same? Matt. v. 46. That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly, vi. 4. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth

a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, x. 41, 42. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, xvi. 27. And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. xxv. 40. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel, 1 Cor. ix. 17, 18. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, xi. 26. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8.

^c See parallels on third clause of ver. 16. ch. v.

^d See parallels on last clause of ver. 16. ch. v.

VER. 2.

* Όταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίζειν ἐμπροσθέν σου, ὥστε οἱ ὑποκριταὶ ποιῶσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ὀμίαις, ὥπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγει ὁ κύριος, ἀπέχουσι τὸν μισθὸν αὐτῶν.

Therefore when thou doest thine^a alms, ^ado not sound a trumpet before thee, as the^b hypocrites do in^c the synagogues and in the streets, that they may have^d glory of men. Verily I say unto you, They have their reward.

* Or, cause not a trumpet to be sounded.

^a See parallels on clause 1. ver. 42. chap. v.

^b And when thou prayest, thou shalt not be as the hypocrites are: for they

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love to pray standing in the synagogues and in the corners of the streets; that they may be seen of men. Verily I say unto you, They have their reward, Matt. vi. 5. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, 16. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, vii. 5. Ye hypocrites, well did Esaias prophesy of you, saying, xv. 7. And in the morning, *It will be foul weather to-day*; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? xvi. 3. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? xxi. 18. And shall cut him asunder, and shall appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 51. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still, Isa. ix. 17. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets, x. 6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their lips*, but their heart is far from me, Mark vii. 6. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, Luke vi. 42. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? xii. 56. The Lord then answered him, and said,

Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? xiii. 15.

^cAnd love the uppermost rooms at feasts, and the chief seats in the synagogues, Matt. xxiii. 6. And the chief seats in the synagogues, and the uppermost rooms at feasts, Mark xii. 39. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts, xx. 46.

^dThen he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God, 1 Sam. xv. 30. I receive not honour from men. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only, John v. 41. 44. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ, 1 Thes. ii. 6.

VER. 3.

Σὺ δὲ ποιῶντος ἐλεημοσύνην, μὴ γνώτω ἡ ἄριστερά σου τί ποιεῖ ἡ δεξιὰ σου

But when thou doest alms, let not thy left hand know what thy right hand doeth:

^aAnd Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the Priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it, ix. 30. He shall not strive, nor cry; neither shall any man hear his voice in the streets, xii. 19. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 44. For *there is no man that doeth any thing*

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in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world, John vii. 4.

VER. 4.

Ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

That thine alms may be in secret : and ^athy Father, which ^bseeth in secret, himself shall ^creward thee openly.

^aSee parallels on third clause, ver. 16. ch. v.

^bBut thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly, Matt. vi. 6. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly, 18. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress, Ps. xvii. 3. Shall not God search this out? for he knoweth the secrets of the heart, xlv. 21. O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying-down, and art acquainted with all my ways. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee, cxxxix. 1—3. 12. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord, xxiii. 24. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do, Heb. iv. 13. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

^cAnd whosoever shall give to drink

unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 34—40. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy Father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, Luke xiv. 14. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

VER. 5.

Καὶ ὅταν ἀρστήχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικαῖς τῶν πλατειῶν ἵστῶντες προσεύχασθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὲν λέγω ὑμῖν, ὅτι ἀπέχουσιν τὸν μισθὸν αὐτῶν.

And ^awhen thou prayest, ^bthou shalt not be as the hypocrites are: ^cfor they

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love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

^aAsk, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, Matt. vii. 7, 8. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, ix. 38. And all things, whatsoever ye shall ask in prayer believing, ye shall receive, xxi. 22. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray, Ps. v. 2. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice, lv. 17. O thou that hearest prayer, unto thee shall all flesh come, Ps. lxxv. 2. O come, let us worship and bow down: let us kneel before the Lord our maker, xcv. 6. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight, Prov. xv. 8. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, Jer. xxi. 12. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime, Dan. vi. 10. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, ix. 4. And he spake a parable unto them to this end, that men ought always to pray, and not to faint, Luke xviii. 1. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy

may be full, John xvi. 24. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, Col. iv. 2, 3. Pray without ceasing, 1 Thess. v. 17. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much, James v. 15, 16.

^bWoe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, Matt. xxiii. 14. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God? Job xxvii. 8—10. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, Luke xviii. 10, 11. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 47.

^cAnd love the uppermost rooms at feasts, and the chief seats in the synagogues, Matt. xxiii. 6. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the market places, Mark xii. 38. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43.

VER. 6.

Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖον σου, καὶ κλεισας τὴν θύραν σου, ᾠροσενταί τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

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*But thou, when thou prayest, * enter into thy closet, and, when thou hast shut thy door, pray to ^b thy Father which is in secret; and thy Father which ^c seeth in secret ^d shall reward thee openly.*

* And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone, Matt. xiv. 23. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt, xxvi. 36—39. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? and he blessed him there, Gen. xxxii. 24—29. He went in therefore, and shut the door upon them twain, and prayed unto the Lord, 2 Kings iv. 33. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast, Isa. xxvi. 20. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee? John i. 48. But Peter put them all forth, and kneeled down, and

prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up, Acts ix. 40. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour, x. 9. And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing, 30.

^b Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, John xx. 17. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Eph. iii. 14. See also on third clause, ver. 16. chap. v.

^c See parallels on clause 2, ver. 4.

^d See parallels on last clause, ver. 4.

VER. 7.

Προσυχόμενοι δὲ μὴ βαττολογήετε, ὥς περ οἱ ἰθνηκοὶ δικαίως γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

*But when ye pray, * use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*

* And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey; or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice,

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nor any to answer, nor any that regarded, 1 Kings xviii. 26—29. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. For in the multitude of dreams and many words there are also divers vanities: but fear thou God, Eccles. v. 2, 3. 7. But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians, Acts xix. 34.

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name, Dan. ix. 18, 19. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he left them, and went away again, and prayed the third time, saying the same words, Matt. xxvi. 39. 42. 44.

VER. 8.

Μὴ οὖν ἡμῶν θύγῃς αὐτοῖς· οἷός γάρ ἐστι
σατίρ ἡμῶν ὃν χρεῖαν ἔχουσιν, πρὸ τοῦ ἡμᾶς
αἰτῆσαι αὐτόν.

Be not ye therefore like unto them: for ^a your Father knoweth what things ye have need of, before ye ask him.

^a LORD, all my desire is before thee; and my groaning is not hid from thee, Psal. cxlviii. 9. And hide not thy face from thy servant; for I am in trouble: hear me speedily. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee, lxxix. 17—19. For all these things do the na-

tions of the world seek after: and your Father knoweth that ye have need of these things, Luke xii. 30. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

VER. 9.

Οὕτως οὖν προσεύχεσθε ἡμῖν. Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς, ἁγιαστῆθω τὸ ὄνομά σου.

After ^a this manner therefore pray ye:
^b Our Father ^c which art in heaven,
^d Hallowed be thy name.

^a And 'it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth, Luke xi. 1, 2.

^b See parallels on third clause, ver. 16. chap. v.

^c See parallels on last clause ver. 16. ch. v.

^d Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace, Lev. x. 3. And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee, 2 Sam. vii. 26. Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name, 1 Kings viii. 43. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? 1 Chr. xvii. 21. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabiah, Sherebiah, Hodijah, Shebaniah, and Pethabiah, said, Stand up and bless

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the LORD your God for ever and ever; And blessed be thy glorious name, which is exalted above all blessing and praise, Neh. ix. 5. Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen, Ps. lxxii. 18, 19. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure. Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul, ciii. 20—22. Blessed be the name of the LORD from this time forth and for evermore. From the rising of the sun unto the going down of the same the LORD's name is to be praised, cxiii. 2, 3. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory, Isa. vi. 3. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou art the LORD, even thou only, xxxvii. 20. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord God, when I shall be sanctified in you before their eyes, Ez. xxxvi. 23. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD, xxviii. 23. For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea, Hab. ii. 14. And the LORD shall be King over all the earth: in that day shall there be one LORD, and his name One, Zech. xiv. 9. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts, Mal. i. 11. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD

a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen, 14. Glory to God in the highest, and on earth peace, good-will toward men, Luke ii. 14. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth, xi. 2. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. 1 Tim. vi. 16. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever, v. 12—14.

VER. 10.

Ἐλθὲν ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

^a Thy kingdom come. ^b Thy will be done in earth, ^c as it is in heaven.

^a And saying, Repent ye; for the kingdom of heaven is at hand, Matt. iii. 2. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand, iv. 17. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, xvi. 28. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy pos-

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session. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in them, Ps. ii. 6—12. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more, Isa. ii. 2—4. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**, Jer. xxiii. 5, 6. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not

be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, vii. 13, 14, 27. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest, Mark xi. 10. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, Luke xix. 11. Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, 38. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, xii. 10. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth, xix. 6. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, xx. 4.

^b Not every one that saith unto me,

Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. vii. 21. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, xii. 50. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done, xxvi. 42. I delight to do thy will, O my God: yea thy law is within my heart, Ps. xl. 8. For whosoever shall do the will of God, the same is my brother, and my sister, and mother, Mark iii. 35. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me. That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 39, 40. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself, vii. 17. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 22. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth, xxii. 14. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, Rom. xii. 2. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart, Eph. vi. 6. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. For this is the will of God, even your sanctification, that ye should abstain from fornication, 1 Thess. iv.

3. In every thing give thanks: for this is the will of God in Christ Jesus concerning you, v. 18. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God, Heb. x. 7. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, 36. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, xiii. 21. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, iv. 2.

c Thou, *even thou, art LORD alone*; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure, Psal. ciii. 19—21. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

VER. 11.

Τὸν ἄρτον ἡμῶν τὸν ἡμετέριον δὲς ἡμῖν σήμερον.

Give ^a us this day our daily bread.

^a But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according

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to the number of your persons ; take ye every man for *them which are* in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. And they gathered it every morning, every man according to his eating : and when the sun waxed hot, it melted. And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one man : and all the rulers of the congregation came and told Moses. And he said unto them, *This is that* which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord : *bake that* which ye will bake, *to-day*, and see *that* ye will see *that* ; and *that* which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade : and it did not stink, neither was there any worm therein. And Moses said, Eat *that* to-day ; for *to-day* is a sabbath unto the Lord : *to-day* ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day, *which* is the sabbath, in it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws ? See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna : And it was like coriander seed, white ; and the taste of it was like wafers made with honey. And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations ; that they may see the

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bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited ; they did eat manna, until they came unto the borders of the land of Canaan. Exod. xvi. 16—35. Neither have I gone back from the commandment of his lips ; I have esteemed the words of his mouth more than my necessary food, Job xxiii. 12. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy ; To deliver their soul from death, and to keep them alive in famine, Psal. xxxiii. 18, 19. The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good thing, xxxiv. 10. Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me, Prov. xxx. 8. Give us day by day our daily bread, Luke xi. 3. Our father did eat manna in the desert ; as it is written, He gave them bread from heaven to eat, John vi. 31. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 12. And having food and raiment let us be therewith content, 1 Tim. vi. 8.

VER. 12.

Καὶ ἄφεσις ἡμῖν τὰ ὀφειλόμενα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις ἡμῶν.

And ^a forgive us our ^b debts, ^c as we forgive our debtors.

^a Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty* ; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation, Exod. xxxiv. 7. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place : and hear thou in heaven thy dwelling place ; and when thou hearest, forgive. Then

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hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them, 1 Kings viii. 30. 34. 39. 50. Blessed is *he* whose transgression is forgiven, *whose* sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit *there* is no guile, Psal. xxxii. 1, 2. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there* is forgiveness with thee, that thou mayest be feared, cxxx. 3, 4. He that covereth his sins shall not prosper: but whose confesseth and forsaketh *them* shall have mercy, Prov. xxviii. 13. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. I, *even* I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified, xliii. 25, 26. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 34. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God^a for thy city and thy people are called by thy name, Dan. ix. 19. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost, shall not be forgiven unto men, Matt. xii. 31. Be it known unto you therefore, men and brethren,

that through this man is preached unto you the forgiveness of sins, Acts xiii. 38. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 7—9.

^b Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt, Matt. xviii. 23—27. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Luke vii. 40—42. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil, xi. 4.

^c For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. vi. 14, 15. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven, xviii. 21, 22. The same servant went out, and found one of his fellow-servants, which owed him

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an hundred pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me : Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee ? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, 28—35. And when ye stand praying, forgive, if ye have ought against any : that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned ; forgive, and ye shall be forgiven, Luke vi. 37. Take heed to yourselves : if thy brother trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith, xvii. 3—5. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Forbearing one another, and forgiving one another, if any man have a quarrel against any : even as Christ forgave you, so also do ye, Col. iii. 13. For he shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment, James ii. 13.

VER. 13.

Καὶ μὴ ἐλθόντες ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ἵνα ἡμᾶς ἀπὸ τοῦ πονηροῦ ὅτι σὺ ἵστης ἡ βασιλεὺς, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνες. Ἀμήν.

And ^a lead us not into temptation, but

^b deliver us from evil : For ^c thine is the kingdom, and the power, and the glory, for ever. ^d Amen.

^a Watch and pray, that ye enter not into temptation : The spirit indeed is willing, but the flesh is weak, Matt. xxvi. 41. And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, *here I am*, Gen. xxii. 1. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end, Deut. viii. 2. 16. Remove far from me vanity and lies : give me neither poverty nor riches ; feed me with food convenient for me : Lest I be full, and deny thee, and say, Who is the Lord ? or lest I be poor, and steal, and take the name of my God in vain, Prov. xxx. 8, 9. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : But I have prayed for thee, that thy faith fail not : and when thou art converted, strengthen thy brethren. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation, Luke xxii. 31, 32. 40. 46. There hath no temptation taken you but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 13. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in

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my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 7—9. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins: being destitute, afflicted, tormented, Heb. xi. 36, 37. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; 1 Pet. v. 8. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, iii. 10.

^b And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested, 1 Chron. iv. 10. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore, Ps. cxxi. 7, 8. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible, Jer. xv. 21. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil, John xvii. 15. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. Notwithstanding the Lord stood with me, and strengthened me; that by

me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. 2 Tim. iv. 17, 18. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage, Heb. ii. 14, 15. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedness, v. 18, 19. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 4.

^c Thy kingdom come, ver. 10. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou

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reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all, 1 Chron. xxix. 11, 12. The Lord is King for ever and ever: the heathen are perished out of his land, Ps. x. 16. For the Lord most high is terrible; *he* is a great King over all the earth. For God is the King of all the earth: sing ye praises with understanding, xlvii. 2, 7. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations, civ. 10—13. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation, Dan. iv. 25, 34, 35. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever, vii. 18. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17. Which in his times he shall shew, *who* is the blessed and only potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, vi. 15—17. And every creature which is in heaven,

and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Rev. v. 13. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God, xix. 1.

^d Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, *even* unto the end of the world. Amen, Matt. xxviii. 20. Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen, Deut. xxvii. 15. And Benaiah the son of Jehoiada answered the king, and said, Amen: the Lord God of my lord the king say so too, 1 Kings i. 36. Blessed *be* the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord, 1 Chron. xvi. 36. Blessed *be* the Lord God of Israel, from everlasting, and to everlasting. Amen, and Amen, Ps. xli. 13. And blessed *be* his glorious name for ever, and let the whole earth be filled with his glory; Amen, and Amen, lxxii. 19. Blessed *be* the Lord for evermore, Amen, and Amen, lxxxix. 52. Blessed *be* the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord, cvi. 48. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 1 Cor. xiv. 16. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us, 2 Cor. i. 20. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, iii. 14. And the four and twenty elders, and the four beasts fell down and worshipped God

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that sat on the throne, saying, Amen; Alleluia, xix. 4. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, xxii. 20.

VER. 14.

Ἐὰν γὰρ ἀφήτῃ τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ἡμεῖς τὰ πατρὸς ἡμῶν ἐν οὐρανῷ.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

VER. 15.

Ἐὰν δὲ μὴ ἀφήτῃ τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ἡμῶν ἀφήσει τὰ παραπτώματα ἡμῶν.

** But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

** See parallels on last clause ver. 12.*

VER. 16.

Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς περ εἰ ὑποκριταί, σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν, ὥστε φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπλήξουσιν τὴν μισθὸν αὐτῶν.

*Moreover * when ye fast, be not, as the hypocrites, of a sad countenance: * for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.*

** Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 14, 15. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child while it was alive; but when the child was dead, thou didst rise and eat bread, 2 Sam. xii. 16, 21. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, Neh. i. 4. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three*

days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish, Esth. iv. 16. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom, Ps. xli. 13. When I wept, and chastened my soul with fasting, that was to my reproach, lxi. 10. My knees are weak through fasting; and my flesh faileth of fatness, cix. 24. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. lviii. 6, 7. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes, Dan. ix. 3. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day, Luke ii. 37. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, Acts x. 30. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away, xiii. 2, 3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, 1 Cor. vii. 5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, 2 Cor. vi. 5. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, xi. 27.

** And it came to pass, when Ahab*

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heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly, 1 Kings xxi. 27. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Isa. lviii. 3—5. And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? Then came the word of the Lord of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? Zech. vii. 3—5. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? Mal. iii. 14.

VER. 17.

Σὺ δὲ νηστεύων ἀλείψαι σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι.

But thou, when thou fastest, ^aanoint thine head, and wash thy face;

^aWash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking, Ruth iii. 3. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead, 2 Sam. xiv. 2. Let thy garments be always white; and let thy head lack no ointment, Eccl. ix. 8. In those days I Daniel

was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in mouth, neither did I anoint myself at all, till three whole weeks were fulfilled, Dan. x. 2, 3.

VER. 18.

Ὅπως μὴ φαῖς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

That thou ^aappear not unto men to fast, but unto ^bthy Father which is in secret: and thy ^cFather, which seeth in secret, ^dshall reward thee openly.

^a Wherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. v. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, x. 18. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ, Col. iii. 22—24. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme, 1 Pet. ii. 13.

^bSee parallels on third clause, ver. 16. chap. v.

^cSee parallels on second clause, ver. 4.

^dSee parallels on last clause, ver. 4.

VER. 19.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὸς καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διαρύσσουσιν καὶ κλέπτουσιν·

Lay ^anot up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

^a If I have made gold my hope, or have said to the fine gold, Thou art my confidence; If I rejoiced because my wealth was great, and because mine hand had gotten much, Job xxxi. 24, 25. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them, Psal. xxxix. 6. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart

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upon them, lxii. 10. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver? xvi. 16. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven, xxiii. 5. For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit, Eccl. ii. 26. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: This is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand, v. 10—14. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land, Zeph. i. 18. So is he that layeth up treasure for himself, and is not rich toward God, Luke xii. 21. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, xviii. 24, 25. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced them-

selves through with many sorrows, 1 Tim. vi. 8—10. Let your conversation be without covetousness; and be content with such things as ye have: For he hath said, I will never leave thee, nor forsake thee, Heb. xiii. 5. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 2, 3. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

VER. 20.

Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὺς οὔτε βεῶσις ἀφανίζεται, καὶ ὅπου κλέπται οὐ διαρύσσουσιν, οὐδὲ κλίπτουσιν.

But ^a lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

^a Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me, Matt. xix. 21. He that hath pity upon the poor, lendeth unto the Lord, and that which he hath given will he pay him again, Prov. xix. 17. Cast thy bread upon the waters: for thou shalt find it after many days, Eccles. xi. 1. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, Luke xii. 33. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations, xvi. 9. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for

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themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, xi. 26. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, 1 Pet. i. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, y. 4. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan, Rev. ii. 9.

VER. 21.

*Ὅπου γὰρ ἔστιν ὁ Θεσαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

For ^a where your treasure is, ^b there will your heart be also.

^a And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure, Isa. xxxiii. 6. For where your treasure is, there will your heart be also, Luke xii. 34. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal, 2 Cor. iv. 18.

^b For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 5—7. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Phil. iii. 19, 20. If ye

then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, Col. iii. 1—3. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. iii. 12.

VER. 22.

Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

The ^a light of the body is the eye: ^b if therefore thine eye be single, thy whole body shall be full of light.

^a The wise man's eyes are in his head; but the fool walketh in darkness, Prov. ii. 14. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light, Luke xi. 34—36.

^b And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Acts ii. 46. But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, Ephes. vi. 5. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God, Col. iii. 22.

VER. 23.

Ἐὰν δὲ ὁ ὀφθαλμός σου σκωτεινὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον;

But if ^a thine eye be evil, thy whole body shall be full of darkness. ^b If therefore the light that is in thee be darkness, how great is that darkness!

^a Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good? Matt. xx. 15. They have not known, nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* Isa. xlv. 18—20. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 22. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, Ephes. iv. 18. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, v. 8. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, 1 John ii. 11.

^b Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Matt. xxiii. 16, &c. Seest thou a man wise in his own conceit? there is more hope of a fool than of him, Prov. xxvi. 12. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight, Isa. v. 20, 21. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, viii. 20. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. How do ye say, We are wise, and the

law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them? viii. 8, 9. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. And Jesus said, For judgment I am come into this world: that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 39—41. Professing themselves to be wise, they became fools, Rom. i. 22. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned, ii. 14. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, iii. 18, 19. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

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VER. 24.

Οὐδὲς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἑνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀντίκειται, καὶ τοῦ ἑτέρου καταφρονησέτω· οὐ δύνασθαι Θεῷ δουλεύειν καὶ μαμμωνῇ.

No man can *serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

*Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after he hath done you good, Josh. xxiv. 15. 19. 20. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines, 1 Sam. vii. 3. And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word, 1 Kings xviii. 21. They feared the Lord; and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment, which the Lord commanded the children of Jacob, whom he named Israel. So these nations feared the Lord, and served their graven images, both their

children, and their children's children: as did their fathers, so do they unto this day, 2 Kings xvii. 33, 34. 41. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols, Ezek. xx. 39. And them that worship the host of heaven upon the house-tops; and them that worship and that swear by the Lord, and that swear by Malcham, Zeph. i. 5. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Luke xvi. 13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. vi. 16—22. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, James iv. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride

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of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

^b And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Luke xvi. 9. 11. 13. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 9, 10, 17.

VER. 25.

Διὰ τοῦτο λέγω ὑμῖν, Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγῃτε καὶ τί πίνετε· μὲν δὲ τοῦ σώματος ὑμῶν, τί ἐνδύσῃτε. Οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

Therefore ^a I say unto you, ^b Take no thought for your life, ^c what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. ^d Is not the life more than meat, and the body than raiment?

^a See parallels on clause 1, ver. 22. ch. v.

^b Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof, ver. 31. 34. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak, x. 19. He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word,

and he becometh unfruitful, xiii. 22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved, Ps. lv. 22. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 19. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, xiii. 11. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection, Luke viii. 14. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered, and said unto her. Martha, Martha, thou art careful and troubled about many things, x. 40, 41. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind, xii. 25, 26. 29. And they that use this world, as not abusing it; for the fashion of this world passeth away, 1 Cor. vii. 31. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4. Let your conversation be without covetousness: and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6. Casting all your care upon him; for he careth for you, 1 Pet. v. 7.

^c See parallels on ver. 31.

^d The life is more than meat; and the body is more than raiment; Luke

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xiii. 23. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32.

VER. 26.

Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συλλέγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ἡμῶν ὁ αἰνίως τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

Behold ^athe fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet ^byour heavenly Father feedeth them. Are ye not much better than they?

^aAnd are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows, Matt. x. 29—31. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? Job xxxv. 11. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good, Ps. civ. 11, 12. 27, 28. He giveth to the beast his food, and to the young ravens which cry, cxlvii. 9.

^bSee parallels on third and last clauses of ver. 16. chap. v.

VER. 27.

Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῶχυν ἓνα.

Which of you ^aby taking thought can add one cubit unto his stature?

^aNeither shalt thou swear by thy head, because thou canst not make one hair white or black, Matt. v. 36. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Luke xii. 25, 26. But now hath God set the members every one of them in the body, as it hath pleased him, 1 Cor. xii. 18.

VER. 28.

καὶ περὶ ἐνδύματος τί μεριμνᾶτε; κα-

ταμάθετε τὰ κρίνα τοῦ ἀγροῦ· πῶς αὐξάνουσιν, οὐ κομιᾷ, οὐδὲ νύθαι·

And ^awhy take ye thought for raiment? Consider ^bthe lilies of the field, how they grow; they toil not, neither do they spin:

^aTherefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ver. 25. 31. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, x. 10. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke iii. 11. And he said unto them, When I sent you without purse, or scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one, xxii. 35, 36.

^bConsider the lilies how they grow: They toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these, Luke xii. 27.

VER. 29.

Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιβάλετο ὡς ἐν τούτοις.

And yet I say unto you, That ^aeven Solomon in all his glory was not arrayed like one of these.

^aAnd when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told

me: thy wisdom and prosperity exceedeth the fame which I heard, 1 Kings x. 4—7. Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; Beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target. And three hundred shields *made he* of beaten gold: three hundred *shekels* of beaten gold went to one target. And three hundred shields *made he* of beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and *stays* on each side of the sitting place, and two lions standing by the *stays*: And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. And all the drinking vessels of king Solomon *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold: none were of silver; it was *not* any thing accounted of in the days of Solomon. For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom, 2 Chron. ix. 13—22. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem, 25. And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance, 27.

VER. 30.

Εἰ δὲ τὸν χρόνον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὖθις εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφένυσσιν, οὐ πολλὰ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

Wherefore, if God *so* clothe the grass

of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

^aThou carriest them away as with a flood; they are as a sleep: in the morning *they are* like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth, Ps. xc. 5, 6. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever, xcii. 7. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 6—8. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven: how much more *will he* clothe you, O ye of little faith? Luke xii. 28. But the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, James i. 10, 11. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

^bAnd he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 26. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? xiv. 31. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought nought? xvi. 8. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, xvii. 17. And he said unto them, Why

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are ye so fearful? how is it that ye have no faith? Mark iv. 40. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, ix. 19. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither, Luke ix. 41. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing, John xx. 27. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. iii. 12.

VER. 31.

Μὴ οὖν μεριμνήσετε, λέγοντες· τί φάγημεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα;

Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed?

* But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? xv. 33. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year: until her fruits come in ye shall eat of the old store, Lev. xxv. 20—22. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this, 2 Chron. xxv. 9. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this,

and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels food: he sent them meat to the full. He caused an east-wind to blow in the heaven: and by his power he brought in the south-wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: And he let it fall, in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. Psal. lxxviii. 18—31. And seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind, Luke xii. 29.

VER. 32.

(Πάντα γὰρ ταῦτα τὰ ἰθὺν ἰσχυρή) οἷός γάρ ἐστι πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χεῖρε ζεῖτε τοῦτον ἀπάντων

(For^a after all these things do the Gentiles seek:)^b for your heavenly Father^c knoweth that ye have need of all these things.

* For if ye love them which love you, what reward have ye? do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Publicans so? Matt. v. 46, 47. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister, xx. 25, 26. From men, which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes, Psal. xvii. 14. For all these things do the

nations of the world seek after : and your Father knoweth that ye have need of these things, Luke xii. 30. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 17. Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thes. iv. 5.

^b See parallels on two last clauses ver. 16. ch. v.

^c For he knoweth our frame ; he remembereth that we are dust, Psal. ciii. 14. If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? Or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ? Luke xi. 11—13.

VER. 33.

Ζητείτε δὲ πρῶτον τὴν βασιλίαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

But ^a seek ye first ^b the kingdom of God, and ^c his righteousness ; ^d and all these things shall be added unto you.

^a And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life ; neither hast asked riches for thyself, nor hast asked the life of thine enemies ; but hast asked for thyself understanding, to discern judgment ; Behold, I have done according to thy words : lo, I have given thee a wise and understanding heart ; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour : so that there shall not be any among the kings like unto thee all thy days, 1 Kings iii. 11—13. In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewn great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise to David my father be established : for thou hast made me king over a people like the dust of the earth in

multitude. Give me now wisdom and knowledge, that I may go out and come in before this people : for who can judge this thy people, *that is so great* ? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life ; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king : Wisdom and knowledge is granted unto thee ; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like, 2 Chron. i. 7—12. And thus did Hezekiah throughout all Judah, and wrought that *which was* good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered, xxx. 20, 21. O God, thou art my God ; early will I seek thee, Ps. lxxiii. 1. My son, if thou wilt receive my words, and hide my commandments with thee ; So that thou incline thine ear unto wisdom, and apply thine heart to understanding ; Yea, if thou criest after knowledge, and liftest up thy voice for understanding ; If thou seekest her as silver, and searchest for her as for hid treasures ; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom : out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous : *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity ; yea, every good path, Prov. ii. 1—9. Honour the Lord with thy substance, and with the first fruits of all thine increase : So shall thy barns be filled with plenty, and thy presses shall burst out with new wine, iii. 9. 10. I love them that love me, and those that seek me early shall find me, viii. 17. With my soul have I desired thee in the night ; yea, with my spirit within

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me will I seek thee early, Isa. xxvi. 9.

^b See parallels on last clause of ver. 2. chap. iii.

^c See parallels on first clause of ver. 20. chap. v.

^d O fear the LORD, ye his saints : for there is no want to them that fear him. The young lions do lack, and suffer hunger : but they that seek the LORD shall not want any good thing, Psal. xlv. 9, 10. The LORD knoweth the days of the upright : and their inheritance shall be for ever. They shall not be ashamed in the evil time : and in the days of famine they shall be satisfied. I have been young, and now am old ; yet have I not seen the righteous forsaken, nor his seed begging their bread, xxxvii. 18, 19. 25. For the LORD God is a sun and shield : the LORD will give grace and glory : no good thing will he withhold from them that walk uprightly. O LORD of hosts, blessed is the man that trusteth in thee, lxxxiv. 11, 12. But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions ; and in the world to come eternal life, Mark i. 30. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 29, 30. What shall we then say to these things ? If God be for us, who can be against us ? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? Rom. viii. 31, 32. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours, 1 Cor. iii. 22. For bodily exercise profiteth little : but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

VER. 34.

μή οὐν μεριμνήσῃτε εἰς τὴν αὔριον ἢ γὰρ αὔριον μεριμνήσῃ τὰ ταῦτα. Ἀπεκρίθη ὁ ἰησοῦς ἡ ναὺα αὐτῶς.

Take therefore ^a no thought for the

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morrow : ^b for the morrow shall take thought for the things of itself. ^c Sufficient unto the day is the evil thereof.

^a Give us this day our daily bread, Matt. vi. 11. And when they did mete it with an Omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank ; and Moses was wroth with them, Exod. xvi. 18—20. They are new every morning : great is thy faithfulness, Lam. iii. 23.

^b Thy shoes shall be iron and brass ; and as thy days, so shall thy strength be, Deut. xxxiii. 25. And it shall be, that thou shalt drink of the brook, and I have commanded the ravens to feed thee there. So he went and did according to the word of the LORD : for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening ; and he drank of the brook, 1 Kings xvii. 4—6. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went, and did according to the saying of Elijah : and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah, 14—16. Then Elisha said, Hear ye the word of the LORD ; thus saith the LORD, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the LORD would make windows in heaven, might this thing be ? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof, 2 Kings vii. 2. Give us day by day our daily bread, Luke xi. 3.

^c Peace I leave with you, my peace I give unto you : not as the world

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giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, John xiv. 27. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, xvi. 33. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, 1 Thes. iii. 3, 4.

CHAP. VII. VER. 1.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε.

^a Judge not, that ye be not judged.

^a Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, Ezek. xvi. 52—56. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven, Luke vi. 37. Therefore thou art inexcusable, O man,

whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things, Rom. ii. 1, 2. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand, Rom. xiv. 3, 4. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way, 10—13. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 3—5. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: Who art thou that judgest another? iv. 11, 12.

VER. 2.

Ἐν ᾧ γὰρ κριματίζετε, κριθῆσθε· καὶ ἐν ᾧ μέτερον μετρίετε, ἀντιμετρηθήσεσθε ὑμῖν.

For ^a with what judgment ye judge, ye shall be judged: and with what mea-

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sure ye mete, it shall be measured to you again.

* And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their *ment* under my table : as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died, Judg. i. 7. With the merciful, thou wilt shew thyself merciful ; with an upright man thou wilt shew thyself upright ; with the pure thou wilt shew thyself pure ; and with the froward thou wilt shew thyself froward, Ps. xviii. 25, 26. Remember, O LORD, the children of Edom in the day of Jerusalem ; who said, Rase it, Rase it, *even* to the foundations thereof. O daughter of Babylon, who art to be destroyed ; happy *shall he be*, that rewardeth thee as thou hast served us, cxxxvii. 7, 8. And I will render unto Babylon, and to all the inhabitants of Chaldea all their evil that they have done in Zion, in your sight, saith the LORD, Jer. li. 24. For the day of the LORD is near upon all the heathen ; as thou hast done, it shall be done unto thee : thy reward shall return upon thine own head, Obad. 15. And he saith unto them, Take heed what ye hear : With what measure ye mete, it shall be measured to you : and unto you that hear shall more be given, Mark iv. 24. Give, and it shall be given unto you : good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again, Luke vi. 38. But this I say, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully, 2 Cor. ix. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you : And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 6, 7. For he shall have judgment without mercy, that hath shewed no mercy ; and mercy rejoiceth against judgment, Jam. ii. 13. Reward her even as she rewarded you, and double unto her double according to her works : in the cup which she hath filled fill to her double, Rev. xviii. 6.

VER. 3.

τί δι βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ οὐ κατανοεῖς ;

And * why beholdest thou the mote that is in thy brother's eye, ^b but considerest not the beam that is in thine own eye ?

* And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye ? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, Luke vi. 41, 42. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican, xviii. 11.

^b And David's anger was greatly kindled against the man, and he said to Nathan, *As* the Lord liveth, the man that hath done this thing shall surely die ; And he shall restore the lamb fourfold, because he did this thing, and because he had no pity, 2 Sam. xii. 5, 6. But a prophet of the LORD was there, whose name was Oded : and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage, *that* reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you : *but are there not* with you, even with you, sins against the LORD your God ? 2 Chr. xxviii. 9, 10. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth ? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother ; thou slanderest thine own mother's

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son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes, Ps. l. 16—21. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst, John viii. 7—9. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 21—24. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1.

VER. 4.

Ἡ πῶς ἔρεῖς τῷ ἀδελφῷ σου. Ἄφες ἑβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

VER. 5.

Ἵκκεριτὰ, ἑβάλε πρῶτον τὴν δοκὴν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἑμβάλλειν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

^aThou hypocrite, ^bfirst cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

^a See parallels on clause 2, ver. 2. chap. vi.

^bHide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy sal-

vation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee, Ps. li. 9—13. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country, Luke iv. 23. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, vi. 42. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? Acts xix. 15.

VER. 6.

Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλλετε τοὺς μαργαρίτας ὑμῶν ἑμπροσθέν των χολῶν· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

Give not ^athat which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, ^band turn again and rend you.

^a But he answered and said, It is not meet to take the children's bread, and to cast it to dogs, Matt. xv. 26. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: Rebuke a wise man, and he will love thee, Prov. ix. 7, 8. Speak not in the ears of a fool: for he will despise the wisdom of thy words, xxiii. 9. As a dog returneth to his vomit, so a fool returneth to his folly, xxvi. 11. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the

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earth, Acts xiii. 45—47. Beware of dogs, beware of evil workers, beware of the concision, Phil. iii. 2. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire, 2 Pet. ii. 22.

^b But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them, Matt. xxii. 5, 6. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, 2 Cor. xi. 26. Alexander the copper-smith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 14, 15.

VER. 7.

Ἀναίτη, καὶ δοθήσεται ὑμῖν ἑταῖρε, καὶ εὐχόμενοι ὑποστήτε, καὶ ἀνοίξουσιν ὑμῖν.

Ask, ^a and it shall be given you; ^b seek, and ye shall find; ^c knock, and it shall be opened unto you:

^a If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him? Matt. vii. 11. And all things, whatsoever ye shall ask in prayer believing, ye shall receive, xxi. 22. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee, 1 Kings iii. 5. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear, Ps. x. 17. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me, l. 15. For thou, Lord, art good, and ready to forgive; and

plenteous in mercy unto all them that call upon thee, lxxvi. 5. Thou openest thine hand, and satisfiest the desire of every living thing. He will fulfil the desire of them that fear him, he also will hear their cry, and will save them, cxlv. 16, 19. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart, Jer. xxix. 12, 13. Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not, xxxiii. 3. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him, Luke xi. 9, 10, 13. And he spake a parable unto them to this end, that men ought always to pray, and not to faint, xviii. 1. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, xiv. 13: Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, xv. 16. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he

will give it you. Hitherto have ye asked nothing in my name : ask, and ye shall receive, that your joy may be full, xvi. 23, 24. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed, James i. 5, 6. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him, v. 15. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, 1 John iii. 22. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him, v. 14, 15. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

^b But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 33. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts, Ps. x. 4. *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek, xviii. 8. The humble shall see this, and be glad: and your heart shall live that seek God, lxi. 32. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation, say continually, Let God be magnified, lxx. 4. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore, cv. 3, 4. Blessed are they that keep his testimonies, and that seek him with the whole heart, cxix. 2.

I love them that love me; and those that seek me early shall find me, Prov. viii. 17. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him but I found him not, Cant. iii. 2. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live, Amos v. 4. Who will render to every man according to his deeds, Rom. ii. 6. There is none that understand, there is none that seeketh after God, iii. 11. But without faith it is impossible to please him: For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. xi. 6.

^c When once the master of the house is risen up, and hath shut too the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are, Luke xiii. 25.

VER. 8.

Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει, καὶ τῷ κρούοντι ἀνοίγεται.

For ^a every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

^a And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour, Matt. xv. 22—28. Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: But did that which was evil in the sight of the

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LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel, 2 Chron. xxxiii. 1, 2. His prayer also, and how God was entreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled; behold, they are written among the sayings of the seers; 19. And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice, Jon. ii. 2. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not, iii. 8—10. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xxiii. 42, 43.

VER. 9.

Ἡ τίς ἐστιν ἐξ ὑμῶν, ἀνθρώπος, ὃν ἰάν αἰτῶν ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπι-
δώσει αὐτῷ;

^a Or what man is there of you, whom if his son ask bread, will he give him a stone?

^a If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 11—13.

VER. 10.

Καὶ ἰὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;

Or if he ask a fish, will he give him a serpent?

VER. 11.

Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόμα-

τα ἀγαθὰ δίδοναι τοῖς τέκνοις ὑμῶν, πόσοι μᾶλλον ὁ πατήρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

If ye then, ^a being evil, know how to give good gifts unto your children, ^b how much more shall ^c your Father which is in heaven give ^d good things to them that ask him?

^a And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, Gen. vi. 5. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done, viii. 21. How much more abominable and filthy is man, which drinketh iniquity like water? Job xv. 16. The LORD looked down from heaven upon the children of men, to see if there were any that did understand; and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one, Psal. xiv. 2, 3. Behold I was shapen in iniquity; and in sin did my mother conceive me, li. 5. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies, lviii. 3. For there is not a just man upon earth, that doeth good, and sinneth not, Eccles. vii. 20. The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead, ix. 3. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, Isa. lxiv. 6. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii. 9. And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man, Mark vii. 20—23. What then? are we better

than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways; And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 9—19. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, viii. 7, 8. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, 13. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. And you *hath he quickened*, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others, Eph. ii. 1—3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice

and envy, hateful, and hating one another, Tit. iii. 3.

^bAnd the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation, Exod. xxxiv. 6, 7. And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and is this the manner of man, O Lord God, 2 Sam. vii. 19. For thou, LORD, art good, and ready to forgive; and plenteous in mercy to all them that call upon thee, Psal. lxxxvi. 5. But thou, O LORD, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth, 15. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a Father pitieth *his* children, so the LORD pitieth them that fear him, ciii. 11—13. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee, Isa. xlix. 15. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, Iv. 8, 9. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city, Hos. xi. 8, 9. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, Mic. vii. 18. A son honoureth *his* father, and a servant his master: if then I be a father, where is mine ho-

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nour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Mal. i. 6. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 8—10. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things, viii. 32. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) Eph. ii. 4, 5. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, iv. 10.

^c See parallels on two last clauses, ver. 16. chap. v.

^d For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly, Psal. lxxxiv. 11. Yea, the LORD shall give that which is good; and our land shall yield her increase, lxxxv. 12. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah, Jer. xxxiii. 14. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips, Hos. xiv. 2. And the angels said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city

of David a Saviour, which is Christ the Lord, Luke ii. 10, 11. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men: And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift, 2 Cor. ix. 8—15. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 4—7.

VER. 12.

πάντα ὅν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς, οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

Therefore ^a all things whatsoever ye would that men should do to you, do ye even so to them: ^b for this is the Law and the Prophets.

^a And as ye would that men should do to you, do ye also to them likewise, Luke vi. 31.

^b And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets, Matt. xxii. 39, 40. Thou shalt not go

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up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord, Lev. xix. 16. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 17, 18. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour: *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt. Then will I cause you to dwell in this place, Jer. vii. 5, 6. And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God, Ezek. xviii. 7—9. Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Jacob, Am. v. 14, 15. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. *Should ye not hear* the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain? And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother; And oppress not the widow, nor the fatherless, the

stranger, nor the poor; and let none of you imagine evil against his brother in your heart, Zech. vii. 7—10. These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the Lord, viii. 16, 17. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts, Mal. iii. 5. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, *namely*, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*, Mark xii. 29—34. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, *namely*, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, Rom. xiii. 8—10. For, brethren, ye have been called

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unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself, Gal. v. 13, 14. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, Jam. ii. 10—13.

VER. 13.

Εἰσέλθῃτε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ οἰσὶν αἱ εἰσερχόμενοι δι' αὐτῆς.

Enter ye in ^a at the strait gate: ^b for wide is the gate, and broad is the way, ^c that leadeth to destruction, and many there be which go in thereat:

^a And saying, Repent ye: for the kingdom of heaven is at hand. Bring forth therefore fruits meet for repentance, Matt. iii. 2. 8. And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, xviii. 2, 3. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, xxiii. 13. For-sake the foolish, and live; and go in the way of understanding, Prov. ix. 6. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God: Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your

transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn *yourselves*, and live ye, Ezek. xviii. 29—32. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me, Luke ix. 23. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are, xiii. 24, 25. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 33. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, John x. 9. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, xiv. 6. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and unto your children, and to all that are as far off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation, Acts ii. 38—40. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, iii. 19. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 2 Cor. vi. 17. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 24.

^b And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And God looked upon the earth, and, behold, it was corrupt;

for all flesh had corrupted his way upon the earth, Gen. vi. 5. 12. The Lord looked down from heaven upon the children of men, to see if there were any that did understand *and* seek God. They are all gone aside, they are *all* together become filthy : *there is* none that doeth good, no, not one, Ps. xiv. 2, 3. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah, Isa. i. 9. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4. *And* we know that we are of God, and the whole world lieth in wickedness, 1 John v. 19. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season, xx. 3.

^c Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. And these shall go away into everlasting punishment : but the righteous into life eternal, 46. Her house *is* the way to hell, going down to the chambers of death, Prov. vii. 27. There is a way that seemeth right unto a man, but the end thereof *are* the ways of death, xvi. 25. *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Whose end *is* destruction, whose god *is* *their* belly, and *whose* glory *is* in their shame, who mind earthly things, Phil. iii. 19. In flaming fire taking vengeance on them that know not God, and that obey not the

gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes. i. 8, 9. For the time *is* *come* that judgment must begin at the house of God : and if it first *begin* at us, what shall the end *be* of them that obey not the gospel of God ? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ? 1 Pet. iv. 17, 18. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 15.

VER. 14.

Ὅτι στενὴ ἡ πύλη, καὶ τὸ θύλαμα ἐστὶν ὁ ὄδός ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

Because strait is the gate, ^a and narrow is the way, which leadeth unto life, ^b and few there be that find it.

^a Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake, shall find it, Matt. xvi. 24, 25. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left : remove thy foot from evil, Prov. iv. 26, 27. I lead in the way of righteousness, in the midst of the paths of judgment, viii. 20. And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left, Isa. xxx. 21. And an highway shall be there, and a way, and it shall be called the way of holiness : the unclean shall not pass over it ; but it *shall be* for those : the wayfaring men, though fools, shall not err *therein*, xxxv. 8. And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people, lvi. 14. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after

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me, let him deny himself, and take up his cross, and follow me, Mark viii. 34. If the world hate you, ye know that it hated me before it *hated* you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also, John xv. 18—20. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you will think that he doeth God service, xvi. 2. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer ; I have overcome the world, 33. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. And sent Timotheus, our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith : That no man should be moved by these afflictions : For yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation ; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thes. iii. 2—5.

^b So the last shall be first, and the first last : for many be called, but few chosen, Matt. xx. 16. For many are called, but few *are* chosen, xxii. 14. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. Then said one unto him, Lord, are there few that be saved ? And he said unto them, Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open

unto us ; and he shall answer and say unto you, I know you not whence you are : Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last, xiii. 23—30. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved : For he will finish the work, and cut it short in righteousness : because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah, Rom. ix. 27—29. Wherefore ? Because *they sought* it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone, 32. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works : otherwise grace is no more grace. But if it be of works, then is it no more grace : otherwise work is no more work, xi. 5, 6. And be not conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, xii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience : Among whom also we had all our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others, Eph. ii. 2, 3. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was pre-

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paring, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ, 1 Pet. iii. 20, 21.

VER. 15.

Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς, ἐν ἑνδύμασι προβάτων, ἵσταντες δὲ ἐνὶ λύκοις ἄρπαγας.

Beware of ^afalse prophets, ^bwhich come to you in sheep's clothing, ^cbut inwardly they are ravening wolves.

^aAnd Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. And many false prophets shall rise, and shall deceive many, 11. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you, before, 24, 25. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul, Deut. xiii. 1—3. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err: and they that are led of them are destroyed, Isa. ix. 15, 16. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision, and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By

sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them, their wives, nor their sons, nor their daughters, for I will pour their wickedness upon them, Jer. xiv. 14—16. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month, xxviii. 15—17. Thus saith the Lord of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name: Behold, I will deliver them into the hands of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes. Therefore thus saith the Lord; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the Lord: because he hath taught rebellion against the Lord, xxix. 21, 32. To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life, Ezek. xiii. 16, 22. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall

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the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there* is no answer of God, Mic. iii. 5—7. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us, 11. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things, Mark xiii. 22, 23. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii: 1—3. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, 1 John iv. 1. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, Rev. xix. 20.

^b And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive, Zech. xiii. 4. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places, And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation, Mark xii. 38—40. Now

I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 2 Cor. xi. 13—15. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, Gal. ii. 4. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. Having a form of godliness, but denying the power thereof: From such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But

they shall proceed no farther: for their folly shall be manifest unto all men, as theirs also was, 2 Tim. iii. 5—9. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, iv. 3. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 18, 19. For there are certain men crept in unawares, who were of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, Rev. xiii. 11—17.

^c His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they

are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 10, 11. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof, Ez. xxii. 25. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him, Mic. iii. 5. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law, Zeph. iii. 3, 4. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears, Acts xx. 29—31. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, Rev. xvii. 6.

VER. 16.

^a Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσκете αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβύλων σῆμα;

Ye ^a shall know them by their fruits. ^b Do men gather grapes of thorns, or figs of thistles?

^a Wherefore by their fruits ye shall know them, Matt. vii. 20. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure

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bringeth forth evil things, xii. 33—35. Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 2. By this shall all *men* know that ye are my disciples, if ye have love one to another, xiii. 35. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much wantonness*, those who were clean escaped from them who live in error, 2 Pet. ii. 10—18. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, iii. 7, 8. In this the children of God are manifest, and the children of the devil, 10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt

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themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit, Jude 10—19.

^b For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 43—45. Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh, Jam. iii. 12.

VER. 17.

Οὕτω πᾶν δένδρον ἀγαθὸν καρπὸς καλὸς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρπὸς πονηρὸς ποιεῖ.

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Even so ^aevery good tree bringeth forth good fruit; ^bbut a corrupt tree bringeth forth evil fruit.

^a And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Ps. i. 3. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, xcii. 13, 14. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down, Isa. v. 3—5. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the LORD, that he might be glorified, lxi. 3. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 8. He spake also this parable; A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down, Luke xiii. 6—9. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have cru-

cified the flesh with the affections and lusts, Gal. v. 22—24. (For the fruit of the Spirit is in all goodness and righteousness and truth;) Eph. v. 9. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, James iii. 17, 18.

^b Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 33—35. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

VER. 18.

Οὐ δύναται δένδρον ἀγαθὸν καρπὸς πονηρὸς ποιεῖν, οὐδὲ δένδρον σαρπὴν καρπὸς καλὸς ποιεῖν.

A good tree ^acannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

^a For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would, Gal. v. 17. Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh, James iii. 12. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God

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are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 9, 10.

VER. 19.

Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκ-
κόπτεται, καὶ εἰς πῦρ βάλλεται.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

* And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10. & Luke iii. 9. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig-tree withered away! Matt. xxi. 19, 20. And now go to; I will tell you what I will do to my vineyard : I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down : And I will lay it waste : it shall not be pruned, nor digged ; but there shall come up briars and thorns : I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant : and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Isa. v. 5—7. When the boughs thereof are withered, they shall be broken off : the women come, and set them on fire : for it is a people of no understanding : therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, xxvii. 11. Son of man, what is the vine-tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole it was meet for no work : how much less shall it be meet yet for any work,

when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set my face against them, Ezek. xv. 2—7. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned, John xv. 2. 6. But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned, Heb. vi. 8.

VER. 20.

Ἀραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώ-
σονται αὐτοὺς.

Wherefore by their fruits ye shall know them.

* Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. vii. 16. And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought, Act. v. 38.

VER. 21.

Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσέλ-
θεισεται εἰς τὴν βασιλείαν τῶν οὐρανῶν
ἀλλ' ὁ ποιοῦν τὸ θέλημα τοῦ πατρὸς μου
τοῦ ἐν οὐρανοῖς.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

* Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, Matt. xxv. 11, 12. Israel shall cry unto me, My God, we know thee. Israel hath cast off the thing that is good : the enemy shall pursue him, Hos. viii. 2, 3. And why call ye me, Lord, Lord, and do not the things which I say? Luke vi. 46. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand

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without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are, xiii. 25. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 13. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also, James ii. 20—26.

^b See parallels on last clause, ver. 20. ch. v.

^c For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Matt. xii. 50. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you, xxi. 29—31. For whosoever shall do the will of God, the same is my brother, and my sister, and mother, Mark iii. 35. But he said, Yea rather, blessed are they that hear the word of God, and keep it, Luke xi. 28. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day,

John vi. 40. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself, vii. 17. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, Rom. xii. 2. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart, Ephes. vi. 6. Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God, Col. iv. 12. For this is the will of God, even your sanctification, that ye should abstain from fornication, 1 Thess. iv. 3. In every thing give thanks: for this is the will of God in Christ Jesus concerning you, v. 18. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, Heb. xiii. 21. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, iv. 2. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 21—24. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxii. 14.

^d Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven, Matt. x. 32, 33. And Jesus answered and said

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unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, xvi. 17. Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, xviii. 10. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven, 19. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, 35. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done, xxvi. 39. 42. But Jesus answered them, My Father worketh hitherto, and I work, John v. 17. My Father, which gave *them* me, is greater than all : and no *man* is able to pluck *them* out of my Father's hand. I and my Father are one, x. 29, 30. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him, xiv. 7. He that hateth me hateth my Father also, xv. 23. And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father, Rev. ii. 27. He that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, iii. 5.

^c See parallels on last clause, ver. 16. ch. v.

VER. 22.

Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σὺ ὀνόματι προσεφθηνύσαμεν, καὶ τῷ σὺ ὀνόματι δαίμονια ἐξεβάλαμεν, καὶ τῷ σὺ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

Many will say ^a to me in that day, Lord, Lord, ^b have we not prophesied in thy name? and in thy name have cast

out devils? and in thy name done many wonderful works?

^a But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only, Matt. xxiv. 36. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day, Isa. ii. 11. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low : and the Lord alone shall be exalted in that day, 17. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, Mal. iii. 17, 18. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 12. But ye, brethren, are not in darkness, that that day should overtake you as a thief, 1 Thess. v. 4. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 10. For the which cause I also suffer these things : nevertheless I am not ashamed : for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. The Lord grant unto him that he may find mercy of the Lord in that day : and in how many things he ministered unto me at Ephesus, thou knowest very well, 18. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day : and not to me only, but unto all them also that love his appearing, iv. 8.

^b These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give,

Matt. x. 5—8. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open, Numb. xxiv. 4. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, Luke xiii. 26. And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation, John xi. 51. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 1, 2. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame, Heb. vi. 4—6.

VER. 23.

Καὶ τότε ἐπελόγησάμην αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς ἀποχρηστὰς ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἐκνομίαν.

And then will ^a I profess unto them, I never knew you: ^b depart from me, ye that work iniquity.

^a But he answered and said, Verily I say unto you, I know you not, Matt. xxv. 12. I am the good shepherd, and know my sheep, and am known of mine, John x. 14. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, 27—30. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

^b Then shall he say also unto them

on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. The foolish shall not stand in thy sight: thou hatest all workers of iniquity, Ps. v. 5. Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping, vi. 8. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity, Luke xiii. 27.

VER. 24.

Πᾶς ὃν ὁρᾷς ἀκούει μου τοὺς λόγους τούτους, καὶ ποιᾷ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ἀκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν

Therefore ^a whosoever heareth these sayings of mine, and doeth them, ^b I will liken him unto a wise man, ^c which built his house upon a rock:

^a Blessed are the poor in spirit; for theirs is the kingdom of heaven, Matt. v. 3. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, vi. 14, 15. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, vii. 7, 8. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it, 13, 14. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, xii. 50. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently,

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and immediately it fell; and the ruin of that house was great, Luke vi. 47—49. But he said, Yea, rather, blessed are they that hear the word of God, and keep it, xi. 28. If ye know these things, happy are ye if ye do them, John xiii. 17. If ye love me, keep my commandments, xiv. 15. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me, 22—24. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. Ye are my friends, if ye do whatsoever I command you, 14. Who will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, Rom. ii. 6—9. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? Gal. v. 6, 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting, vi. 7, 8. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man

he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, James i. 21—27. Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: The devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also, ii. 17—26. And hereby we do know that we know him, if we keep his commandments, 1 John ii. 3. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, iii. 22—24. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God over-

cometh the world; and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? v. 3—5. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, Rev. xxii. 14, 15.

^b And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding, Job xxviii. 28. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever, Ps. cxi. 10. The wise in heart will receive commandments: but a prating fool shall fall, Prov. x. 8. The wisdom of the prudent is to understand his way: but the folly of fools is deceit, xiv. 8. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, James iii. 13—18.

^c Ascribe ye greatness unto our God. *He is the rock, his work is perfect*, Deut. xxxii. 3, 4. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust, Ps. xviii. 2. For who is God save the Lord? and who is a rock save our God? 31. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. According to the grace of God which is given unto me, as a wise master-builder, I have laid the founda-

tion, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 10, 11.

VER. 25.

Καὶ κατίβη ἡ βροχὴ, καὶ ἦλθεν ὁ πῶτος μῦθος, καὶ ἔκταναν οἱ ἀνέμοι, καὶ προσέπεσον τῇ οἰκίᾳ ταύτῃ, καὶ οὐκ ἔστη· τῆ δὲ οἰκίας δὲ ἐπὶ τὴν πέτραν.

And ^a the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: ^b for it was founded upon a rock.

^a Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it, Ex. xiii. 11, &c. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire, 1 Cor. iii. 13—15. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 7.

^b And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As

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the mountains *are* round about Jerusalem, so the LORD is round about his people from henceforth even for ever, Ps. cxv. 1, 2. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Eph. iii. 17. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving, Col. ii. 7. Who are kept by the power of God through faith unto salvation, 1 Pet. i. 5. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but *they went out*, that they might be made manifest that they were not all of us, 1 John ii. 19.

VER. 26.

Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιοῦν αὐτοὺς, ὁμοιωθήσεται ἄνθρωπος, ὅστις ἀποδοῖμει τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμου.

** And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

** Every wise woman buildeth her house: but the foolish plucketh it down with her hands, Prov. xiv. 1. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great, Luke vi. 49. But wilt thou know, O vain man, that faith without works is dead? James ii. 20.*

VER. 27.

Καὶ πατήρ ἡ βροχὴ, καὶ ἦλθεν ὁ ποταμός, καὶ ἔπνευσαν οἱ ἀνέμοι, καὶ προσέκυραν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

** When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than him-*

self, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation, Matt. xii. 43—45. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, xiii. 19—22. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God, Ez. xiii. 10—16. For if we sin wilfully after that we have received the know-

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ledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God, Heb. x. 26—31. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire, & Pet. ii. 20—22.

VER. 28.

Καὶ ἐγένετο ὅτε συνετίλειον ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἰσθὶ τῇ διδαχῇ αὐτοῦ·

And it came to pass, when Jesus had ended these sayings, ^a the people were astonished at his doctrine:

^a And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Matt. xiii. 54. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever, Ps. xlv. 2. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes, Mark i. 22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

And they said, Is not this Joseph's son? Luke iv. 22. And could not find what they might do: for all the people were very attentive to hear him, xix. 48. And the Jews marvelled, saying, How knoweth this man letters, having never learned? The officers answered, Never man spake like this man, John vii. 15. 46.

VER. 29.

Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

For he taught them as one ^a having authority, ^b and not as the Scribes.

^a For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, Matt. v. 20. 28. 32. 44. And when he was come into the temple the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gaveth thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; We fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things, xxi. 23—27. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xviii. 18. I will raise them up a Prophet

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from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them, all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, Deut. xviii. 18, 19. Where the word of a king is, *there* is power: and who may say unto him, What doest thou? Eccles. viii. 4. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him *that* is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned, Isa. l. 4. But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin, Mic. iii. 8. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23. And they were not able to resist the wisdom and the spirit by which he spake, vi. 10. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do, Heb. iv. 12, 13.

^b Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, It is a gift, by whatsoever thou mightest be profited by me; And

honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men, Matt. xv. 1—9. Saying, The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, xxiii. 2—6. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind

guides, which strain at a gnat, and swallow a camel, 15—24. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: And many such like things do ye, Mark vii. 5—13.

CHAP. VIII. VER. 1.

Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

When he was ^a come down from the mountain, ^b great multitudes followed him.

^a See parallels 'on clause 2, ver. 1. chap. v.

^b See parallels on clause 1, ver. 25. chap. iv.

VER. 2.

Καὶ ἰδὼν, λεπρὸς ἑλθὼν προσκύνει αὐτῷ, λέγων· Κύριε, ἴδαν Δέσποτα, δύνασαι με καθαρίσαι.

And, ^a behold, there came ^b a leper and ^c worshipped him, saying, ^d Lord, if thou wilt, thou canst make me clean.

^a And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean,

Mark i. 40. And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean, Luke v. 12.

^b Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 8. He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head. And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague *shall be* in him he shall be defiled; he is unclean: he shall dwell alone; without the camp *shall his habitation be*, Lev. xiii. 44—46. Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell, Numb. v. 2, 3. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt, Deut. xxiv. 8, 9. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land, 2 Chron. xxvi. 19—21. And as he entered into a certain village, there met him ten men that

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were lepers, which stood afar off, Luke xvii. 12.

^c See parallels on last clause, ver. 2. chap. ii.

^d And when he was come into the house, the blind men came to him: and Jesus saith unto them, believe ye that I am able to do this? they said, unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you, Matt. ix. 28, 29. And he did not many mighty works there because of their unbelief, xiii. 58. And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straight-way the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief, Mark ix. 22—24.

VER. 3.

Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθάρσθου. Καὶ ὁπίσθς ἐκαθάρθεν αὐτοῦ ἡ λέπρα.

And Jesus ^a put forth his hand, and touched him, saying, ^b I will; be thou clean. ^c And immediately his leprosy was cleansed.

^a But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. 2 Kings v. 11.

^b And God said, Let there be light: and there was light, Gen. i. 3. For he spake, and it was done: he commanded, and it stood fast, Psal. xxxiii. 9. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm, iv. 39. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand up-

on him, vii. 32. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened, 34. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him, ix. 25. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him, Luke v. 13. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise, vii. 14. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, John v. 21. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth, xi. 43. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24.

^c Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, Matt. xi. 4, 5. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean, 2 Kings v. 14. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, Luke xvii. 14, 15.

VER. 4.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἰπῆς· ἀλλὰ ὑπάγε, σκεπτόντων δειξόν τῷ ἱερεῖ, καὶ προστίνας τὸ δῶρον ὁ προστάτης Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

And Jesus saith unto him, ^a See thou tell no man; but go thy way, ^b shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

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^aTake heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven, Matt. vi. 1. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it, ix. 30. And charged them that you should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets, xii. 16—19. Then charged he his disciples that they should tell no man that he was Jesus the Christ, xvi. 20. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead, xvii. 9. And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 43, 44. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, vii. 36. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them, Luke v. 14. I receive not honour from men, John v. 41. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. And I seek not mine own glory: there is one that seeketh and judgeth, viii. 50.

^bAnd Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him, iii. 15. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil, v. 17. The Lord is well pleased for his righteousness sake; he will magnify the

law, and make it honourable, Is. xlii. 21. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

VER. 5.

Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοῦμ, προσέθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν,

And when Jesus was ^aentered into Capernaum, there came unto him ^ba centurion, beseeching him,

^aAnd leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, on the borders of Zabulon and Nephthali, Matt. iv. 13. And he entered into a ship, and passed over, and came into his own city, ix. 1. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, xi. 23. And again he entered into Capernaum after some days; and it was noised that he was in the house, Mark ii. 1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum, Luke vii. 1.

^bNow when the centurion, and they that were with him, watching Jesus saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, Matt. xxvii. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? Acts xxii. 25. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night, xxiii. 17, 23. And when it was determined that we should sail into Italy, they delivered Paul and certain other

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prisoners unto *one* named Julius, a centurion of Augustus' band, xxvii. 1. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved, 31. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land, 43.

VER. 6.

Καὶ λέγων Κύριε, ὁ παῖς μου βέβηλται ἐν τῇ οἰκίᾳ, παραλυτικὸς, δεινῶς βασανιζόμενος.

And saying, Lord, ^a my servant lieth at home sick of the ^b palsy, grievously tormented.

^a If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Job xxxi. 13, 14. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all, Col. iii. 11. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven, iv. 1. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? Philem. 16.

^b And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them, iv. 24. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee, ix. 2. And straightway many were gathered together, inasmuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word

unto them. And they come unto him, bringing one sick of the palsy, Mark ii. 2, 3. For unclean spirits, crying with loud voice, came out of many that were possessed with *them*: and many taken with palsies, and that were lame, were healed, Acts viii. 7. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy, ix. 33.

VER. 7.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἰθὺς θεραπεύσω αὐτόν·

And Jesus saith unto him, ^a I will come and heal him.

^a While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples, Matt. ix. 18, 19. And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live. And Jesus went with him; and much people followed him, and thronged him, Mark v. 23, 24. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof, Luke vii. 6.

VER. 8.

Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπεῖ λόγον, καὶ ἰαθήσεται ὁ παῖς μου.

The centurion answered and said, Lord, ^a I am not worthy that thou shouldst come under my roof: ^b but speak the word only, and my servant shall be healed.

^a I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. But John forbade him, saying, I have need to be baptised of thee, and comest thou to me? Matt. iii. 11, 14. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

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And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table, xv. 26, 27. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands, Gen. xxii. 10. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord, Luke v. 8. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed, vii. 6, 7. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, John i. 27. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me, xiii. 6—8.

^b See parallels on clause 2, ver. 3.

VER. 9.

Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ ἰξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Περὶβῆτι, καὶ περιέσεται, καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου ποιήσῃ τοῦτο, καὶ ποιῇ.

^a For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

^a Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are? Job xxxviii. 34, 35. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are

at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still, Ps. cvii. 25—29. They continue this day according to thine ordinances: for all are thy servants, cxix. 91. Fire, and hail; snow, and vapours; stormy wind fulfilling his word, cxlviii. 8. O thou sword of the Lord, how long will it be ere thou be quiet; put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it, Jer. xlvii. 6, 7. Or if I bring a sword upon that land, and say, Sword go through the land; so that I cut off man and beast from it: Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Ezek. xiv. 17—21. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and sea obey him, Mark iv. 39—41. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out, Luke iv. 35, 36. And he stood over her, and rebuked the fever;

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and it left her: and immediately she arose and ministered unto them, 39.

^b Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. Eph. vi. 5, 6. Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God, Col. iii. 22. *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not-purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 10.*

VER. 10.

Ἀκούσας δὲ ὁ ἰησοῦς ἰθαύμασεν, καὶ εἶπε τοῖς ἀκολουθεῦσιν· Ἀμὲν λέγω ὑμῖν, οὐδὲ ἐν τῇ Ἰσραὴλ τοσαύτην πίστιν εὑρον.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, ^a I have not found so great faith, no, not in Israel.

^a Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour, Matt. xv. 28. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20. And he said to the woman, Thy faith hath saved thee; go in peace, vii. 50.

VER. 11.

Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

And I say unto you, ^a That many shall come from the east and west, and shall ^b sit down with Abraham, and Isaac, and Jacob, ^c in the kingdom of heaven.

^a And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, Matt. xxiv. 31. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed, Gen. xii. 3. And in thy seed shall all nations of the earth be blessed; because thou hast

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obeyed my voice, xxii. 18. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed, xxviii. 14. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, xlix. 10. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee, Ps. xxii. 27. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcvi. 3. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, Is. ii. 2, 3. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lii. 10. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem, Mic. iv. 1, 2. Thus saith the Lord of hosts; *It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to*

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another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts; I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you, Zech. viii. 20—23. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts, Mal. i. 11. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, Luke xiii. 29. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper, xiv. 23, 24. See also on last clause, of ver. 18. ch. xii.

^b Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried, xvi. 22. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 20, 21.

^c There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out, Luke xiii. 28. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through

much tribulation enter into the kingdom of God, Acts xiv. 22. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption, xv. 50. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thes. i. 5.

VER. 12.

Οἱ δὲ υἱοὶ τῆς βασιλείας ἐκκληθήσονται εἰς τὸ σκότος τὸ ἑξώτερον ἐκεί ἐστι αἱ κλαυθμοὶ καὶ ὁ βρυγμὸς τῶν ὀδόντων.

But ^a the children of the kingdom shall ^b be cast out into outer darkness: there shall be weeping and gnashing of teeth.

^a And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 9, 10. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, xxi. 43. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 4, 5.

^b And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth, Matt. xiii. 42, 50. And he saith unto him, Friend, how camest thou in hither not having a wedding-

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garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, xxii. 12, 13. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 51. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, xxv. 30. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever, 17. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 13.

Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὑπάγε, καὶ ὡς ἐπίσταντας γινώσκω σοί· καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

And Jesus said unto the centurion, Go thy way; ^a and as thou hast believed, so be it done unto thee. ^b And his servant was healed in the self-same hour.

^a See parallels on ver. 28. chap. xv.

^b Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: And himself believed, and his whole house, John iv. 52, 53.

VER. 14.

Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρεσσουσαν.

And when Jesus was come ^a into Peter's house, he saw his ^b wife's mother laid, and sick of a fever.

^a And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head, ver. 20. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and

Andrew, with James and John, Mark i. 29. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose, and ministered unto them, Luke iv. 38, 39.

^b Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 1 Cor. ix. 5. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 3. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 3.

VER. 15.

Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἐγέρθη, καὶ διακονοῖ αὐτοῖς.

And he ^a touched her hand, and the fever left her: and she arose, and ministered unto them.

^a And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed, Matt. viii. 3. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment, ix. 20. Then touched he their eyes, saying, According to your faith be it unto you, 29. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole, xiv. 36. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him, xx. 34. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged, Isa. vi. 7. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he put them all out, and took her by the hand, and called, say-

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ing, Maid, arise, Luke viii. 54. And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 11—13.

VER. 16.

Ὁφίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἰθιέρηυσεν·

When ^a the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and ^b healed all that were sick:

^a And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them, Matt. iv. 24. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, ix. 32, 33. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw, xii. 22. Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil, xv. 22. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?

I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not, Luke iv. 33—35. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? Acts xix. 13—16.

^b And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 14. And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee, Exod. xv. 26. See also on clause 4, ver. 23. ch. iv.

VER. 17.

Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλασε, καὶ τὰς νόσους ἐξάστασεν.

^a That it might be fulfilled which was spoken by Esaias the prophet, saying, ^b Himself took our infirmities, and bare our sicknesses.

^a See parallels on ver. 22. chap. i.

^b Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted, Isa. liii. 4.

VER. 18.

Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

Now when Jesus saw ^a great multitudes about him, he gave commandment to depart unto the other side.

^a And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found

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him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth, Mark i. 35—38. And straightway he constrained his disciples to get into the ship, and to go unto the other side before unto Bethsaida, while he sent away the people, vi. 45. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent, Luke iv. 42, 43. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone, John vi. 15.

VER. 19.

Καὶ προσελθὼν εἰς Γραμματεὺς, εἶπεν αὐτοῖς· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.

And a certain ^a Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

^a See parallels on clause 2. ver. 4. chap. ii.

VER. 20.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωναὶς ἔχουσιν, καὶ τὰ πτερνικά τοῦ οὐρανοῦ κατασκηνώουσιν· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πῶς τὴν κεφαλὴν κλίνει.

And Jesus saith unto him, ^a The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

^a But I am poor and needy, yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying. O my God, Psal. xl. 17. For I am poor and needy, and my heart is wounded within me, cix. 22. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, Isa. liii. 2, 3. And she brought forth her first-

born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn, Luke ii. 7. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling-clothes, lying in a manger, 12. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger, 16. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, viii. 3. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9.

VER. 21.

Ἄλλος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου.

And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

^a And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God, Luke ix. 59—62.

VER. 22.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολουθε μοι, καὶ ἄψας τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς.

But Jesus said unto him, ^a Follow me; ^b and let the dead bury their dead.

^a And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they

immediately left the ship and their father, and followed him, Matt. iv. 18—22. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him, ix. 9. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, John i. 43. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16.

^b It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found, Luke xv. 32. And you *hath he quickened*, who were dead in trespasses and sins, Ephes. ii. 1. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) 5. But she that liveth in pleasure is dead while she liveth, 1 Tim. v. 6.

VER. 23.

Καὶ ἰμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

And when he was entered into a ship, his disciples followed him.

VER. 24.

Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων αὐτὸς δὲ ἐκάθευδε.

^a And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves : but he was asleep.

^a And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ? Mark iv. 37, 38.

VER. 25.

Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠγάγαν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.

And his disciples came to him, ^a and awoke him, saying, Lord, save us : we perish.

Why standest thou afar off, O Lord ? why hidest thou thyself in

times of trouble ? Psal. x. 1. Yea, for thy sake are we killed all the day long ; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord ? arise, cast us not off for ever, xlv. 22, 23. Behold, the Lord God will help me ; who is he that shall condemn me ? lo, they all shall wax old as a garment ; the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay upon his God, Isa. l. 9, 10. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water : and they ceased, and there was a calm, Luke viii. 24.

VER. 26.

Καὶ λέγει αὐτοῖς· Τί δειλοὶ ἴστε, ὀλιγόπιστοι ; τότε ἰγάρ θεις ἐπετίμησε τοῖς ἀνέμοις, καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλῆνι μεγάλη.

And he saith unto them, *Why are ye fearful, O ye of little faith ?* ^a Then he arose, and rebuked the winds and the sea ; and there was a great calm.

^a But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ! Matt. viii. 27. Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb ? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, And brake up for it my decreed place, and set bars and doors, And said, Hitherto shalt thou come, but no farther : and here shall thy proud waves be stayed ? Job xxxviii. 8—11. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people, Psal. lxxv. 7. Thou rulest the raging of the sea : when the waves thereof arise, thou stillest them, lxxxix. 9. The floods have lifted up, O Lord, the floods have lifted up their voice ; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea, xciii. 3, 4. Thou coveredst it with the deep as with a garment : the waters stood above the mountains. At

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thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth, civ. 6—9. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, cvii. 28—30. The sea saw it, and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob, cxiv. 3—7. When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth, Prov. viii. 28, 29. Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned, Isa. l. 2—4. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth, Nah. i. 4. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed

by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, Mark vi. 48—51. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, Rev. x. 2.

VER. 27.

Οἱ δὲ ἀνθρώποι ἰθαύμασαν, λέγοντες. Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνθρωποι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

^a But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

^a Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God, Matt. xiv. 33. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41.

VER. 28.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσενῶν, ὑπνίνθησαν αὐτῷ δύο δαίμονιζόμενοι, ἐκ τῶν μνηστῶν ἐξερχόμενοι, χαλεπαὶ ὄντες, ὥστε μὴ ἰσχύειν τινὰ παραλθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

And ^a when he was come to the other side into the country of the ^b Gergesenes, there met him two ^c possessed with devils, ^d coming out of the tombs, exceeding fierce, so that no man might pass by that way.

^a And they came over unto the other side of the sea, into the country of the Gadarenes, Mark v. 1. And they arrived at the country of the Gadarenes, which is over-against Galilee, Luke viii. 26.

^b When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, Deut. vii. 1.

^c See parallels on clause 4. ver. 24. ch. iv.

^d And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones, Mark v. 2—5. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs, Luke viii. 27. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness, 29.

VER. 29.

Καὶ ἰδοὺ, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἢ ἄρα οὐκ ὄντα πρὸ καιροῦ βασανίσαι ἡμᾶς;

And, behold, they cried out, saying, ^a What have we to do with thee, Jesus, ^b thou Son of God? ^c art thou come hither to torment us before the time?

^a Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God, Mark i. 24. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not, v. 7. Saying, Let us alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God, Luke iv. 34. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not, viii. 28.

^b And when the tempter came to him, he said, If thou be the Son of God,

command that these stones be made bread, Matt. iv. 3. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God, Mark iii. 11. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ, Luke iv. 41. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17. Thou believest that there is one God; thou doest well: the devils also believe, and tremble, Jam. ii. 19.

^c For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day, Jude 6.

VER. 30.

Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλην χοίρων πολλῶν βοσκομένην.

And there was a good way off from them ^a an herd of many swine feeding.

^a And the swine, because it divideth the hoof, yet cheweth not the cud: it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass. Deut. xiv. 8. Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things* is in their vessels, Isa. lxxv. 4. Now there was there nigh unto the mountains a great herd of swine feeding, Mark v. 11. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him, Luke xv. 15, 16.

VER. 31.

Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπιτρέψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.

So ^a the devils besought him, saying,

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If thou cast us out, suffer us to go away into the herd of swine.

^a And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. And all the devils besought him, saying, Send us into the swine, that we may enter into them, Mark v. 7. 12. And Jesus asked him, saying, What is thy name? And he said Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked, Luke viii. 30—33.

VER. 32.

Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ, ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπῆλθεν ἐν τοῖς ὕδασι.

And he said unto them, ^a Go. And when they were come out, they went into the herd of swine: and, behold, ^b the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

^a Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand, Job i. 10—12. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea,

all that a man hath will he give for his life: But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life, ii. 3—6. For to do whatsoever thy hand and thy counsel determined before to be done, Acts iv. 28.

^b And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea, Mark v. 13.

VER. 33.

Οἱ δὲ βόσκοντες ἔφυγον καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.

^a And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

^a And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine, Mark v. 14—16. When they that fed them saw what was done, they fled, and went and told it in the city, and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed, Luke viii. 34—36.

VER. 34.

Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὥπως μέταβῃ ἀπὸ τῶν ὁρίων αὐτῶν.

^a And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

^a And they began to pray him to de-

part out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him, Mark v. 17—18. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him, Luke viii. 37—39.

CHAP. IX.—VER. 1.

Καὶ ἔμβας εἰς τὸ πλοῖον, διηπάσας, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

And ^a he entered into a ship, and passed over, and came ^b into his own city.

^a Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, Luke viii. 37.

^b And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim, Matt. iv. 13.

VER. 2.

Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἰπεν αὐτῷ παραλυτικῷ· Θάρσει τίνυν, ἀφεσονται σοι αἱ ἁμαρτίαι σου.

And, behold, ^a they brought to him a man sick of the palsy, lying on a bed: and Jesus ^b seeing their faith, said unto the sick of the palsy; ^c Son, ^d be of good cheer; thy sins be forgiven thee.

^a And again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him bringing one sick of the palsy, which was borne of four, Mark ii. 1—3. And, behold, men brought

in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling, with his couch, into the midst before Jesus, Luke v. 18, 19.

^b And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 4, 5. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20.

^c But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole, ver. 22. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34. Then Jesus saith unto them, Children, have ye any meat? They answered him, No, John xxi. 5.

^d Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose Spirit there is no guile, Ps. xxxii. 1, 2. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works, Ec. ix. 7. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins, Isa. xl. 1, 2. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee, xlv. 22. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord:

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for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace, vii. 47—50. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 38, 39. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin, Rom. iv. 6—8. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, v. 11. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins, Col. i. 12—14. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, iii. 13.*

VER. 3.

Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ.

And, behold, certain of the ^aScribes said within themselves, ^bThis man blasphemeth.

^a See parallels on clause 2, ver. 4. chap. ii.

^b But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? Mark ii. 6, 7. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21.

VER. 4.

Καὶ ἰδοὺ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἰπὼν· Ἰναὶ ὑμεῖς ἐνθυμέσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

And Jesus ^aknowing their thoughts said, ^bWherefore think ye evil in your hearts?

^a And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand, Matt. xii. 25. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? xvi. 7, 8. For thou only knowest the hearts of the children of men, 2 Chron. vi. 30. Shall not God search this out? for he knoweth the secrets of the heart, Ps. xlv. 21. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off, cxxxix. 2. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mark ii. 8. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? viii. 16, 17. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it, xii. 15. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose

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and stood forth, Luke vi. 8. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him : for she is a sinner, vii. 39. Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, ix. 46, 47. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth, xi. 17. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man : for he knew what was in man, John ii. 24, 25. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you ? But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him, vi. 61. 64. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me : and again, a little while, and ye shall see me ? xvi. 19. Now are we sure that thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God, 30. He saith unto him the third time, Simon, son of Jonas, lovest thou me ? Peter was grieved because he said unto him the third time, Lovest thou me ? And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee, xxi. 17. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do, Heb. iv. 12, 13. And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and

hearts : and I will give unto every one of you according to your works, Rev. ii. 23.

^b Thus saith the Lord God, It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought, Ez. xxxviii. 10. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land ? While it remained, was it not thine own ? and after it was sold, was it not in thine own power ? Why hast thou conceived this thing in thine heart ? Thou hast not lied unto men, but unto God. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord ? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out, Acts v. 3, 4. 9. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, viii. 20—22.

VER. 5.

Τί γὰρ ἔστιν εὐκολότερον, εἰπεῖν ἢ Ἀφέναι σοι αἱ ἁμαρτίαι ἢ εἰπεῖν Ἐγείραι καὶ περὶπάτει ;

For ^a whether is easier, to say, Thy sins be forgiven thee ; or to say, ^b Arise, and walk ?

^a Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee ; or to say, Arise, and take up thy bed, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all ; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 9—12. See also, parallels on last clause of ver. 2.

^b Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the

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lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, Isa. xxxv. 5, 6. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath, John v. 8, 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole, Acts iv. 9, 10. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately, ix. 34.

VER. 6.

Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ) Ἐγερθεὶς ἄρῃ σου τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου.

But that ye may know that the Son of man hath power on earth to ^a forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

^a See parallels on last clause of ver. 2.

VER. 7.

Καὶ ἔγερθεὶς, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. And he arose, and departed to his house.

VER. 8.

Ἰδόντες δὲ οἱ ὄχλοι θαύμασαν, καὶ ἰδιόψαν τὸν Θεόν, τὸν δόντα ἐξουσίαν ταυτὴν τοῖς ἀνθρώποις.

But ^a when the multitudes saw it, they marvelled, ^b and glorified God, which had given such power unto men.

^a And all the people were amazed, and said, Is not this the Son of David? Matt. xii. 23. Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, xv. 31. And immediately he arose, took up the bed, and went forth before them all; inasmuch that they

were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, vii. 37. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day, Luke v. 26. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, vii. 16.

^b And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God, Luke v. 25. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, xvii. 15. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, xxiii. 47. So when they had farther threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done, Acts iv. 21.

VER. 9.

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τοῦ τελοῶνιον, ματαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκούθει μοι· καὶ ἀνάστας ἠκολούθησεν αὐτῷ.

And as Jesus passed forth from thence, he saw ^a a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. ^b And he arose, and followed him.

^a Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, Matt. xxi. 31, 32. And as he passed by, he saw Levi the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him, Mark ii. 14. And after these things he went forth, and saw a publican,

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named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him, Luke v. 27, 28. And, behold, *there was a man named Zacchæus, which was the chief among the publicans, and he was rich, xix. 2.*

^b See parallels on ver. 20. chap. iv.

VER. 10.

Καὶ ἐγένετο αὐτοῦ ἀνακείμενου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες, συναίκεοντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

^a And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? Mark ii. 15, 16. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them, Luke v. 29.

VER. 11.

Καὶ ἰδόντες οἱ Φαρισαῖοι, εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

^a See parallels on clause 1.v. 7.ch.iii.

^b The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, Matt. xi. 19. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day, Is. lxv. 5. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? Luke v. 30. Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, xv. 1, 2. And when they saw it, they all

murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1Cor. v. 9, 11.

VER. 12.

Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· Οὐ χρεῖον ἔχουσιν οἱ ἰσχυροὶ ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

^a Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed, Ps. vi. 2. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us? xii. 4. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise, Jer. xvii. 14. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after, xxx. 17. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, xxxiii. 6. I will heal their backsliding, I will love them freely: for mine anger is turned away from him, Hos. xiv. 4. When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance, Mark ii. 17. And Jesus answering said unto them, They that are whole need not a physician; but they that are sick, Luke v. 31. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I pos-

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sess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, xviii. 11. 13. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 9—24. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

VER. 13.

Πορευθέντος δὲ μαθεῖτε τί ἐστὶν ἔλεος
θῆλω, καὶ οὐ θυσιᾶν οὐ γὰρ ἤλθην καλεῖσθαι
δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.

But ^a go ye and learn what that meaneth, ^b I will have mercy, and not sacrifice: for I am not come ^c to call the righteous, but sinners to ^d repentance.

^a But he said unto them, Have ye not read what David did, when he was an hundred, and they that were with him; Or, have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless, Matt. xii. 3, 5, 7. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? xxi. 42. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, xxii. 31, 32. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? Mark xii. 26. He said unto him, What is written in the law? how readest thou? Luke x. 26. Jesus answered them, Is it not written in your law, I said, Ye are gods? John x. 34.

^b To do justice and judgment is more acceptable to the Lord than sacrifice, Prov. xxi. 3. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings, Hos. vi. 6. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what

doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 6—8.

^c For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray, Matt. xviii. 11—13. I came not to call the righteous, but sinners to repentance, Luke v. 32. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, xv. 3—10. For the Son of man is come to seek and to save that which was lost, xix. 10. As it is written, There is none righteous, no, not one, Rom. iii. 10. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are

sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16.

^d See parallels on clause 1, ver. 2. chap. iii.

VER. 14.

Τότε προσέχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διὰ τί ἡμῖς καὶ οἱ Φαρισαῖοι τοστεύομεν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ τοστεύουσιν;

Then came to him ^a the disciples of John, saying, ^b Why do we and the Pharisees fast oft, but thy disciples fast not?

^a Now when John had heard in the prison the works of Christ, he sent two of his disciples, Matt. xi. 2. Then there arose a question between some of John's disciples and the Jews about purifying, John iii. 25. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, iv. 1.

^b Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, Matt. vi. 16. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, xi. 18, 19. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bride-

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groom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, Mark ii. 18—22. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, Luke xviii. 9—12.

VER. 15.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δννανται οἱ υἱοὶ τοῦ νυμφῶνος πένθειν, ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ὁ υἱὸς τοῦ νυμφῶνος, καὶ τότε νηστεύουσιν.

And Jesus said unto them, ^aCan the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, ^bwhen the bridegroom shall be taken from them, ^cand then shall they fast.

^aThen shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us

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and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut, Matt. xxv. 1—10. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace, Ps. xlv. 14, 15. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This my joy therefore is fulfilled, John iii. 29. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 9. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, xxi. 2.

^bAnd, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done, Luke xxiv. 13—21.

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But because I have said these things unto you, sorrow hath filled your heart, John xvi. 6. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 20—22. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, Acts i. 9, 10.

^c Now there were in the church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away, Acts xiii. 1—3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27.

VER. 16.

Οὐδεὶς δι' ἐπιβάλλαι ἐπιβλημα ῥαυκὸς ἀγάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλῆγμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

No man putteth a piece of new cloth unto an old garment: ^a for that which is put in to fill it up taketh from the garment, and the rent is made worse.

^a Let my Lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto

my lord unto Seir, Gen. xxxiii. 14. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, Ps. cxiv. 3. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young, Is. xl. 11. I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas *there* is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Cor. iii. 2, 3.

VER. 17.

Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκήους παλαιούς· εἰ δὲ μήτι, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολλύονται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκήους καινοὺς, καὶ ἀμφοτέρω συντηροῦνται.

Neither do men put new wine into ^a old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

^a They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up, Josh. ix. 4.

VER. 18.

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν προσκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθεε τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

While he spake these things unto them, ^a behold, there came a certain ruler, and ^b worshipped him, saying, ^c My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

^a And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, Mark v. 22. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house, Luke viii. 41. While he yet spake, there cometh one from the

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ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master, 49. And after the reading of the Law and the Prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on, Acts xiii. 15.

^b See parallels on last clause of ver. 2. chap. ii.

^c The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it, Matt. viii. 8, 9. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper, 2 Kings v. 11. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died, John xi. 21. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died, 32.

VER. 19.

Καὶ ἔγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And Jesus ^a arose, and followed him, and so did his disciples.

^a And Jesus saith unto him, I will come and heal him, Matt. viii. 7. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, xii. 20. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto

them who are of the household of faith, Gal. vi. 9, 10.

VER. 20.

(Καὶ ἰδοὺ, γυνὴ αἰμοῦρροῦσα δάδυνα ἔτη, προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπίδου τοῦ ἱματίου αὐτοῦ.

And, ^a behold, a woman, which was diseased with ^b an issue of blood twelve years, ^c came behind him, and touched the hem of his garment:

^a And a certain woman, which had an issue of blood twelve years, Mark v. 25. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Luke viii. 43.

^b And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean, Lev. xv. 25.

^c And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole, Matt. xiv. 36. For she said, If I may touch but his clothes, I shall be whole, Mark v. 28. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole, vi. 56. Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd, Luke viii. 44.

VER. 21.

Ἐλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.

For she said within herself, If I may but touch his garment, I shall be whole.

VER. 22.

Ὁ δὲ Ἰησοῦς ἐπιστραφείς, καὶ ἰδὼν αὐτήν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέν σε. Καὶ ἐσάωη ἡ γυνὴ ἀπὸ τῆς ἄρας ἐκείνης.)

But Jesus turned him about, and when he saw her, he said, ^a Daughter, be of good comfort; ^b thy faith hath made thee whole. And the woman was made whole from that hour.

^a And he said unto her, Daughter, M 2

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thy faith hath made thee whole ; go in peace, and be whole of thy plague, Mark v. 34. And he said unto her, Daughter, be of good comfort : thy faith hath made thee whole ; go in peace, Luke viii. 48.

^b See on last clause of ver. 28. chap. xv.

VER. 23.

Καὶ ἰλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχόντος, καὶ ἰδὼν τοὺς αὐλητὰς, καὶ τὸν ὄχλον δορυβοῦμενον, λέγει αὐτοῖς·

And when Jesus came into the ruler's house, and saw ^a the minstrels and the people making a noise,

^a And saying, We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented, Matt. xi. 17. And Jeremiah lamented for Josiah : and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel : and, behold, they are written in the Lamentations, 2 Chron. xxxv. 25. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep ? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, Mark v. 38—40. They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced ; we have mourned to you, and ye have not wept, Luke vii. 32. Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them, Acts ix. 39.

VER. 24.

Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατήκλειον αὐτὴν.

He saith unto them, Give place : for the maid is ^a not dead, but sleepeth. And they laughed him to scorn.

^a When Jesus heard that, he said^a This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. These things said he : and after he saith unto them, Our friend Lazarus sleepeth ; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death : but they thought he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead, 11—14.

VER. 25.

Ὅτι δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἤγειρεν τὸ κοράσιον.

But when the people were put forth, he went in, ^a and took her by the hand, and the maid arose.

^a He came and took her by the hand, and lifted her up ; and immediately the fever left her, and she ministered unto them, Mark i. 31. And he took the damsel by the hand, and said unto her, Talitha cumi ; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. And he took the blind man by the hand, and led him out of the town ; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought ? viii. 23. But Jesus took him by the hand, and lifted him up ; and he arose, ix. 27. And he put them all out, and took her by the hand, and called, saying, Maid, arise, Luke vii. 54.

VER. 26.

Καὶ ἐξῆλθεν ἡ φήμη αὐτῆς εἰς ὅλην τὴν γῆν ἰσραὴν.

And the ^a fame hereof went abroad into all that land.

^a And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy ; and he healed them, Matt. iv. 24. At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist : he is risen from the dead ; and therefore mighty works do shew forth themselves in him, xiv. 1, 2. But he went

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out, and began to publish it much, and to blaze abroad the matter, inso-much that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 45. And king Herod heard of him: (for his name was spread abroad :) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him, vi. 14. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner, Acts xxvi. 26.

VER. 27.

Καὶ παράγουσι ἐκεῖθεν τῷ Ἰησοῦ, ἡκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες, καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ.

And when Jesus departed thence, ^a two blind men followed him, crying, and saying, ^b Thou Son of David, ^c have mercy on us.

^a And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David, Matt. xx. 30. And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought, Mark viii. 22, 23. And in the same hour, he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight, Luke vii. 21.

^b See parallels on clause 2, ver. 1. chap. i.

^c Lord, have mercy on my son: for he is lunatick and sore vexed: for oftentimes he falleth into the fire, and oft into the water, Matt. xvii. 15. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us, Mark ix. 22. And they lifted up their voices, and said, Jesus, Master, have mercy on us, Luke xvii. 13.

VER. 28.

Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσήλθον

αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Αἰγούσιν αὐτῷ· Ναὶ Κύριε.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, ^a Believe ye that I am able to do this? They say unto him, Yea, Lord.

^a And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean, Matt. viii. 2. And he did not many mighty works there because of their unbelief, xiii. 58. Jesus said unto him, If thou canst believe, all things are possible to him that believeth, Mark ix. 23, 24. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way, John iv. 48—50. And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 26. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 40.

VER. 29.

Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γένηται, ὑμῖν.

Then ^a touched he their eyes, saying, ^b According to your faith be it unto you.

^a See parallels on ver. 15. ch. viii.

^b See parallels on last clause of ver. 28. ch. xv.

VER. 30.

Καὶ ἀπεχθόσαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐπερμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε μηδεὶς γινώσκειν.

And ^a their eyes were opened; and Jesus ^b straightly charged them, saying, See that no man know it.

^a The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous, Ps. cxlvi. 8. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, Isa. xxxiv. 5. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the

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prison-house, xlii. 7. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see, John ix. 8—15.

^b See parallels on clause 1, ver. 4. ch. viii.

VER. 31.

Οἱ δὲ ἐξελθόντες διαφύμισαν αὐτὸν ἐν παντί τῇ γῇ ἐκείνῃ.

But they, when they were departed, spread abroad his fame in all that country.

^a And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 44, 45. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it, vii. 36.

VER. 32.

Αὐτῶν δὲ ἐξερχομένων ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κοφὸν δαιμονιζόμενον

As they went out, behold, they brought to him ^a a dumb man possessed with a devil.

^a Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake

and saw. And all the people were amazed, and said, Is not this the son of David? Matt. xii. 22, 23. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And whosoever he taketh him, he teareth him: and he foameth; and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose, Mark ix. 17—27. See also on clause 4, ver. 24. ch. iv.

VER. 33.

Καὶ ἐκκληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κοφὸς· καὶ ἠθαύμασαν οἱ ἄγλοι, λέγοντες· Ὅτι οὐδὲποτε ἐφάνη οὕτως ἐν τῇ Ἰσραὴλ.

And when the devil was cast out, ^a the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

^a And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when

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they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, Matt. xv. 30, 31. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, Isa. xxxv. 6. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered, Luke xi. 14.

VER. 34.

Οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῷ δαιμονίων ἐκβάλλει τὰ δαιμόνια.

But ^a the Pharisees said, He casteth out devils through the prince of the devils.

* And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils, Matt. xii. 23, 24. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 22. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15. For every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reprov'd, John iii. 20.

VER. 35.

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις θάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

And ^a Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

* And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, Matt. iv. 23. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities, xi. 1. And he said unto them, I must preach the king-

dom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee, Luke iv. 43, 44. And he went through the cities and villages, teaching, and journeying towards Jerusalem, xiii. 22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 38. See also on ver. 23. ch. iv.

VER. 36.

Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἔρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

But when ^a he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, ^b as sheep having no shepherd.

* And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 14. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, xv. 32. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 34. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, Heb. iv. 15. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 2.

^b But go rather to the lost sheep of the house of Israel, Matt. x. 6. But he answered and said, I am not sent but unto the lost sheep of the house of Israel, xv. 24. Which may go out before them, and which may go in before them, and which may lead them

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out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd, Num. xxvii. 17. And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace, 1 Kings xxii. 17. All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. *Yea*, they *are* greedy dogs which can never have enough, and they *are* shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 9—11. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting-place, Jer. i. 6. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because *there* is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: *yea*, my flock was scattered upon all the face of the earth, and none did search or seek *after them*, Ezek. xxxiv. 3—6. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd, Zech. x. 2. For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces, xi. 16. Awake, O sword, against my shepherd, and

against the man *that is* my fellow, saith the LORD of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein, xiii. 7, 8. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.

VER. 37.

Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολλὸς, ὁ δὲ ἰσχυράται ὀλίγοι.

Then saith he unto his disciples, ^a The harvest truly is plenteous, ^b but the labourers are few;

^a Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. And he said unto them, Go ye into all the world, and preach the gospel to every creature, Mark xvi. 15. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest, Luke x. 2. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together, John iv. 35, 36. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them, Acts xvi. 9, 10. For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city, xviii. 10.

^b For we are labourers together with God: ye are God's husbandry, *ye are* God's building, 1 Cor. iii. 9. We then

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as workers together *with him*, beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi. 1. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's, Phil. ii. 19—21. And Jesus, which is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, which have been a comfort unto me, Col. iv. 11. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves, 1 Thess. v. 12, 13. Let the elders that rule well be accounted worthy of double honour, especially they who labour in the word and doctrine, 1 Tim. v. 17.

VER. 38.

Διήθητε οὖν τοῦ κηρύου τοῦ θερισμοῦ, ὅπως ἐκβάλη ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

* Pray ye therefore ^bthe Lord of the harvest, ^cthat he will send forth labourers into his harvest.

* See parallels on clause 1, v. 5. ch. vi.

^b And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, John xx. 21. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11.

^c The Lord gave the word: great was the company of those that published it, Ps. lxxviii. 11. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them, 18. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15. And the remnant of Jacob shall be in the midst

of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men, Mic. v. 7. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest, Luke x. 1, 2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them, Acts xiii. 2. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, 4. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, 1 Cor. xii. 28.

CHAP. X.—VER. 1.

Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἰδὼναι αὐτοῖς ἰησοῦσαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

And when he had ^acalled unto him his twelve disciples, ^bhe gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

* And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, Matt. xix. 28. Now when the even was come, he sat down with the twelve, xxvi. 20. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people, 47. And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mark iii. 13, 14. And he called unto him the twelve, and began to send them forth by two and two; and

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gave them power over unclean spirits, vi. 7. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? John vi. 70. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, Rev. xii. 1. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, xxi. 12—14.

^b And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen, Matt. vi. 13. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, xxviii. 18, 19. And to have power to heal sicknesses, and to cast out devils, Mark iii. 15. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, xvi. 17, 18. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, Luke ix. 1. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, x. 19. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high, xxiv. 49. John answered and said, A man can receive nothing,

except it be given him from heaven, John iii. 27. The Father loveth the Son, and hath given all things into his hand, 35. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained, xx. 21—23. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, iii. 15, 16. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? xix. 15.

VER. 2.

Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἔστι ταῦτα· πῶτος, Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ·

Now the names of the twelve ^a apostles are these; The first ^b Simon, who is called Peter, and ^c Andrew his brother; ^d James the son of Zebedee, and John his brother;

^a And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles, Acts i. 26. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession, Christ Jesus, Heb. iii. 1.

^b And Simon he surnamed Peter, Mark iii. 16. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Luke vi. 14. One of the two which heard John speak, and follow-

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ed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone, John i. 40—42. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

^cOne of his disciples, Andrew, Simon Peter's brother, saith unto him, John vi. 8.

^dAnd going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, Matt. iv. 21. And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder, Mark iii. 17.

VER. 3.

Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος.

^aPhilip, and Bartholomew; ^bThomas, and ^cMatthew the publican; ^dJames the son of Alphæus; ^eand Lebbaeus, whose surname was Thaddæus;

^aThe day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see, John i. 43—46. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus, xii. 21, 22.

^bMatthew and Thomas, James the son of Alphæus, and Simon called Zelotes, Luke vi. 15. Then said Thomas,

which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him, John xi. 16.

^cSee parallels on ver. 9. ch. ix.

^dAnd Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me, Acts xv. 13.

^eAnd Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

VER. 4.

Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδόους αὐτὸν.

^aSimon the Canaanite; ^band Judas Iscariot, who also betrayed him.

^aAnd Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, Luke vi. 15.

^bThen one of the twelve, called Judas Iscariot, went unto the chief priests, Matt. xxvi. 14. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people, 47. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, xxvii. 3. And Judas Iscariot, which also betrayed him: and they went into an house, Mark iii. 19. And Judas the brother of James, and Judas Iscariot, which also was the traitor, Luke vi. 16. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth.

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Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them, John xviii. 3—5.

VER. 5.

Τούτους τοὺς δόδκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλων αὐτοῖς, λέγων· Εἰς ὅδον ἰθιῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε.

These twelve Jesus ^asent forth, and commanded them, saying, ^bGo not into the way of the Gentiles, and into any city ^cof the Samaritans enter ye not:

^aAnd sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3. And he sent them to preach the kingdom of God, and to heal the sick, Luke ix. 2. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come, x. 1. Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you, John xx. 21.

^bThen said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? John vii. 35.

^cAnd the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof, 2 Kings xvii. 24. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? Luke ix. 52—54. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans, John iv. 9. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Fa-

ther in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth, 22—24. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 8.

VER. 6.

Πορεύσθε δι' ἄλλων πόλεων καὶ πόλεων τὰ ἀπολωλότα οἴκου Ἰσραὴλ.

But ^ago rather to ^bthe lost sheep of the house of Israel.

^aBut he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs, Matt. xv. 24—26. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles, xviii. 6. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears

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are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it, xxviii. 25—28.

^b See parallels on clause 2, ver. 36, chap. ix.

VER. 7.

Πορεύμενοι δὲ κηρύσσετε, λέγοντες, "Ὅτι ἤγγισεν ἡ βασιλεία τῶν οὐρανῶν.

And as ye go, ^a preach, saying, ^b The kingdom of heaven is at hand.

^a Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee, Jonah iii. 2. And they went out, and preached that men should repent, Mark vi. 12. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God, Luke ix. 60. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it, xvi. 16. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead, Acts iv. 2.

^b See parallels on clause 2, ver. 2, chap. iii.

VER. 8.

Ἀθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἱλάσεται, δωρεὰν δότε.

^a Heal the sick, cleanse the lepers, raise the dead, cast out devils: ^b freely ye have received, freely give.

^a And when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, Mark xvi. 18. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, Luke x. 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of

Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole, Acts iv. 9, 10. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus, 30. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them, v. 12—15.

^b Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk, Acts iii. 6. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity, viii. 19—23. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, xx. 33—35.

VER. 9.

Μὴ κτήσασθε χρυσόν, μηδὲ ἀργύρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν.

Provide ^a neither gold, nor silver, nor brass in your purses,

^a And commanded them that they should take nothing for *their* journey,

save a staff only; no scrip, no bread, no money in *their* purse, Mark vi. 8. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece, Luke ix. 3. Carry neither purse, nor scrip, nor shoes: and salute no man by the way, x. 4. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing, xxii. 35.

VER. 10.

Μὴ στίβαν εἰς ὁδόν, μὴδὲ δύο χιτῶνας, μὴδὲ ὑποδήματα, μὴδὲ ῥάβδον ἄξιός γάρ ἐστιν ἡ ἐργατὴς τῆς τροφῆς αὐτοῦ εἶναι.

Nor ^a scrip for your journey, neither ^b two coats, neither shoes, nor yet staves: ^c for the workman is worthy of his meat.

^a And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine, 1 Sam. xvii. 40.

^b He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke iii. 11.

^c And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house, Luke x. 7. Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have

sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel, 1 Cor. ix. 4—14. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap, Gal. vi. 6, 7. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward, 1 Tim. v. 17, 18.

VER. 11.

Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐρετάσατε τίς ἐν αὐτῇ ἀξίός ἐστιν καθεύειν ἕως ἃν ἐξέλθῃτε.

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

^a And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us, Acts xvi. 15. After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome :) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers, xviii. 1—3.

^b And he said unto them, in what place soever ye enter into an house, there abide till ye depart from that place, Mark vi. 10. And whatsoever house ye enter into, there abide, and thence depart, Luke ix. 4. And in the same house remain, eating and

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drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you, x. 7, 8.

VER. 12.

Εισερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτὴν.

And when ye come into an house, salute it.

* And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 5. 6. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) Acts x. 36. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God, 2 Cor. v. 20. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 13.

Καὶ ἐὰν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν ἀπὸς ὑμῶν ἐπιστραφήτω.

And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

* But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom, Ps. xxxv. 13. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 6. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 16.

VER. 14.

Καὶ ὅς ἐάν μὴ δέξηται ὑμᾶς, μὴδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκεῖνης, ἐκτινάξατε τὸν σκεπτόν τῶν ποδῶν ὑμῶν.

And * whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

* He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward, Matt. x 40, 41. And whoso shall receive one such little child in my name receiveth me, xviii. 5. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city, Mark vi. 11. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, ix. 37. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them, Luke ix. 5. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 43. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you, x. 10, 11. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8.

^b But they shook off the dust of their feet against them, and came unto Iconium, Acts xiii. 51. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles, xviii. 6.

VER. 15.

* Ἀμὴν λέγω ὑμῶν, ἀπικτότερον ἔσται γῇ Σοδὸμον καὶ Γομορρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

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Verily I say unto you, ^a It shall be more tolerable for the land of Sodom and Gomorrha ^b in the day of judgment, than for that city.

^a But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, Matt. xi. 22—24. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins which thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, Ezek. xvi. 48—56. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I

say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city, Mark vi. 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 11, 12. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22—24.

^b But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment, xii. 36. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world, 1 John iv. 17. See also on clause 1. ver. 22. chap. vii.

VER. 16.

Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀνέγρατοι ὡς αἱ περιστεραί.

Behold, I send you forth ^a as sheep in the midst of wolves: be ye therefore ^b wise as serpents, ^c and harmless as doves.

^a For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, Acts xx. 29.

^b Now the serpent was more subtle than any beast of the field which the Lord God hath made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Gen. iii. 1. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled

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me, and I did eat, 13. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. And no marvel; for Satan himself is transformed into an angel of light, 14. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is, Eph. v. 15—17. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. Walk in wisdom toward them that are without, redeeming the time, iv. 5.

^cFor they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 18, 19. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward, 2 Cor. i. 12. Avoiding this, that no man should blame us in this abundance which is administered by us, viii. 20. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, xi. 3. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believed, 1 Thess. ii.

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10. Abstain from all appearance of evil, v. 22.

VER. 17.

Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων παραδόσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς.

But ^abeware of men: ^bfor they will deliver you up to the councils, and they will ^cscourge you in their synagogues;

^aTrust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom, Mic. vii. 5. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death, 12. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, 2 Cor. xi. 24—26. Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 15.

^bThen shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, Matt. xxiv. 9, 10. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony, Luke xxi. 12, 13. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth

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God service, John xvi. 2. And Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem, Acts iv. 6. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned, v. 26. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day, xxiii. 1.

^cAnd shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, Matt. xx. 19. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, xxiii. 34. And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. xxv. 2, 3. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go, Acts v. 40. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee, xxii. 19. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, 2 Cor. xi. 24, 25. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment, Heb. xi. 36.

VER. 18.

καὶ ἐπὶ ἡγεμῶνας· διὰ καὶ βασιλεῖς ἀχθή-
σισθε ἵνα ἐμὸν εἰς μαρτύριον αὐτοῖς
καὶ τοῖς ἔθνεσιν.

And ye shall ^abe brought before go-
vernors and kings ^bfor my sake, for a
testimony against them and the Gentiles.

Why do the heathen rage, and

the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, Ps. ii. 1—6. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high-priest asked them, Acts v. 25—27. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded farther to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people, xii. 1—4.

^bAnd Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, 2 Tim. i. 8. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9.

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And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, vi. 9. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, xi. 7.

VER. 19.

Ὅταν δὲ παραδίδωσιν ὑμᾶς, μὴ μεριμνῆσθε πῶς, ἢ τί λαλήσετε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε.

But ^awhen they deliver you up, take no thought how or what ye shall speak: for ^bit shall be given you in that same hour what ye shall speak.

^aBut when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, Mark xiii. 11. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, Luke xii. 11. Settle it therefore in your hearts, not to meditate before what ye shall answer: xxi. 14.

^bNow therefore go, and I will be with thy mouth, and teach thee what thou shalt say, Exod. iv. 12. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do, 15. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth, Jer. i. 7—9. And they were not able to resist the wisdom and the Spirit by which he spake, Acts vi. 10. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 20.

Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλῶν ἐν ὑμῖν.

For it is not ye that speak, ^abut the Spirit of ^byour Father which speaketh in you.

^aThe Spirit of the Lord spake by me, and his word was in my tongue, 2 Sam. xxiii. 2. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, iv. 8. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xxviii. 25. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

^bSee parallels on clause 3, ver. 16. chap. v.

VER. 21.

Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατήρ τέκνον, καὶ ἐξαναστήσονται τίνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

^aAnd the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

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MATT. X. 21, 22.

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^a Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, Matt. x. 34, 35. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house, Mic. vii. 5, 6. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth, Zech. xiii. 3. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. Mark xiii. 12, 13. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against the daughter in law, and the daughter in law against her mother in law, Luke xii. 51—53. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake, xxi. 16, 17.

VER. 22.

Καὶ ἔσονται μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπομένῃς εἰς τέλος, οὗτος σωθήσεται.

And ye ^a shall be hated of all men

^b for my name's sake: ^c but he that endureth to the end shall be saved.

^a Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake, Matt. xxiv. 9. Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies, Is. lxvi. 5, 6. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake, Luke vi. 22. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, xv. 18, 19. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, xvii. 14. Marvel not, my brethren, if the world hate you, 1 John iii. 13.

^b See parallels on clause 1, ver. 10. chap. v.

^c But he that shall endure unto the end, the same shall be saved, Matt. xxiv. 13. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days, Dan. xii. 12, 13. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved, Mark xiii. 13. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, Luke viii. 15. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9. For we are made partakers

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of Christ, if we hold the beginning of our confidence steadfast unto the end, Heb. iii. 14. And we desire that every one of you, do shew the same diligence to the full assurance of hope unto the end, vi. 11. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 20, 21. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, 10. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, 17. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, 26. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be, xxii. 12.

VER. 23.

*Οταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· Ἀμὲν γὰρ λέγω ὑμῖν, οὐ μὴ τελήσῃτε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

But ^awhen they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, ^btill the Son of man be come.

^aThen the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus

knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all, Matt. xii. 14, 15. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days, Luke iv. 29—31. After these things Jesus walked in Galilee: for he would not walk in Jewry; because the Jews sought to kill him, John vii. 1. Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there, x. 39—42. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples, xi. 53, 54. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, Acts viii. 1. But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket, ix. 24, 25. But the Jews stirred up the devout and honourable women, and the chief men in the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium, xiii. 50, 51. They were ware of it, and fled into Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the Gospel, xiv. 6, 7. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul,

drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe, 19, 20. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still, xvii. 10, 14. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia, xx. 1.

Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be, xxiv. 27. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, 30. But and if that evil servant shall say in his heart, My lord delayeth his coming, 48. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 13. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxvi. 64. And then shall they see the Son of man coming in the clouds with great power and glory, Mark xiii. 26. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? Luke xviii. 8. And then shall they see the Son of man coming in a cloud with power and great glory, xxi. 27.

VER. 24.

Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.

The ^adisciple is not above his master, nor the servant above his lord.

^a And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the

servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing, 2 Sam. xi. 11. The disciple is not above his master: but every one that is perfect shall be as his master, Luke vi. 40. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him, John xiii. 16. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me, xv. 20, 21. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin, Heb. xii. 2—4.

VER. 25.

Ἀρκτὸν τῷ μαθητῇ ἵνα γίνῃται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβὺλ ἐκάλεσαν, πόσῃ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ;

It is enough for the disciple that he be as his master, and the servant as his lord. ^a If they have called the Master of the house, Beelzebub, how much more shall they call them of his household?

^a But the Pharisees said, He casteth out devils through the prince of the devils, Matt. ix. 34. But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 22. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15. The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 20. Then answered the Jews,

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and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. Then said the Jews unto him, Now we know that thou hast a devil, 52. And many of them said, He hath a devil, and is mad; why hear ye him? x. 20.

VER. 26.

Μὴ ὦν φοβῆσθαι αὐτοὺς· οὐδὲν γάρ ἐστι
καταλλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται·
καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.

^a Fear them not therefore: ^b for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

^a And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, ver. 28. The wicked flee when no man pursueth: but the righteous are bold as a lion, Prov. xviii. 1. The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe, xxix. 25. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel, Isa. xli. 10. 14. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters; I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, xliii. 1, 2. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, li. 7, 8. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the Lord thy maker,

that hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? 12, 13. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord, Jer. i. 8. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defended city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land, 17, 18. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house, Ezek. ii. 6. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus, Acts iv. 13. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, 19. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled, 1 Pet. iii. 14. But the fearful—shall have their part in the lake which burneth with fire and brimstone, which is the second death, Rev. xxi. 8.

^b For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad, Mark iv. 22. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad, Luke viii. 17. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops, xii. 2, 3.

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VER. 27.

“Ο λόγος ὑμῶν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δαυμάτων.

What ^a *I tell you in darkness, that speak ye in light : and what ye hear in the ear,* ^b *that preach ye upon the house-tops.*

^a He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables : because they seeing see not ; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see : and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them, Matt. xiii. 11—17. All these things spake Jesus unto the multitude in parables ; and without a parable spake he not unto them : That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables ; I will utter things which have been kept secret from the foundation of the world, 34, 35. And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand, Luke viii. 10. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of him-

self ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come, John xvi. 12, 13. These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father, 25. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb, 29. Seeing then that we have such hope, we use great plainness of speech, 2 Cor. iii. 12.

^b Wisdom crieth without ; she uttereth her voice in the streets : She crieth in the chief place of concourse, in the openings of the gates : in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity ? and the scornors delight in their scorning, and fools hate knowledge ? Turn you at my reproof : behold, I will pour out my Spirit unto you, I will make known my words unto you, Prov. i. 20—23. Doth not wisdom cry ? and understanding put forth her voice ? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call ; and my voice is to the sons of man. O ye simple, understand wisdom : and ye fools, be ye of an understanding heart, viii. 1—5. Go, stand and speak in the temple to the people all the words of this life, Acts v. 20. Did not we straitly command you that ye should not teach in this name ? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, 28. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him, xvii. 17.

VER. 28.

Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβηθῆτε δὲ μᾶλλον τὸν θυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσειν ἐν γένει.

And ^a *fear not them which kill the body, but are not able to kill the soul : but rather* ^b *fear him which is able to destroy both soul and body in hell.*

^a Fear them not therefore : for there

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is nothing covered, that shall not be revealed; and hid, that shall not be known, Matt. x. 26. Say ye not, A confederacy, to all *them* to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread, Isa. viii. 12, 13. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass, li. 12. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him, Luke xii. 4, 5. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 23, 24. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, xxi. 13. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 35—39. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection, Heb. xi. 35. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

^b My flesh trembleth for fear of thee; and I am afraid of thy judgments, Psal. cxix. 120. For in the multitude of dreams and many words, there are also divers vanities: but fear thou God, Eccles. v. 7. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God, viii. 12, 13. For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, Isa. lxvi. 2. Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? Jer. v. 22. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire, Heb. xii. 28, 29.

^c See parallels on last clause of ver. 22. chap. v.

VER. 29.

Οὐχὶ δύο σπορίδια ἀσσαρίου πωλεῖται;
καὶ ἐν ἑξ αὐτῶν οὐ πωλεῖται ἐπὶ τὴν γῆν, ἀνευ
τοῦ πατρὸς ὑμῶν;

Are not ^a two sparrows sold for a farthing? ^b and one of them shall not fall on the ground without your Father.

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^a Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows, Luke xii. 6, 7.

^b These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth, Ps. civ. 27—30.

VER. 30.

Ἰσχυρὸν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς
πᾶσαι ἡριθμημέναι εἰσὶ.

But ^a the very hairs of your head are all numbered.

^a And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not, 1 Sam. xiv. 45. Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the Lord liveth, there shall not one hair of thy son fall to the earth, 2 Sam. xiv. 11. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die, 1 Kings i. 52. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows, Luke xii. 7. But there shall not an hair of your head perish, xxi. 18. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you, Acts xxvii. 34.

VER. 31.

Μὴ οὖν φοβεσθῆτε· πολλὰν στροβίλον δια-
φέρετε ὑμεῖς.

Fear ye not therefore, ^a ye are of more value than many sparrows.

^a Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 26. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days, xii. 11, 12. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour, Ps. viii. 5. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Luke xii. 24. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? xiii. 15, 16. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope, 1 Cor. ix. 9, 10.

VER. 32.

Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἡμοῖς ἡμπερ-
σθεν τῶν ἀνθρώπων, ὁμολογήσῃ καὶ γὰρ ἐν αὐτῷ
ἡμπερσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

Whosoever therefore shall ^a confess me before men, ^b him will I confess also before ^c my Father ^d which is in heaven.

^a I will speak of thy testimonies also before kings, and will not be ashamed, Ps. cxix. 46. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God, Luke xii. 8, 9. These words spake his parents, because they feared the Jews: for the Jews had agreed

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already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, Rom. x. 9, 10. Fight the good fight of faith, layhold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, 1 Tim. vi. 12, 13. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 8. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John iv. 15. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth, Rev. ii. 13.

^b Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Mat. xxv. 34. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, Rev. iii. 5.

^c See parallels on clause 4. ver. 21. chap. vii.

^d See parallels on last clause of ver. 16. chap. v.

VER. 33.

Ὅστις ὅ' ἀν' ἀρρήτων με ἔμπροσθεν τῶν

ἀγγέλων, ἀρρήτωμαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

But whosoever shall ^a deny me before men, him will I also deny before my Father which is in heaven.

^a But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by; and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly, Matt. xxvi. 70—75. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels, Luke ix. 26. But he that denieth me before men shall be denied before the angels of God, xii. 9. If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself, 2 Tim. ii. 12, 13. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also, 1 John ii. 23,

VER. 34.

Μὴ νομίζετε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.

Think not ^a that I am come to send peace on earth: I came not to send peace, but a sword.

^a Woe is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men

have lent to me on usury; yet every one of them doth curse me, Jer. xv. 10. I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law, Luke xii. 49—53. Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet, John vii. 40—52. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo,

we turn to the Gentiles. Forso hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts, Acts xiii. 45—50. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. But the multitude of the city was divided: and part held with the Jews, and part with the apostles, xiv. 2. 4.

VER. 35.

⁷ ἤλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πνυθερᾶς αὐτῆς.

For I am come ^a to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

^a See parallels on ver. 21.

VER. 36.

Καὶ ἔχθροί τοῦ ἀνθρώπου, οἱ οἰκοὶ αὐτοῦ.

And ^a a man's foes shall be they of his own household.

^a And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground, Gen. iv. 8—10. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart: for thou art come down that thou mightest see the battle, 1 Sam. xvii. 28. And David said to Abishai, and to all his

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servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it*? let him alone, and let him curse; for the Lord hath bidden him. 2 Sam. xvi. 11. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I treated him with my mouth. My breath is strange to my wife, though I entreated for the children's *sake* of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me, Job xix. 13—19. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me, Ps. xli. 9. But *it was* thou, a man mine equal, my guide, and mine acquaintance, lv. 13. For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee, Jer. xii. 6. For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him, xx. 10. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me, John xiii. 18.

VER. 37.

Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἀξίος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἀξίος.

He ^a that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is ^b not worthy of me.

^a Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Matt. xxii. 37. Who

said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant, Deut. xxxiii. 9. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple, Luke xiv. 26. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 23. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, xxi. 15—17. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial; or what part hath he that believeth with an infidel, 2 Cor. vi. 14, 15. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 7—9.

^b Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy, Matt. xxii. 8. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead,

neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 5—7. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy, Rev. iii. 4.

VER. 38.

Καὶ ὁσὺ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὀπίσσω μου, οὐκ ἔστι μου ἄξιος.

And he that * taketh not his cross, and followeth after me, is not worthy of me.

* Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me, Matt. xvi. 24. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, Mark viii. 34. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me, x. 21. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it, Luke ix. 23, 24. And whosoever doth not bear his cross, and come after me, cannot be my disciple, xiv. 27.

VER. 39.

Ὁ εὗρον τὴν ψυχὴν αὐτοῦ, ἀπολέσκει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔσται ἅγιος, εὕρησκει αὐτήν.

He that * findeth his life shall lose it: and he that loseth his life for my sake shall find it.

* For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 25, 26. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii. 35, 36. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it, Luke xvii. 33. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal, John xii. 25. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain, Phil. i. 20, 21. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

VER. 40.

Ὁ δεχόμενος ὑμᾶς, ἡμεῖς δεχόμεθα καὶ ὁ ἐμὲ δεχόμενος, δεχεται τὸν ἀποστείλαντά με.

He * that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

* And whoso shall receive one such little child in my name receiveth me, Matt. xviii. 5. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least

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among you all, the same shall be great, Luke ix. 48. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, x. 16. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, xx. 21. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God, 2 Cor. v. 20. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus, Gal. iv. 14. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit, 1 Thes. iv. 8.

^b That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 23. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 44—49. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 10, 11. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also,

1 John ii. 22, 23. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 41.

Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήσεται· καὶ ὁ δεχόμενος δικαίον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήσεται.

He ^a that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive ^b a righteous man's reward.

^a Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine, Gen. xx. 7. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days, 1 Kings xvii. 9—15. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon

the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth, 20—24. And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither, 2 Kings iv. 8—10. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life, 16, 17. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunamite. So he called her. And when she was come in unto him, he said,

Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out, 32—37. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us, Acts xvi. 15. I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles, Rom. xvi. 1—4. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, 23. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 16—18. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth, 3 John 5—8.

^b Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven, Matt. vi. 1. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly, 4. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly, 6.

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That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly, 18. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, xvi. 27. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 34—40. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings, Isa. iii. 10. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, Luke xiv. 13, 14. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me, 1 Cor. ix. 17. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 6, 7. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8.

VER. 42.

Καὶ ὅς ἴδω πωλὶς ἵνα τῶν μικρῶν τοῦτων ἀποκτήσῃ ψυχῶν μέσση, εἰς ὄνομα μισθῶν τοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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And whosoever shall give to drink unto ^aone of these little ones, ^ba cup of cold water only in the name of a disciple, verily I say unto you, ^cHe shall in no wise lose his reward.

^a And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea, Matt. xviii. 3—6. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, 10. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish, 14. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea, Mark ix. 42. It were better for him that a millstone were hanged about his neck, and he cast into the sea; than that he should offend one of these little ones, Luke xvii. 2. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 10—13.

^b For whosoever shall give you a cup of water to drink in my name,

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because ye belong to Christ, verily I say unto you, He shall not lose his reward, Mark ix. 41. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury, xii. 42, 43. For ye have the poor with you always, and whensoever ye will ye may do them good : but me ye have not always. She hath done what she could : she is come aforehand to anoint my body to the burying, xiv. 7, 8. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. viii. 12.

So shall the knowledge of wisdom be unto thy soul : when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off, Prov. xxiv. 14. But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great, and ye shall be the children of the Highest : for he is kind unto the unthankful and to the evil, Luke vi. 35. But this I say, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity : for God loveth a cheerful giver. And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work : (As it is written, He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness ;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God ; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for

your liberal distribution unto them, and unto all men ; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift, 2 Cor. ix. 6—15. Now, ye Philipians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift : but I desire fruit that may abound to your account. But I have all, and abound : I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 15—19. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

CHAP. XI.—VER. 1.

Καὶ ἦν ἐν τῷ ἑνδεκάτῳ ἡμερῶν ὁ Ἰησοῦς διὰ τῶν μαθητῶν αὐτοῦ, μετὰ τὴν ἐκείνην, τοῦ διδάσκου καὶ κηρύσσου ἐν ταῖς πόλεσιν αὐτῶν.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

* See parallels on ver. 35, chap. ix.

VER. 2.

Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ διαμωραφίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ,

Now when John had heard in the prison the works of Christ, he sent two of his disciples,

* And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come ? or look we for another ? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another ? And in the same hour he cured many of their infirmities and

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plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me, Luke vii. 18—23.

Now when Jesus had heard that John was cast into prison, he departed into Galilee, Matt. iv. 12. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife, xiv. 3. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 17, 18. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison, Luke iii. 19, 20. For John was not yet cast into prison, John iii. 24.

VER. 3.

Ἐπεὶ αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἵνα ἐπορευώμεθα;

And said unto him, ^a Art thou he that should come, or do we look for another?

^a Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel, Matt. ii. 2—6. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the multitudes that went before, and

that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest: xxi. 5. 9. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head; and thou shalt bruise his heel, Gen. iii. 15. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed, xii. 3. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, xlix. 10. I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab; and destroy all the children of Sheth, Num. xxiv. 17. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him; Deut. xviii. 15—18. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath, Ps. cx. 1—5. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Is. vii. 14. For unto us a child is born, unto us a son

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is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace *there shall be no end*, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, ix. 6, 7. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. And I will set up one shepherd over them, and he shall feed them, *even my servant David*; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it, Ezek. xxxiv. 23, 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be seven weeks, and threescore and two weeks*: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be with a flood*, and unto the end of the war desolations are determined, Dan. ix. 24—26. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy,

your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said; and in the remnant whom the LORD shall call, Joel ii. 28—32. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this, Am. ix. 11, 12. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's, Obad. 21. But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is to be ruler in Israel*; whose goings forth have been from of old, from everlasting, Mic. v. 2. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts, Hag. ii. 7. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, iv. 2. The woman saith unto him, I know that Messiah cometh, which is called

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MATT. XI. 3-5.

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Christ: when he is come, he will tell us all things, John iv. 25. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, vi. 14. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? vii. 31. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 41, 42.

VER. 4.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·
Πορευθέντες ἀπαγγέλατε ἰωάννῃ ὅτι ἀκούετε
καὶ βλέπετε·

Jesus answered and said unto them, Go
and shew John again those things which
ye do hear and see:

VER. 5.

Τυφλοὶ ἀναζήπουσι, καὶ χωλοὶ περιπα-
τοῦσι, ἀσφοὶ καθαρίζονται, καὶ κωφοὶ
ἀκούουσι, νεκροὶ ἡγίζονται, καὶ πτωχοὶ
εὐαγγελίζονται·

The ^a blind receive their sight, ^b and
the lame walk, ^c the lepers are cleansed,
and the deaf hear, ^e the dead are raised
up, ^f and the poor have the Gospel preach-
ed to them.

^a And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it, Matt. ix. 30. The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous, Ps. cxlvi. 8. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Is. xxix. 18. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, xxxv. 4-6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for

a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house, xlii. 6, 7. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. And in the same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, vii. 21, 22.

^b And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, Matt. xv. 30, 31. And the blind and the lame came to him in the temple; and he healed them, xxi. 14. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God, Acts iii. 2-8.

^c See on clause 2. ver. 2. chap. viii.

^d Bring forth the blind people that

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MATT. XI. 5, 6.

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have eyes, and the deaf that have ears, Is. xliii. 8. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, Mark vii. 37. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him*, ix. 25.

• He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose, Matt. ix. 24, 25. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 14—16. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, 22. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go, John xi. 43, 44.

• Blessed are the poor in spirit: for their's is the kingdom of heaven, Matt. v. 3. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever, Ps. xxii. 26. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy, lxxii. 12, 13. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the ac-

ceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, Is. lxi. 1—3. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, lxvi. 2. And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock, Zech. xi. 7. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5.

VER. 6.

Καὶ μακάριός ἐστιν ὁ ἰάν μὴ σκανδαλισθῇ ἐν ἐμοί.

And ^a blessed is he, ^b *whosoever shall not be offended in me.*

^a See on clause 1. ver. 3. chap. v.

^b Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house, Matt. xiii. 55—57. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 12—14. Woe

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MATT. XI. 6, 7.

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unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! xviii. 7. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad, xxvi. 31. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Is. viii. 14, 15. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elishus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong, iv. 23—29. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? John vi. 60, 61. From that time many of his disciples went back, and walked no more with him, 66. Others said, This

is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? vii. 41, 42. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 32, 33. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned, ii. 14. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11. And a stone of stumbling, and a rock of offence, even to them which stumble at the word being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

VER. 7.

Ταύτην δὲ ἀπορευομένην, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐβλήθητε εἰς τὴν ἐρημὸν διδάσκειν; κἀλαμὸν ὑπὸ ἀνέμου σαλευόμενον;

And as they departed, Jesus began to say unto the multitudes concerning John, ^a What went ye out into the wilderness to see? ^b A reed shaken with the wind?

^a The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 3—5. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet?

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MATT. XI. 7—10.

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Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 24—30.

Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch, Gen. xlix. 4. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay, 2 Cor. i. 17, 18. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed, Jam. i. 6.

VER. 8.

Ἄλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἰκοῖς τῶν βασιλέων ἐσὶν.

But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

* See on clause 1. ver. 4. ch. iii.

VER. 9.

Ἄλλὰ τί ἐξήλθετε ἰδεῖν; προφῆτην; ναί, λέγει ὁ κύριος, καὶ περισσώτερον προφῆτου.

But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

* For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come, Matt. xi. 13, 14. And when he

would have put him to death, he feared the multitude, because they counted him as a prophet, xiv. 5. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, xvii. 12, 13. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet, xxi. 24—26. And they asked him, saying, Why say the Scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 11—13. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 15—19. And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his way; 76.

VER. 10.

Οὗτος γὰρ ἐστὶν περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

* The voice of him that crieth in the

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MATT. XI. 10—13.

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wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God, Isa. xl. 3. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1.

VER. 11.

Ἀμὲν λέγω ὑμῖν, οὐκ ἐνύστεραι ἐν γαστροῖς γυναικῶν μετίζον Ἰωάννου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, μετίζον αὐτοῦ ἴσθιν.

Verily I say unto you, *Among them that are born of women there hath not risen*^a *a greater than John the Baptist: notwithstanding he that is least*^b *in the kingdom of heaven is*^c *greater than he.*

^aFor he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he, vii. 28. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35.

^bMoreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound, Is. xxx. 26. In that day shall the LORD defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them, Zech. xii. 8. See also on clause 2. ver. 2, ch. iii.

^c(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) John vii. 39. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true, x. 41. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ,

according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi. 25, 26. Even the mystery which hath been hid from ages and from generations, but now is made manifest to the saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 26, 27. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel, 2 Tim. i. 10. God having provided some better thing for us, that they without us should not be made perfect, Heb. xi. 40. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, 1 Pet. i. 10.

VER. 12.

Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιάσεται ἀρπάζουσιν αὐτήν.

And ^afrom the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

^aStrive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, Luke xiii. 24. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth unto it, xvi. 16. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, Phil. ii. 12.

VER. 13.

Πάντες γὰρ οἱ γραφεῖται καὶ ὁ νόμος ἕως Ἰωάννου προσέφθισαν.

For all the prophets and the law prophesieth until John.

VER. 14.

καὶ εἰ θέλειτε δεῖξασθαι, αὐτός ἐστιν
ἡλίας ὁ μέλλων ἔρχεσθαι.

And ^a if ye will receive it, ^b this is
Elias which was for to come.

^a And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them, Ezek. ii. 5. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear, iii. 10, 11. I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. iii. 2.

^b And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, Matt. xvii. 10—13. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: Mal. iv. 5. And they asked him, saying, Why say the Scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 11—13. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

VER. 15.

Ὁ ἔχων ὅτα ἀκούει, ἀκούτω.

He ^a that hath ears to hear, let him hear.

Who hath ears to hear, let him hear, Matt. xiii. 9. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, 43. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 9. If any man have ears to hear, let him hear, 23. If any man have ears to hear, let him hear, vii. 16. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear, Luke viii. 8. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death, 11. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone; and in the stone a new name written; which no man knoweth saving he that receiveth it, 17. He that hath an ear, let him hear what the Spirit saith unto the churches, 29. He that hath an ear, let him hear what the Spirit saith unto the churches, iii. 6. He that hath an ear, let him hear what the Spirit saith unto the churches, 13. He that hath an ear, let him hear what the Spirit saith unto the churches, 22.

VER. 16.

Τίτι δὲ ὁμοιωσὼν τὴν γενεὰν ταύτην; ὅμοια ἐστὶν παιδαρίοις ἐν ἀγοραῖς, καθήμε-
νοι, καὶ προσφωνοῦσι τοῖς ἰταίοις αὐτῶν,

But, ^a whereunto shall I liken ^b this generation? ^c It is like unto children sitting in the markets, and calling unto their fellows,

^a What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea:

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who can heal thee? Lam. ii. 13. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? Mark iv. 30. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? Luke xiii. 18.

^b O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34. Verily I say unto you, All these things shall come upon this generation, xxiii. 36. Verily I say unto you, this generation shall not pass, till all these things be fulfilled, xxiv. 34.

^c And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children, Luke vii. 31—35.

VER. 17.

καὶ λέγουσιν ἡλιθίστατον ὑμῖν, καὶ οὐκ ἠνέχρασαν· ἰβρηθήκαμεν ὑμῖν, καὶ οὐκ ἠνέχασθε.

And saying, ^a We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

^a And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 23.

VER. 18.

Ἦλθεν γὰρ Ἰωάννης μέγας ἰσθλῶν, μέγας πίνων καὶ λέγουσιν· Δαίμονιον ἔχει.

For ^a John came neither eating nor drinking, and they say, ^b He hath a devil.

^a And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat

was locusts and wild honey, Matt. iii. 4. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15.

^b It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matt. x. 25. Then Jehu came forth to the servants of his lord: one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication, 2 Kings ix. 11. The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks, Jer. xxix. 26. The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred, Hos. ix. 7. The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 20. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. And many of them said, He hath a devil, and is mad; why hear ye him? x. 20. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad, Acts xxvi. 24.

VER. 19.

Ἦλθεν δὲ υἱὸς τοῦ ἀνθρώπου ἰσθλῶν, καὶ πίνων καὶ λέγουσιν· Ἰδοὺ, ἀνθρώπος φάγος καὶ οἰνοπότης, τραπεζῶν φίλος καὶ ἀμαρτωλῶν καὶ ἰδιαιώτης ἡ σοφία ἀπὸ τῶν τέκνων αὐτοῦ.

The Son of man ^a came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, ^b a friend of publicans and sinners. ^c But wisdom is justified of her children.

^a And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their Scribes and Pharisees murmured

against his disciples, saying, Why do ye eat and drink with publicans and sinners? Luke v. 29, 30. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat, vii. 34, 36. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him, xiv. 1. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him, John xii. 2. Let every one of us please his neighbour for good to edification, Rom. xv. 2.

^b And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? Matt. ix. 10, 11. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, Luke xv. 2, 3. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7.

^c And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John, Luke vii. 29. But wisdom is justified of all her children, 35. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh; not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence, 1 Cor. i. 24—29.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, Eph. iii. 8—10. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever, Rev. v. 11—14. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen, vii. 12.

VER. 20.

Τότε ἤρξατο ἐνδιδῆναι τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείους δυνάμεις αὐτοῦ, ὅτι οὐ μετανένοσαν·

Then ^a began he to upbraid the cities wherein most of his mighty works were done, ^b because they repented not:

^a But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! Ps. lxxi. 11—13. Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib:

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but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint, Isa. i. 2—5. Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord, Mic. vi. 1—5. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, xvi. 14. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, Jam. i. 5.

^b The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here, Matt. xii. 41. See also on clause 1. ver. 2. ch. iii.

VER. 21.

Οἱ αἱ σοὶ Χοραζὶν, οἱ αἱ σοὶ Βηθσαῖδαν
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνά-
μεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
αὐτῇ καὶ σποδᾷ μετενόουν.

^a Woe unto thee, Chorazin! woe un-

to thee, Bethsaida! ^b for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have ^c repented long ago in sackcloth and ashes.

^a Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, xxvi. 24. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

^b The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation; and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, Matt. xii. 41, 42. Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted, Ezek. iii. 6, 7. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glori-

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fied the word of the Lord: and as many as were ordained to eternal life believed, Acts xiii. 44—48. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxviii. 25—28.

^c Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not, Jon. iii. 5—10,

VER. 22.

Πάντων λέγων ὑμῖν· Τύρος καὶ Σιδῶν ἀνεκ-
τότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῶν·

But I say unto you, ^a It shall be more tolerable ^b for Tyre and Sidon at ^c the day of judgment, than for you.

^a But I say unto you, That it shall

be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 24. But it shall be more tolerable for Tyre and Sidon at the judgment than for you, Luke x. 14. And that servant, which knew *his* Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more, xii. 47, 48. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned, vi. 4—8. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? for we know him that hath said, Vengeance be- longeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God, x. 26—31.

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^b And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Jer. xxv. 22. (See also Isa. xxiii.) And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah, xxvii. 3. Thus saith the Lord ; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof ; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant : But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof, Amos i. 9, 10. And Hamath also shall border thereby ; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets, Zech. ix. 2, 3.

^c See on clause 2. ver. 15. ch. x.

VER. 23.

Καὶ σὺ Καπερναὺμ, ἡ ὡς τοῦ οὐρανοῦ ὑψώθη, ὡς Ἰδοῦ καταβιβασθήσῃ· ὅτι καὶ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἴσταναι ἂν μέχρι τῆς σήμερον.

And thou, Capernaum, ^a which art exalted unto heaven, shalt be brought down to hell : for if the mighty works, which have been done in thee, had been done ^b in Sodom, it would have remained until this day.

^a How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger ! Lam. ii. 1. Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God ; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God ; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold : the workmanship of thy tabrets and of thy pipes was

prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth ; and I have set thee so ; thou wast upon the holy mountain of God ; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned : therefore I will cast thee as profane out of the mountain of God : and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness : I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic ; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee : thou shalt be a terror, and never shalt thou be any more, Exod. xxviii. 12—19. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit : and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that he slain with the sword ; and they that were his arm, that dwelt under his shadow in the midst of the heathen, xxxi. 16, 17. Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord, Obad. 4. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted, Luke xiv. 11. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment ; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world

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of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked; (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with *their* unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 4—9.

^b But the men of Sodom *were* wicked, and sinners before the LORD exceedingly, Gen. xiii. 13. Then the LORD rained upon Sodom and upon Gomorrha brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, xix. 24, 25. As I live saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good, Ezek. xvi. 48—50. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified, Rev. xi. 8.

VER. 24.

Πλὴν λέγω ὑμῖν, ὅτι γὰρ Σοδόμων ἀνεκτότερον ἴσται ἐν ἡμέρᾳ κρίσεως, ἢ σὺ.

But I say unto you, That it shall be ^a more tolerable for the land of Sodom in the day of judgment, than for thee.

^a Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city, Matt. x. 15.

And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city, Mark vi. 11. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 12.

VER. 25.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν Ἐξομολογούμεθα σοι, πατήρ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπίκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

At that time ^a Jesus answered and said, I thank thee, O Father, ^b Lord of heaven and earth, ^c because thou hast hid these things from the wise and prudent, ^d and hast revealed them unto babes.

^a In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight, Luke x. 21. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter, Dan. ii. 23. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me, John xi. 41. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thes. ii. 13, 14.

^b And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, Gen. xiv. 19, 22. Behold, the heaven and the

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heaven of heavens is the Lord's thy God, the earth *also*, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, *even* you *above* all people, as it is this day, Deut. x. 14, 15. And Hezekiah prayed before the Lord; and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth, 2 Kings xix. 15. Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? Isa. lvi. 1. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, Acts xvii. 24.

^c He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear, Matt. xiii. 11—16. Woe unto them that are wise in their own eyes, and prudent in their own sight! Isa. v. 21. For the Lord hath poured out upon you the spirit of deep sleep, and

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hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, xxix. 10—14. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, 18, 19. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 10—12. Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed, John vii. 48, 49. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. That the saying of Esaias the prophet might be fulfilled, which he spake,

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Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them, xii. 38—40. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway, Rom. xi. 8—10. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the Scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock; and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are; That no flesh should glory in his presence, 1 Cor. i. 18—29. Howbeit we speak wisdom among them that are perfect:

yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory, ii. 6—8. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain, iii. 18—20. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 3—6.

^d And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 17. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 3, 4. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? *x*vi. 16. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger, Ps. viii. 2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I,

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Al. Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak, Jer. i. 5—7. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them, Mark x. 14—16.

VER. 26.

Ναὶ ὁ πατήρ, ὅτι οὕτως ἔβλεπον εὐδαιμονίαν σου.

Even so, Father: *for so it seemed good in thy sight.

* Why dost thou strive against him? for he giveth not account of any of his matters, Job xxxiii. 13. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, Isa. xlv. 10. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth, Rom. ix. 18. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen, xi. 33—36. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 9. 11. According to the eternal purpose which he purposed in Christ Jesus our Lord, iii. 11. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which

was given us in Christ Jesus before the world began, 2 Tim. i. 9.

VER. 27.

Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου καὶ οὐδὲς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ: οὐδὲ τὸν πατέρα τὴς ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱός ἀποκαλύψαι.

* All things are delivered unto me of my Father: and ^bno man knoweth the Son, but the Father; ^cneither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

* And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. The Father loveth the Son, and hath given all things into his hand, John iii. 35. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, x. 21—29. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, xiii. 3. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. For he must reign, till he

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hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him, 1 Cor. xv. 25—27. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all, Eph. i. 20—23. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 9—11. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings, Heb. ii. 8—10. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22.

^b All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him, Luke x. 22. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep, John x. 15.

^c No man hath seen God at any

time; the only-begotten Son, which is in the bosom of the Father, he hath declared him, John i. 18. Not that any man hath seen the Father, save he which is of God, he hath seen the Father, vi. 46. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? xiv. 6—9. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 2, 3. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, 6. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them, 25, 26. Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also, 1 John ii. 23. And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, v. 19, 20. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 28.

Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ φορτισμένοι, καὶ ἀναπαύσθε ὑμᾶς.

^a Come unto me, ^b all ye that labour

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^cand are heavy laden, and I will give you rest.

^aLook unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory, Isa. xlv. 22—25. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David, lv. 1—3. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, John vi. 37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

^bFor they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers, Matt. xxiii. 4. Yet man is born unto trouble, as the sparks fly upward, Job v. 7. Man that is born of a woman is of few days, and full of trouble, xiv. 1. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer, Ps. xxxiii. 4. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me, xxxviii. 4. For we are consumed by thine anger, and by thy wrath are we

troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away, xc. 7—10. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit, Eccl. i. 8. 14. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity, ii. 22, 23. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail, iv. 8. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isa. i. 4. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 3. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, lxvi. 2. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings? with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee,

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MATT. XI. 28, 29.

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O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 6—8. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, Rom. vii. 22—25. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, ver. 29. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked, Ps. xciv. 13. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee, cxvi. 7. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi. 10. To whom he said, This is the rest *wherewith* ye may cause the weary to rest; and this is the refreshing: yet they would not hear, xxviii. 12. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, xlvi. 17, 18. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. vi. 16. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes.

i. 7. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it, Heb. iv. 1.

VER. 29.

Ἀγαπᾶτε τὸν ζυγόν μου ἐφ' ἑμαῖς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖός εἰμι καὶ ταπεινός τῇ καρδίᾳ· καὶ σὺνῃσάτε ἀνάψαι τὰς ψυχὰς ὑμῶν.

Take ^amy yoke upon you, ^band learn of me; ^cfor I am meek and lowly in heart: ^dand ye shall find rest unto your souls.

^aTherefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, Matt. vii. 24. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. If ye know these things, happy are ye if ye do them, John xiii. 17. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judah saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me, xiv. 21—24. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you, xv. 10—14. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law, 1 Cor.

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ix. 21. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5. For ye know what commandments we gave you by the Lord Jesus, 1 Thes. iv. 2. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 2 Thes. i. 8. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9.

^b All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen, *xviii.* 20. And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock, Luke vi. 46—48. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid, *viii.* 35. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, x. 39—42. For I have given you an example, that ye should do as I have done to you, John xiii. 15. For Moses truly said unto the fathers, A prophet shall the Lord your God raise

up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, vii. 37. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: Eph. iv. 20, 21. Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5.

^c He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, Matt. xii. 19, 20. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, *xxi.* 5. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) Num. xii. 3. Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me, Ps. cxxxi. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law, Isa. xlii. 1—4. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee, he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and re-

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buked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village, Luke ix. 54—56. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you, 2 Cor. x. 1. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously, 1 Pet. ii. 21—23.

^dCome unto me, *all ye* that labour and are heavy laden, and I will give you rest, Matt. xi. 28. Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world, Heb. iv. 3.

VER. 30.

^cὉ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἱλαρόν ἐστιν.

For ^amy yoke is easy, and my ^bburden is light.

^aHer ways are ways of pleasantness, and all her paths are peace, Prov. iii. 17. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these neces-

sary things, 28. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another, 13. For this is the love of God, that we keep his commandments: and his commandments are not grievous, 1 John v. 3.

^bThese things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 4, 5. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, iv. 17. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, xii. 9, 10. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

CHAP. XII.—VER. 1.

^cἘν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐκτείναν καὶ ἤρξαντο τὶλλον σάγχυας, καὶ ἐσθίον.

At that time Jesus ^awent on the sabbath-day through the corn; and his disciples were an hungred, and began ^bto pluck the ears of the corn, and to eat.

^aAnd it came to pass, that he went through the corn fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, Why do they on the sabbath-day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that

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were with him? How he went into the house of God in the days of Abiathar the High Priest, and did eat the shew-bread, which is not lawful to eat but for the Priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath, Mark ii. 23—28. And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the Priests alone? And he said unto them, That the Son of man is Lord also of the sabbath, Luke vi. 1—5.

^b When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn, Deut. xxiii. 25.

VER. 2.

Οἱ δὲ φαρισαῖοι ἰδόντες, εἶπον αὐτῷ. Ἰδοὺ, οἱ μαθηταὶ σου ποιῶσιν ὃ οὐκ ἔστιν ὠκεῖον ἐν σαββάτῳ.

But when the Pharisees saw it, they said unto him, ^a Behold, thy disciples do that which is not lawful to do upon the sabbath-day!

^a And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him, Matt. xii. 10. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely

put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses, Num. xv. 32—36. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, Is. lviii. 13. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 2—5. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus, Luke vi. 6—11. And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her,

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Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, xiii. 10—17. And they returned, and prepared spices and ointments; and rested the sabbath-day according to the commandment, xxiii. 56. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk, John v. 9—11. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work, 16, 17. Jesus answered and said unto them, I have done work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? Judge not according to the appearance, but judge righteous judgment, vii. 21—24. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the

Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, this man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them, ix. 14—16.

VER. 3.

Ὁ δὲ εἰπὼν αὐτοῖς· Οὐκ ἀνέγνωτε τὴν ἱστορίαν Δαβὶδ, ὅτε ἐψησεν ἄρτον, καὶ εἶ μὲν αὐτοῦ;

*But he said unto them, * Have ye not read what David did, when he was an hungred, and they that were with him;*

* Or have ye not read in the law, how that, on the sabbath-days the priests in the temple profane the sabbath, and are blameless? Matt. xii. 5.

^b Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed bread: for there was no bread there but the shew-bread, that was taken from before the Lord, to put hot bread in the day when it was taken away, 1 Sam. xxi. 3—6. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the High Priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him? Mark ii. 25, 26.*

VER. 4.

Πῶς ἀπέλαβεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔχον ἢ αὐτῷ φαγεῖν, οὐδὲ τοῖς μὲν αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;

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How he entered into the house of God, and did eat the ^ashew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

^a And thou shalt set upon the table shew-bread before me alway, Ex. xxv. 30. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, *being taken from the children of Israel by an everlasting covenant.* And it shall be Aaron's and his sons'; and they shall eat in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute, Lev. xxiv. 5—9.

VER. 5.

Ἦ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς ἱερεῦσι ἐν τῷ ἑσπέρῳ τὸ εἶσθαι ἐκ τῆς θύρας, καὶ ἀναίρειν αὐτοὺς;

Or have ye not read in the law, how that ^aon the sabbath-days the priests in the temple profane the sabbath, and are blameless?

^a And on the sabbath-day two lambs of the first year withoutspot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof: This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering, Num. xviii. 9, 10. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumsise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? John vii. 22, 23.

VER. 6.

Ἀλέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὁ δῶς.

But I say unto you, ^aThat in this place is one greater than the temple.

^a The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here! The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here! Matt. xii. 41, 42. But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! 2 Chron. vi. 18. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 7—9. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, and the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body, John ii. 19—21. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22. For in him dwelleth all the fulness of the Godhead bodily, Col. ii. 9. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 4, 5.

VER. 7.

Εἰ δὲ ἔγνωκετε τί ἐστὶν Ἐλεον θάλω
καὶ οὐ θυσίαν οὐκ ἂν κατεδικάζατε τοὺς
ἀναίτιους.

But *if ye had known what this meaneth, ^bI will have mercy, and not sacrifice, ye would not have ^ccondemned the guiltless.

* But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, xxii. 29. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him, Acts xiii. 27.

^b See on clause 2. ver. 13. ch. ix.

^c Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned, Job xxxii. 3. They gather themselves together against the soul of the righteous, and condemn the innocent blood, Ps. xciv. 21. For he shall stand at the right hand of the poor, to save him from those that condemn his soul, cix. 31. He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord, Prov. xvii. 15. Ye have condemned and killed the just; and he doth not resist you. Jam. v. 6.

VER. 8.

Κύριος γὰρ ἐστὶ καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

For * the Son of man is Lord even of the sabbath-day.

* And he said unto them, That the Son of man is Lord also of the sabbath, Luke vi. 5. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what

things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 17—23.

VER. 9.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

* And when he was departed thence, he went into their synagogue:

* And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 1—5. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And

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he did so : and his hand was restored whole as the other. And they were filled with madness ; and communed one with another what they might do to Jesus, Luke vi. 6—11.

VER. 10.

Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηρὰν καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔστι τοῖς σάββασι θεραπείαι; ἵνα κατηγόρησιν αὐτοῦ.

And, behold, there was a man ^a which had his hand withered. And they asked him, saying, ^b Is it lawful to heal on the sabbath-days? ^c that they might accuse him.

^a And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored to me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before, 1 Kings xiii. 4—6. Woe to the idle shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened, Zech. xi. 17. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water, John v. 3.

^b The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? Matt. xix. 3. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? xxii. 17, 18. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go;

And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things, Luke xiv. 3—6. Is it lawful for us to give tribute unto Cæsar, or no? xx. 22. The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry thy bed, John v. 10.

^c For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail, Isa. xxxii. 6. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity, lix. 4. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart falsehood, 13. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him, Luke vi. 7. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him, xi. 54. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, xxiii. 2. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him, 14. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not, John viii. 6.

VER. 11.

Ὁ δὲ ἔλεγε αὐτοῖς· Τίς ἐστὶν ἡ ὑμῶν ἀνθρώπου, ὃς ἔχει σκλάβον ἑν, καὶ ἅν ἡμπίσῃ τοῦτο τοῖς σάββασις εἰς βόθυνον, οὐχὶ κινήσει αὐτὸ καὶ ἰσχυεῖ;

And he said unto them, ^a What man shall there be among you, that shall have one sheep, and if it fall into a pit on

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the sabbath-day, will he not lay hold on it, and lift it out?

* The Lord then answered him, and said, *Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 15—17. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? xiv. 5.*

VER. 12.

Πόσω ὢν διαφέρει ἄνθρωπος ἀποβάτων; ὥστε ἔξισι τοῖς σάββασιν κακῶς σωσὶν.

How much then ^a is a man better than a sheep? Wherefore ^b it is lawful to do well on the sabbath-days.

* Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 26. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Luke xii. 24.

^b And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace, Mark iii. 4. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? Luke vi. 9.

VER. 13.

Τότε λέγει πρὸς τοὺς ἀκούσαντας Ἐκτεινέτω τὴν χεὶρά σου, καὶ ἔξτεται, καὶ ἀποκαταστήσῃ ὅλος, ὥς ἡ ἄλλη.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth, ^a and it was restored whole, like as the other.

* And he laid his hands on her: and immediately she was made straight, and glorified God, Luke xiii. 13. And

he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God, Acts iii. 7, 8.

VER. 14.

Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτὸν ἐκβάντα, ὥσας αὐτὸν ἀπολέσωσιν.

Then the Pharisees ^a went out, and held a council against him, how they might destroy him.

* When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death, Matt. xxvii. 1. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6. And they were filled with madness, and communed one with another what they might do to Jesus, Luke vi. 11. Therefore they sought again to take him: but he escaped out of their hand, John x. 39. Then from that day forth they took counsel together for to put him to death. Now both the Chief Priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him, xi. 53. 57.

VER. 15.

Ὅ δὲ Ἰησοῦς γνοὺς ἀπεχώρησεν ἐκεῖθεν καὶ ἐκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἰθεράπευσεν αὐτοὺς πάντας.

But when Jesus knew it, ^a he withdrew himself from thence: ^b and great multitudes followed him, and he healed them all;

* But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come, Matt. x. 23. After these things Jesus walked into Galilee: for he would not walk in Jewry, because the Jews sought to kill him, John vii. 1. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples, xi. 54.

^b See parallels on ver. 24. chap. iv.

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VER. 16.

Καὶ ἐπετίμων αὐτοῖς, ἵνα μὴ φανεροῖν αὐτὸν ποιήσωσιν.

And ^a charged them that they should not make him known.

^a See on clause 1. ver. 4. chap. viii.

VER. 17.

Ὅπως πληρωθῇ τὸ ρηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος·

That ^a it might be fulfilled which was spoken by Esaias the prophet, saying,

^a See parallels on ver. 22. chap. i.

VER. 18.

Ἰδοὺ, ὁ παῖς μου, ὃν ἠρέτισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θέσω τὸ πνεῦμά μου ἐν' αὐτὸν, καὶ κλησὶν τοῖς ἔθνεσιν ἀπαγγεῖλαι.

^a Behold my servant, ^b whom I have chosen; ^c my Beloved, in whom my soul is well pleased: ^d I will put my Spirit upon him, ^e and he shall shew judgment to the Gentiles.

^a Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law, Isa. xlii. 1—4. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, xlii. 5, 6. Behold, my servant shall deal prudently, he shall be exalted and exalted, and be very high, lii. 13. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniqui-

ties, liii. 11. Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH, Zech. iii. 8. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7.

^b Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people, Psal. lxxxix. 19. Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou art my servant, O Israel, in whom I will be glorified, Isa. xlix. 1—3. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God, Luke xxiii. 35. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 1 Pet. ii. 4.

^c And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 17. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased, Mark i. 11. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him, ix. 7. And there came a voice out of the cloud, saying, This is my beloved Son: hear him, Luke ix. 35. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, Eph. i. 6. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: Col. i. 13.

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For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, 2 Pet. i. 17.

^d And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, Matt. iii. 16. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, Isa. xi. 2. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever, lix. 20, 21. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 1—3. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased, Luke iii. 22. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, iv. 18. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew

him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, And I saw, and bare record that this is the Son of God, John i. 32—34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*, iii. 34. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

^e Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, Isa. xxxii. 15, 16. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, xlix. 6. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 2, 3. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name, lxii. 2. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit, Jer. xvi. 19. Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel, Luke ii. 31, 32. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been

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spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed, *xiii. 46—48*. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, *xiv. 22*. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, *xvi. 17, 18*. And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles ; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust, *Rom. xv. 9—12*. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world : But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, *Eph. ii. 11—13*. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit ; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel : Whereof I was made a minister, according to the gift of the grace of God

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given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, *iii. 5—8*.

VER. 19.

Οὐκ ἔρρις, οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

He shall not strive, nor cry ; neither shall any man hear his voice in the streets.

* Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls, *Matt. xi. 29*. Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass, *Zech. ix. 9*. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, *Luke xvii. 20*. Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all, *John xviii. 36—38*. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you : *2 Cor. x. 1*. And the servant of the Lord must not strive ; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves ; if God peradventure will give them repentance to the acknowledging of the truth, *2 Tim. ii. 24, 25*.

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VER. 20.

Κάλαμον συντρίμμινον οὐ κατεάξει,
καὶ λίνον τυφόμενον οὐ σβήσει, ὥς ἂν ἐκ-
βάλῃ εἰς νίκος τὴν κρίσιν.

A ^abruised reed shall he not break,^a and
smoking flax shall he not quench,^b till
he send forth judgment unto victory.

^a Come unto me all ye that labour
and are heavy laden, and I will give
you rest, Matt. xi. 28. Now, behold,
thou trustest upon the staff of this
bruised reed, even upon Egypt, on
which if a man lean, it will go into
his hand, and pierce it: so is Pharaoh
king of Egypt unto all that trust on
him, 2 Kings xviii. 21. The sacrifices
of God are a broken spirit: a broken
and a contrite heart. O God, thou wilt
not despise, Psal. li. 17. He heal-
eth the broken in heart, and bindeth
up their wounds, cxlvii. 3. He shall
feed his flock like a shepherd: he
shall gather the lambs with his arm,
and carry them in his bosom, and
shall gently lead those that are with
young, Isa. xl. 11. For thus saith the
high and lofty One that inhabiteth
eternity, whose name is Holy: I
dwell in the high and holy place, with
him also that is of a contrite and
humble spirit, to revive the spirit of
the humble, and to revive the heart
of the contrite ones, lvii. 15. The
Spirit of the Lord God is upon me;
because the Lord hath anointed me
to preach good tidings unto the meek;
he hath sent me to bind up the broken-
hearted, to proclaim liberty to the
captives, and the opening of the pri-
son to them that are bound; To pro-
claim the acceptable year of the Lord,
and the day of vengeance of our God;
to comfort all that mourn; To ap-
point unto them that mourn in Zion,
to give unto them beauty for ashes, the
oil of joy for mourning, the garment
of praise for the spirit of heaviness;
that they might be called trees of
righteousness, the planting of the
Lord, that he might be glorified, lxi.
1—3. For the Lord will not cast off
for ever: But though he cause grief,
yet will he have compassion accord-
ing to the multitude of his mercies.
For he doth not afflict willingly nor
grieve the children of men. To crush
under his feet all the prisoners of the
earth, Lam. iii. 31—34. I will seek

that which was lost, and bring again
that which was driven away, and will
bind up that which was broken, and
will strengthen that which was sick:
but I will destroy the fat and the
strong; I will feed them with judg-
ment, Ezek. xxxiv. 16. The Spirit of
the Lord is upon me, because he hath
anointed me to preach the gospel to
the poor; he hath sent me to heal
the broken-hearted, to preach deliver-
ance to the captives, and recovering
of sight to the blind, to set at liberty
them that are bruised, Luke iv. 18.
So that contrariwise ye ought rather
to forgive him, and comfort him, lest
perhaps such a one should be swal-
lowed up with overmuch sorrow, 2
Cor. ii. 7. Wherefore lift up the hands
which hang down, and the feeble
knees; And make straight paths for
your feet, lest that which is lame be
turned out of the way; but let it ra-
ther be healed, Heb. xii. 12, 13.

^b O sing unto the Lord a new
song; for he hath done marvellous
things: his right hand, and his holy
arm, hath gotten him the victory.
The Lord hath made known his sal-
vation: his righteousness hath he
openly shewed in the sight of the hea-
then. He hath remembered his mer-
cy and his truth toward the house of
Israel: all the ends of the earth have
seen the salvation of our God, Psal.
xcviii. 1—3. A bruised reed shall he
not break, and the smoking flax shall
he not quench: he shall bring forth
judgment unto truth. He shall not
fail nor be discouraged, till he have
set judgment in the earth: and the
isles shall wait for his law, Isa. xlii.
3, 4. I have therefore whereof I may
glory through Jesus Christ in those
things which pertain to God. For I
will not dare to speak of any of those
things which Christ hath not wrought
by me, to make the Gentiles obedient,
by word and deed, Through mighty
signs and wonders, by the power of
the Spirit of God; so that from Jeru-
salem, and round about unto Illyri-
cum, I have fully preached the gos-
pel of Christ, Rom. xv. 17—19. Now
thanks be unto God, which always
causeth us to triumph in Christ, and
maketh manifest the savour of his
knowledge by us in every place, 2
Cor. ii. 14. For though we walk in

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the flesh, we do not war after the flesh : (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds ;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 3—5. And I saw, and behold a white horse : and he that sat on him had a bow ; and a crown was given unto him ; and he went forth conquering, and to conquer, Rev. vi. 2. And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations : and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword

of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh, xix. 11—21.

VER. 21.

Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἴθνη ἔλασιν.

And^a in his name shall the Gentiles trust.

^a And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious, Isa. xi. 10. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles ; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 12, 13. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 12, 13. To whom God would make known what is the riches of the glory of this mystery among the Gentiles ; which is Christ in you, the hope of glory, Col. i. 27. See also on last clause of ver. 18.

VER. 22.

Τότε προσνήχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός καὶ ἰδεράπτυσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.

Then^a was brought unto him one possessed with a devil, blind, and^b dumb, and he healed him, inasmuch that the^c blind and dumb both spake and saw.

^a See on clause 4. ver. 24. chap. iv.

^b And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it ; And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear, and the dumb to speak, Mark vii. 35—37. And one of the multitude answered and said, Master, I have brought unto thee my

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son, which hath a dumb spirit; And whosoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead, ix. 17—26.

° O LORD, open thou my lips; and my mouth shall shew forth thy praise, Ps. li. 15. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Isa. xxix. 18. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly, xxxii. 3, 4. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, xxxv. 5, 6. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance

among them which are sanctified by faith that is in me, Acts xxvi. 18.

VER. 23.

Και ἐξίστατο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μὴτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;

And all ^a the people were amazed, and said, ^b Is not this the Son of David?

^a And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, Matt. ix. 33. And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them; Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, xv. 30, 31.

^b See on clause 2. ver. 1. chap. i.

VER. 24.

Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὐτός οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.

But ^a when the Pharisees heard it they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

^a But the Pharisees said, He casteth out devils through the prince of the devils, Matt. ix. 34. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 22. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15.

VER. 25.

Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημύεται· καὶ πᾶσα πόλις, ἢ οἰκία, μερισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται.

And ^a Jesus knew their thoughts, and said unto them, ^b Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

^a See on clause 1. ver. 4. chap. ix.

^b And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house

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be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end, Mark iii. 23—26. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub, Luke xi. 17, 18. But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 15.

VER. 26.

Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἅ' ἑαυτοῦ ἐμμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

*Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13. And we know that we are of God, and the whole world lieth in wickedness, 1 John v. 19. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon, Rev. ix. 11. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, xii. 9. And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, xvi. 10. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him, a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be ful-

filled: and after that he must be loosed a little season, xi. 2, 3.

VER. 27.

Καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οὗ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν ἵστανται κριταί.

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

*And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me, Mark ix. 38, 39. And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us, Luke ix. 49, 50. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges, xi. 19. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded, Acts xix. 13—16.

†The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here! The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here! Matt. xii. 41, 42. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that

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I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

VER. 28.

Εἰ δὲ ἰγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἅρα ἴφθασεν, ἢ ὑμεῖς ἡ βασιλεία τοῦ Θεοῦ.

But if ^aI cast out devils by the Spirit of God, ^bthen the kingdom of God is come unto you.

^aBehold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles, Matt. xii. 18. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues, Mark xvi. 17. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you, Luke xi. 20. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

^bSee on clause 2. ver. 2. chap. iii.

VER. 29.

Ἦ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἢ ἂν μὴ πρῶτον δέσῃ τὸν ἰσχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

Or ^aelse how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

^aShall the prey be taken from the mighty, or the lawful captive delivered? Isa. xlix. 24. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 12. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house, Mark iii. 27. When a strong man

armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, iv. 4. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 1—3. And shall go out to deceive the nations which are in the four quarters of the earth; Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them, 8, 9.

VER. 30.

Ὁ μὴ ἂν μετ' ἐμοῦ, κατ' ἐμοῦ ἔσται καὶ ὁ μὴ συνάγῃ μετ' ἐμοῦ σκοπεῖται.

He ^athat is not with me is against me; and he that gathereth not with me scattereth abroad.

^aNo man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye

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cannot serve God and mammon, Matt. vi. 24. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve: whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD, Josh. xiv. 15. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you, but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band, 1 Chron. xii. 17, 18. For he that is not against us is on our part, Mark ix. 40. And Jesus said unto him, Forbid him not: for he that is not against us is for us, Luke ix. 50. He that is not with me is against me: and he that gathereth not with me scattereth, xi. 23. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye that are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, 2 Cor. vi. 15, 16. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, Rev. iii. 15, 16.

VER. 31.

Διὰ τοῦτο λέγει ἡμεῖς Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθίσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθίσεται τοῖς ἀνθρώποις.

Wherefore I say unto you, ^a All manner of sin and blasphemy shall be forgiven unto men: ^b but the blasphemy against the Holy Ghost, shall not be forgiven unto men.

^a Come now, and let us reason toge-

ther, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Is. i. 18. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ez. xxxiii. 11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 13—15. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, ii. 1, 2.

^b Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit, Mark iii. 28—30. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven, Luke xii. 10. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 16.

VER. 32.

Καὶ ὅς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθίσεται αὐτῷ· ὅς δ' ἂν εἴπῃ

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κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτοῖς οὗτοι ἐν τούτῳ τῷ αἰῶνι, οὐτὶς ἐν τῷ μέλλοντι.

And ^awhosoever speaketh a word against the Son of man, it shall be forgiven him: ^bbut whosoever speaketh against the Holy Ghost, ^cit shall not be forgiven him, neither in this world, neither in the world to come.

^aThe Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners. But wisdom is justified of her children, Matt. xi. 19. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners! Luke vii. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, xxiii. 34. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, Acts iii. 14, 15. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, 19. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities, xvi. 9—11. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief, 1 Tim. i. 15.

^b(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given because that Jesus was not yet glorified.) John vii. 39. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the

Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame, Heb. vi. 4—6. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? x. 26—29.

^cBecause there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee, Job. xxxvi. 18. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, Mark iii. 29. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence, Luke xvi. 23—26.

VER. 33.

^aἩ ποιεῖσθε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιεῖσθε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται.

Either ^amake the tree good, ^band his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

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* *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 26. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? Ez. xviii. 31. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph, Am. v. 15. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded, James iv. 8.*

^b See on verses 16—18. chap. vii.

VER. 34.

Γενήματα ἐχιδνῶν, πῶς δύνασθαι ἀγαθὰ λαλεῖν, ἀποκριθεὶς; ἐκ γὰρ τοῦ περισσώματος τῆς καρδίας τὸ στόμα λαλεῖ.

O ^a generation of vipers, ^b how can ye, being evil, speak good things? ^c for out of the abundance of the heart the mouth speaketh.

^a See on clause 2. ver. 7. chap. iii.

^b As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee, 1 Sam. xxiv. 13. He hath said in his heart, I shall not be moved: for I shall never be in adversity. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity, Ps. x. 6, 7. Thy tongue deviseth mischief; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living, lli. 2—5. The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good, liii. 1. Who whet their tongue like a sword, and

bend their bows to shoot their arrows, even bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? lxi. 3—5. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper, cx. 2—4. Which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adder's poison is under their lips, cxl. 2, 3. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail, Is. xxxii. 6. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. And judgment is turned away backward, and justice standeth afar off: for justice is fallen in the street, and equity cannot enter, lix. 4. 14. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps is under their lips: Whose mouth is full of cursing and bitterness, Rom. iii. 10—14. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison, James iii. 5—8.

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^cA good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 45. See also on verses 16—18. ch. vii.

VER. 35.

Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

^aThen said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, Matt. xiii. 52. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide, Ps. xxxvii. 30, 31. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the righteous feed many: but fools die for want of wisdom, Prov. x. 20, 21. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them, xii. 6. *He that speaketh truth sheweth forth righteousness: but a false witness deceit.* There is that speaketh like the piercings of a sword: but the tongue of the wise is health. The lip of truth shall be established for ever: but a lying tongue is but for a moment, 17—19. A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit. A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it! The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things, xv. 4. 23. 28. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth; and

addeth learning to his lips, xvi. 21—23. A word fitly spoken is like apples of gold in pictures of silver. As an ear-ring of gold, and an ornament of fine gold, so is a wise reproof upon an obedient ear, xxv. 11, 12. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, iv. 6. See also on ver. 16—18. ch. vii.

^bO generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34.

VER. 36.

Δίγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι ἀπὸ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

^aFor God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Ec. xii. 14. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel, Rom. ii. 16. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 4—6. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly

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committed, and of all their hard *speeches* which ungodly sinners have spoken against him, Jude 14, 15. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works, Rev. xx. 12.

VER. 37.

Ἐκ γὰρ τῶν λόγων σου δικαιώσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

For by thy words thou shalt be ^a justified, and by thy words thou shalt be condemned.

^a Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? James ii. 21—25.

VER. 38.

Τότε ἀπεκρίθησαν τινες τῶν Γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, τίλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

Then certain of the ^a Scribes and of the ^b Pharisees answered, saying, ^c Master, we would see a sign from thee.

^a See on clause 2. ver. 4. ch. ii.

^b See on clause 1. ver. 7. ch. iii.

^c The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. And in the morning, *It will be foul weather* to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.

And he left them, and departed, xvi. 1—4. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation, Mark viii. 11, 12. And others, tempting him, sought of him a sign from heaven. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet, Luke xi. 16. 29. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? John ii. 18. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe, iv. 48. For the Jews require a sign, and the Greeks seek after wisdom, 1 Cor. i. 22.

VER. 39.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Γενὰ πόνηρά καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰσηὰ τοῦ προφήτου.

But he answered and said unto them, ^a An evil and adulterous generation seeketh after a sign; and there shall ^b no sign be given to it, but the sign of the prophet Jonas:

^a But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore, Is. lvii. 3. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, James iv. 4.

^b A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed, Matt. xvi. 4. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a

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sign ; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation, Luke xi. 29, 30.

VER. 40.

Ὡςπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

For ^a as Jonas was three days and three nights in the whale's belly : ^b so shall the Son of man be three days and three nights ^c in the heart of the earth.

^a Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights, Jon. i. 17.

^b From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, xvii. 23. And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross, xxvii. 40. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first, 63, 64. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19.

^c But those that seek my soul, to destroy, it shall go into the lower parts of the earth, Ps. lxxiii. 9. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy

waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God, Jon. ii. 2—6.

VER. 41.

Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλείον Ἰωνᾶ ὧδε.

The ^a men of Nineveh shall ^b rise in judgment with this generation, and shall condemn it: ^c because they repented at the preaching of Jonas; and, ^d behold, a greater than Jonas is here.

^a The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here, Luke xi. 32.

^b The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here! Matt. xii. 42. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, Is. liv. 17. And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? Rom. ii. 27. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

^c So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered

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him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not, Jonah iii. 5—10.

^dBut I say unto you, That in this place is *one* greater than the temple. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here! Matt. vi. 6. 42. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all, John iii. 31. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? iv. 12. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, viii. 53—58. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house;

whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 5, 6.

VER. 42.

Βασίλισσα νότου ἰσχυθήσεται ἐν τῇ κρίσει μετὰ τῆς γενιᾶς ταύτης, καὶ κατακρινοῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλεον Σολομῶντος ὧδε.

The^a queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to ^bhear the wisdom of Solomon; and, ^cbehold, a greater than Solomon is here!

^a And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions, 1 Kings x. 1. And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart, 2 Chron. ix. 1. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, Luke xi. 31. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet, Acts viii. 27, 28.

^b Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 1 Kings iii. 9. Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee, 12. And all Israel heard of the judgment which

the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment, 28. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore, iv. 29. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom, 34. And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together, v. 12. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, x. 4. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard, 7. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart, 24.

^c And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 17. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him, xvii. 5. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, ix. 6, 7. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him, John i. 14, 18.

Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they, Heb. i. 2—4.

VER. 43.

Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διερχεται δι' ἀνθρώπων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.

When^a the unclean spirit is gone out of a man, ^bhe walketh through dry places, seeking rest, and findeth none.

^a When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out, Luke xi. 24.

^b And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, thou unclean spirit. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently

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down a steep place into the sea, (they were about two thousand;) and were choked in the sea, Mark v. 7—13. When he saw Jesus, he cried out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them, Luke viii. 28—32.

VER. 44.

Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἰλθόν, εὐρίσκουσιν σκευάζοντα, σεσαρωμένον, καὶ κεκοσμημένον.

Then he saith, I will return into ^a my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

^a Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 29. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly, John xiii. 27. . Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Eph. ii. 2. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, 1 John iv. 4.

VER. 45.

Τίτε πορεύεσθαι, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεῇ ταύτῃ, τῇ πονηρῇ.

Then goeth he, and taketh with himself ^a seven other spirits ^b more wicked than himself, and they enter in and dwell there: ^c and the last state of that man is worse than the first. ^d Even so shall it be also unto this wicked generation.

^a But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils, Matt. xii. 24. And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many, Mark v. 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, xvi. 9. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. vi. 12.

^b Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves, Matt. xxiii. 15.

^c Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first, Luke xi. 26. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned: Heb. vi.

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4—8 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompence, saith the Lord. And again, The Lord shall judge his people. *It is a fearful thing to fall into the hands of the living God, x. 26—31.* But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, 39. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much wantonness*, those that were clean escaped from them that live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto

them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 14—22. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core. These are spots in your feasts of charity when they feast with you, feeding themselves without fear: clouds *they* are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 10—13.

^d But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 38—44. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute them from city to city:

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That upon you may come all the blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. *xiii. 32—39.* Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation, *Luke xi. 49—51.* And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, *xix. 41—44.* If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, *John xv. 22—24.* (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David

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saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway, *Rom. x. 8—10.* Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, *1 Thes. ii. 15.*

VER. 46.

Ἐτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἐστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.

While he ^a yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

^a Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? *Matt. xiii. 55.* Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him, *Mark vi. 3.* After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days, *John ii. 12.* His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest, *vii. 3.* For neither did his brethren believe in him, *5.* But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret, *10.* These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, *Acts i. 14.* Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? *1 Cor. ix. 5.* But other of the apostles saw I none, save James the Lord's brother, *Gal. i. 19.*

VER. 47.

Ἔπειτα δὲ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἵσθικασιν, ζητοῦντες σοὶ λαλῆσαι.

Then one said unto him, Behold, thy

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mother and thy brethren stand without, desiring to speak with thee.

VER. 48.

Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ
Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνας ἀδελφοί μου·

But he answered and said unto him that told him, ^a Who is my mother? and who are my brethren?

^a He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, Matt. x. 37. Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant, Deut. xxxiii. 9. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? Mark iii. 32, 33. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And Jesus increased in wisdom and stature, and in favour with God and man, Luke ii. 49, 52. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come, John ii. 3, 4. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16.

VER. 49.

Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοῖς
μαθηταῖς αὐτοῦ, εἶπεν Ἰδοὺ ἡ μήτηρ μου,
καὶ οἱ ἀδελφοί μου.

And he stretched forth his hand towards his ^a disciples, and said, Behold my mother and my brethren!

^a See parallels on clause 2. ver. 50.

VER. 50.

Ὅστις γὰρ ἂν ποιῇ τὸ θέλημα τοῦ
πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου
ἀδελφός, καὶ ἀδελφὴ, καὶ μήτηρ ἐστίν.

For whosoever shall ^a do the will of my Father which is in heaven, ^b the same is my brother, and sister, and mother.

^a See on clauses 3, 4, 5. ver. 21. ch. vii.

^b And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me, Matt. xxv. 40, 45. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, xxviii. 10. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee, Ps. xxii. 22. Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, John xx. 17. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren, Rom. viii. 29. For both he that sanctifieth and they who are sanctified are all of one: for which cause, he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death that is the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 11—17.

CHAP. XIII.—VER. 1.

Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς
ἀπὸ τῆς οἰκίας, ἐκάθιστο παρὰ τὴν θά-
λασσαν.

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The same day went Jesus out of the house, and ^asat by the sea side.

^aAnd he went forth again by the sea side; and all the multitude resorted unto him, and he taught them, Mark ii. 13. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land, iv. 1.

VER. 2.

Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ ὡς ὁ ὄχλος ἐπὶ τῇ ἀκτῇ ἐστήκει.

And ^agreat multitudes were gathered together unto him, ^bso that he went into a ship, and sat; and the whole multitude stood on the shore.

^aSee on clause 1. ver. 25. chap. iv.

^bAnd ^ahe began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land, Mark iv. 1. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship, Luke v. 3.

VER. 3.

Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἰδοὺ, ἐξῆλθεν ὁ σπέρμας τοῦ σπέρματος.

And he spake many things unto them ^ain parables, saying, Behold, ^ba sower went forth to sow;

^aAnd the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand, Matt. xiii. 10—13. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled

which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, 34, 35. And it came to pass, that when Jesus had finished these parables, he departed thence, 53. And Jesus answered and spake unto them again by parables, and said, xxii. 1. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh, xxiv. 32. I will incline mine ear to a parable: I will open my dark saying upon the harp, Psal. xlix. 4. I will open my mouth in a parable: I will utter dark sayings of old, lxxviii. 2. Son of man, put forth a riddle, and speak a parable unto the house of Israel, Ezek. xvii. 2. Then said I, Ah Lord God! they say of me, Doth he not speak parables? xx. 49. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it, xxiv. 3. In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed it from me! turning away he hath divided our fields, Mic. ii. 4. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Hab. ii. 6. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? Mark iii. 23. And he taught them many things by parables, and said unto them in his doctrine, iv. 2. And he said unto them, Know ye not this parable? and how then will ye know all parables? 13. And with many such parables spake he the word unto them, as they were able to hear it, 33. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country, xii. 1. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable

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against them : and they left him, and went their way, 12. And he said, Unto you it is given to know the mysteries of the kingdom of God : but to others in parables ; that seeing they might not see, and hearing they might not understand, Luke viii. 10. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? xii. 41. These things have I spoken unto you in proverbs : but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father, John xvi. 25.

^b Hearken, Behold, there went out a sower to sow : And it came to pass, as he sowed, some fell by the way side and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth ; and immediately it sprang up, because it had no depth of earth : But when the sun was up, it was scorched ; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased ; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 3—9. A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns ; and the thorns sprang up with it and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear, Luke viii. 5—8.

VER. 4.

Καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσαν παρὰ τὴν ὁδὸν καὶ ἤφατε τὰ σπεινὰ καὶ κατέφαγεν αὐτά.

And when he sowed, some seeds fell by ^a the way side, and the fowls came and devoured them up :

^a Hear ye therefore the parable of the sower. When any one heareth

the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 18, 19.

VER. 5.

Ἄλλα δὲ ἔπεσαν ἐπὶ τὰ πετρώδη ὅπου οὐκ ἔχει γῆν πολλήν καὶ εὐθὺς ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς.

Some fell upon ^a stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

^a But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, Matt. xiii. 20. And I will give them one heart, and I will put a new spirit within you ; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets : therefore came a great wrath from the Lord of hosts, Zech. vii. 12.

VER. 6.

Ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

And ^a when the sun was up, they were scorched ; and ^b because they had no root, they withered away.

^a Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended, ver. 21. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 11, 12.

^b And every one that heareth these sayings of mine, and doeth them not,

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shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away, Luke viii. 13. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving, ii. 7.

VER. 7.

Ἄλλα δὲ ἔπεσον ἐπὶ τὰς ἀκάνθας, καὶ ἀπείληξαν αὐτάς, καὶ ἀπένειξαν αὐτάς.

And some fell ^a among thorns; and the thorns sprung up and choked them:

^aHe also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, ver. 22. For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings, Jer. iv. 3, 4. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 18, 19.

VER. 8.

Ἄλλα δὲ ἔπεσον ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἔβησαν καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

But other fell into ^a good ground, ^b and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

^aBut he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty,

some thirty, ver. 23. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, Luke viii. 15.

^bThen Isaac sowed in that land, and received in the same year an hundredfold: and the Lord blessed him, Gen. xxvi. 12. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, John xv. 8. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.

VER. 9.

Ὁ ἔχων ὅτα ἀκούειν, ἀκούτω.

Who ^a hath ears to hear, let him hear.

^aSee parallels on ver. 15. chap. xi.

VER. 10.

Καὶ προσελθόντες οἱ μαθηταί, εἶπον αὐτῷ· Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; Ἀντὶ τούτου λέγεις αὐτοῖς ἐν παραβολαῖς;

^aAnd when he was alone, they that were about him with the twelve asked of him the parable, Mark iv. 10. And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples, 33, 34.

VER. 11.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὅτι ὑμῶν δίδεται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δίδεται.

He answered and said unto them, ^aBecause it is given unto you to know the ^bmysteries of the kingdom of heaven, but to them it is not given.

^aAt that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my

Father which is in heaven, xvi. 17. Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way, Ps. xxv. 8, 9. The secret of the Lord is with them that fear him; and he will shew them his covenant, 14. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*, xxxv. 8. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables, Mark iv. 11. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, x. 39—42. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself, John vii. 17. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul, Acts. xvi. 14. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few, xvii. 11, 12. But as it is written, *Eye hath not seen,*

nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God, 1 Cor. ii. 9, 10. For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? iv. 7. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him, Jam. i. 5. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, 16—18. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

^b Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. But we speak the wisdom of God in a mystery, *even the hidden wisdom*, which God ordained before the world unto our glory, 1 Cor. ii. 7. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, iv. 1. And though I have the gift of prophecy, and understand all mysteries, and all knowledge? and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, xiii. 2. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, xv. 51. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, Ephes. i. 9. This is a great mystery: but I speak concerning Christ and the Church, v. 32. And for me,

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that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, vi. 19. *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 26, 27. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, ii. 2. Holding the mystery of the faith in a pure conscience, 1 Tim. iii. 9. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 16.

VER. 12.

“ὅστις γὰρ ἔχει, ἀβύσσοις αὐτοῦ, καὶ περισσεύουσιν· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀβύσσοις ἀπ’ αὐτοῦ.

For^a whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

^a For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 29. And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark, iv. 24, 25. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he

bath shall be taken away from him^b xix. 24—26. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, John xv. 2—5.

^b Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; And I will lay it waste; it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold, oppression; for righteousness, but behold a cry, Isa. v. 4—7. What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, Luke x. 42. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God, xii. 20, 21. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward, xvi. 2. But Abraham said, Son, remember that thou in thy lifetime

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receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, 25. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 5. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, iii. 15, 16.

VER. 13.

Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουντι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι.

Therefore speak I to them in parables: ^a because they seeing see not; and hearing they hear not, neither do they understand.

^a But blessed are your eyes, for they see: and your ears, for they hear, Matt. xiii. 16. The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day, Deut. xxix. 3, 4. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not, Isa. xlii. 18—20. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand, xlii. 18. Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not, Jer. v. 21. Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house, Ezek. xii. 2. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye

not? and do ye not remember? Mark viii. 17, 18. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd, John iii. 19, 20. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 3, 4.

VER. 14.

Καὶ ἀνακληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἠσαίου, ἥ λέγουσα· Ἀκοῇ ἀκούοντι, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε.

And in them ^a is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

^a And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 9, 10. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 12. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. Therefore they could not believe, because that Esaias said again, He hath blinded

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their eyes, and hardened their heart; that they should not see with *their eyes*, nor understand with *their heart*, and be converted, and I should heal them, John xii. 39, 40. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their eyes*, and hear with *their ears*, and understand with *their heart*, and should be converted, and I should heal them, Acts xviii. 25—27. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway, Rom. xi. 8—10. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart, 2 Cor. iii. 14, 15.

VER. 15.

Ἐπακύνθη γὰρ ἡ καρδία τοῦ λαοῦ τοῦ-
του, καὶ τοῖς ὤσι βαρέως ἤκουσαν, καὶ τοὺς
ὀφθαλμοὺς αὐτῶν ἐκάλυψεν, μήποτε
ἴδωσι τοὺς ὀφθαλμοῖς, καὶ τοῖς ὤσιν ἀκού-
σωσι, καὶ τῇ καρδίᾳ συνώσι, καὶ ἐπιστρέ-
ψωσι, καὶ ἰάσωμαι αὐτούς.

For this people's ^a heart is waxed gross, and their ^b ears are dull of hearing, and ^c their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, ^d and should be converted, ^e and I should heal them.

^a Their heart is as fat as grease; but I delight in thy law, Psal. cxix. 70.

^b But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not

hear, Zech. vii. 11. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your father* the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 43, 44. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, Acts vii. 57. And they shall turn away *their ears* from the truth, and shall be turned unto fables, 2 Tim. iv. 4. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11.

^c For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, Isa. xxix. 10—12. He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand? xlv. 20. And with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thes. ii. 10, 11.

^d Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts iii. 19. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

^e I have seen his ways, and will heal him: I will lead him also, and

restore comforts unto him and to his mourners, Isa. lvii. 18. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God, Jer. iii. 22. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise, xvii. 14. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, xxxiii. 6. I will heal their backsliding, I will love them freely: for mine anger is turned away from him, Hos. xiv. 4. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 12. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations, Rev. xxii. 2.

VER. 16.

Ἵμεῖς δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι βλέπουσι· καὶ τὰ ὅσα ὑμεῖς, ὅτι ἀκούετε.

But ^a blessed are ^b your eyes, for they see: and your ears, for they hear.

^a See on clause 1. ver. 3. chap. v.

^b And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 17. Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Luke ii. 29, 30. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see, x. 23. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed, John xx. 29. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of

sins, and inheritance among them, which are sanctified by faith that is in me, Acts xvi. 18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 17, 18.

VER. 17.

Ἀμὲν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δικαιοὶ ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκούσαι, καὶ οὐκ ἤκουσαν.

For verily I say unto you, ^a That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

^a For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them, Luke x. 24. Your father Abraham rejoiced to see my day: and he saw it, and was glad, John viii. 56. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel, Eph. iii. 5, 6. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, 39, 40. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto

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you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 10—12.

VER. 18.

Ἐγὼ οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπέρματος.

^a Hear ye therefore the parable of the sower.

^a He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 11, 12. The sower soweth the word, Mark iv. 14.

VER. 19.

Παντὶς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἐρχεται ὁ πονηρὸς, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρτός.

When any one heareth the ^a word of the kingdom, ^b and understandeth it not, then cometh ^c the wicked one, and catcheth away that which was sown in his heart. ^d This is he which received seed by the way side.

^a Now the parable is this: The seed is the word of God, Luke viii. 11. And he sent them to preach the kingdom of God, and to heal the sick, ix. 2. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, x. 9. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more, Acts xx. 25. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law

of Moses, and out of the prophets, from morning till evening, xxviii. 23. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost, 2 Cor. iv. 2, 3. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

^b The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction, Prov. i. 7. Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning? and fools hate knowledge? 20—22. My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding, ii. 1—6. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? xvii. 16. Through desire a man, having separated himself, seeketh and intermedleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself, xviii. 1, 2. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 19, 20. Why do ye not under-

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stand my speech? even because ye cannot hear my word, viii. 43. And when they heard of the resurrection of the dead, some mocked: and others said, we will hear thee again of this matter, Acts xvii. 32. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him, xxiv. 25, 26. But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters, xxv. 19, 20. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28.

^cThe field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one, Matt. xiii. 38. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved, Luke viii. 12. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one, 1 John ii. 13, 14.

^dAnd when he sowed, some seeds fell by the way side, and the fowls came and devoured them up, Matt. xiii. 4.

VER. 20.

Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν.

But he that ^areceived the seed into stony places, the same is he that heareth the word, and anon ^bwith joy receiveth it;

^aSome fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away, 5, 6.

^bAnd these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly, vi. 20. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done, Acts viii. 13.

VER. 21.

Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἡ διόγησός διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.

Yet hath he not ^aroot in himself, but ^b endureth for a while: for when tribulation or persecution ariseth because of the word, by and by he ^cis offended.

^aMany will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descend-

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ed, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27. And when the sun was up, they were scorched; and, because they had no root, they withered away, xiii. 6. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Job xix. 28. A man shall not be established by wickedness: but the root of the righteous shall not be moved, Prov. xii. 3. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit, 12. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away, Luke viii. 13. Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled, John vi. 26. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, xv. 5—7. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, vi. 15. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Eph. iii. 17. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, 2 Pet. i. 8, 9. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but they went out that they might be made manifest that they were not all of us. But ye have an unction

from the Holy One, and ye know all things, 1 John ii. 19, 20.

^b Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely; for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 10—12. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved, x. 22. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it, 37—39. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? xvi. 24—26. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, and to do good, Ps. xxxvi. 3. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away, Hos. vi. 4. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 17. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? viii. 34—36. Now the brother shall

betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved, xiii. 12, 13. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 23—25. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 26—33. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 25, 26. To them who by patient continuance in well-doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, Gal. vi. 12. Cast not away therefore your confi-

dence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, Heb. x. 35—39. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth, Rev. ii. 13.

And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house, ver. 57. And blessed is he whosoever shall not be offended in me, xi. 6. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 9, 10. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended, xxvi. 33.

VER. 22.

Ὁ δὲ τις τὰς ἀκάρους σπέρμους, οὐκ ἔστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλοῦτου, συμπέμπει τὸν λόγον, καὶ ἀκαρπύς γίνεται.

He also that receiveth ^aseed among the thorns is he that heareth the word; ^band the care of this world, and the ^cdeceitfulness of riches, ^dchoke the word, and he becometh unfruitful.

^aAnd some fell among thorns; and the thorns sprung up, and choked them, ver. 7. And these are they which are sown among thorns; such as hear the word, Mark iv. 18. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection, Luke viii. 14.

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^bNo man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt. vi. 24, 25. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, xix. 16—24. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent towards Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly, Gen. xiii. 10—13. And Achan answered Joshua, and said,

Indeed I have sinned against the Lord God of Israel, and thus and thus have I done; When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it, Josh. vii. 20, 21. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God, Mark x. 23—25. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth, Luke xii. 15. So is he that layeth up treasure for himself, and is not rich towards God, 21. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things, 29, 30. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares, xxi. 34. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up,

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and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things, Acts v. 1—11. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, viii. 18. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 14, 15. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying Core, Jude 11.

^c Lo, *this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness*, Psal. lii. 7. Trust not in oppression, and become not vain in robbery: if riches

increase, set not your heart upon *them*, lxii. 10. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch, Prov. xi. 28. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven, xxiii. 5. There is one *alone*, and *there is not a second*; yea, he hath neither child nor brother; yet is *there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail, Eccles. iv. 8. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is *there* to the owners thereof, saving the beholding of *them* with their eyes? v. 10, 11. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. • But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand, 13, 14. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 19. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, Luke xviii. 24, 25. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17.

^d And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection, Luke viii. 14. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

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VER. 23.

Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς,
αὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών·
ὃς δὲ καρποφορεῖ, καὶ ποιῶν, ὁ μὲν ἑκατὸν,
ὃ δὲ ἰξήκοντα, ὃ δὲ τριάκοντα.

But he ^a that received seed into the good ground is ^b he that heareth the word, and understandeth it, which also ^c beareth fruit, and bringeth forth, ^d some an hundredfold, some sixty, some thirty.

^a But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold, ver. 8. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred, Mark iv. 20. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, Luke viii. 15.

^b A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings, Prov. i. 5, 6. So that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding, ii. 2—6. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xviii. 31. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. He came unto his own, and his own received him not. But as many as received him, to them gave he power to

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become the sons of God, *even* to them that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 11—13. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God, viii. 47. But ye believe not, because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me, x. 26, 27. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 7, 8. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul, Acts xvi. 14. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, xvii. 11. Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe, ¹Thess. ii. 10. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: For ye also have suffered like things of your own countrymen, even as they have of the Jews, 13, 14. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it, Heb. iv. 2. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people, viii. 10. Wherefore lay apart all fil-

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thiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves, James i. 21, 22. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

^c Bring forth therefore fruits meet for repentance, Matt. iii. 8. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 10. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit, xii. 33. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 1—3. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the Lord is upright: *he* is my rock, and *there* is no unrighteousness in him, xcii. 13—15. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes, Luke vi. 43, 44. And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down, xiii. 9. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and

every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, John xv. 1—8. Ye have not chosen me, but I have chosen you, and ordained you; that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, iv. 7. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it *doth* also in you, since the day ye heard *of* it, and knew the grace of God in truth, Col. i. 6. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, 10. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God, Heb. vi. 7. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate, forget not: for with such sacrifices God is well pleased, xiii. 15, 16.

^d Moreover, brethren, we do you to

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wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality, 2 Cor. viii. 1, 2. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, ix. 10. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more, 1 Thess. iv. 1. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. iii. 18.

VER. 24.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων. Ὁμοιωθὴ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ.

Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed a good seed in his field:

a Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23.

VER. 25.

Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μίσρον τοῦ σίτου, καὶ ἀπῆλθεν.

But while a men slept, his enemy came and sowed tares among the wheat, and went his way.

a While the bridegroom tarried, they all slumbered and slept, Matt. xxv. 5. All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all

dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, Isa. lvi. 9, 10. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears, Acts xx. 30, 31.

b The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels, ver. 39. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 2 Cor. xi. 13—15. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, xiii. 14.

c The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one, ver. 38.

VER. 26.

Ὅτι δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπῶν ἵκνουντο, τότε ἐφάνη καὶ τὰ ζιζάνια.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

VER. 27.

Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ. Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἄγρῳ; ὡς ἔστιν αὐτῷ τὰ ζιζάνια;

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

^a Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are God's building*, 1 Cor. iii. 5—9.

^b Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, Rom. xvi. 17.

VER. 28.

Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. Οἱ δὲ δούλοι ἐπὶ αὐτῶν· Θέλεις οὖν ἀπαιθῆναι συλλέξωμεν αὐτά;

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

^a And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? Luke ix. 49—54. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may

be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us, 1 Cor. v. 3—7. Sufficient to such a man is this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with over much sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgave it, for your sakes *forgave I it* in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices, 2 Cor. ii. 6—11. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*, 1 Thes. v. 14. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh, Jude 22, 23.

VER. 29.

Ὁ δὲ ἔφη· Οὐ· μήποτε, συλλέγοντες τὰ ζιζάνια, ἐκρίζωσιν ἅμα αὐτοῖς τὸν σῖτον.

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

VER. 30.

Ἀφετε συναρπάσθαι ἀμφοτέρω μετρη τοῦ θρισμοῦ καὶ ἐν τῷ καιρῷ τοῦ θρισμοῦ ἔρῃ τοῖς θριστοῖς. Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δάσατε αὐτὰ εἰς δεσμὰς, πρὸς τὸ κατακαῦσαι αὐτὰ· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

^a The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the an-

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gels, 39. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, iii. 12. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 6—13. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats, 32. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, Mal. iii. 18. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

^b The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear, ver. 39—43.

^c Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle

of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, *as out of the middle of a sling*, 1 Sam. xxv. 29.

^d Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. Yet the defended city *shall be desolate, and the habitation forsaken, and left like a wilderness*: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, *and set them on fire*: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Is. xxvii. 10, 11. Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any work*? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any work*, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from *one fire, and another fire shall devour them*; and ye shall know that I am the LORD, when I set my face against them, Ez. xv. 4—7. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned, John xv. 6.

^e Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 12. Whose fan is in his hand, and he will thoroughly purge his floor; and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable, Luke iii. 17.

VER. 31.

" Ἀλλῃ παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὅμοιά ἐστιν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

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Another parable put he forth unto them, saying, ^aThe kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field :

^a And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is grown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it, Mark iv. 30—32. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it, Luke xiii. 18, 19. See also on clause 2. ver. 2. chap. iii.

VER. 32.

^o *μικρότερον μὲν ἔστι πάντων τῶν σπερμάτων, ἔταν δὲ αὐξήσῃ, μείζον τῶν λαχά-
ρων ἔστι· καὶ γίνεταί δένδρον, ὅσπερ ἰλθεῖν
τὰ πτενὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν
τοῖς, ἀλλὰ οἷς αὐτοῦ.*

Which indeed is ^athe least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, ^bso that the birds of the air come and lodge in the branches thereof.

^a There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen. Ps. lxxii. 16—19. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say,

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more, Is. ii. 2—4. Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the fore-front of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. Ez. xlvii. 1—5. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall

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not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure, 44, 45. But in the last days it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more, Mic. iv. 1—3. In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig-tree, Zech. iii. 10. Thus saith the Lord of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. viii. 20—23. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. And it shall be in that day, *that* living waters shall go out from Jerusalem: half of them toward

the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses, xiv. 7—10. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law, Acts xxi. 20. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, Rom. xv. 18, 19. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15.

^b In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it, Ez. xvii. 23, 24. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations, xxxi. 6. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it, Dan. iv. 12.

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VER. 33.

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣ λαβούσα γυνὴ ἰνίκυρ-τον εἰς ἀλεύρου πάντα τρίτα, ἕως οὗ ἐξυμώθη ὅλος.

Another parable spake he unto them; The kingdom of heaven is ^a like unto leaven, which a woman took, and hid in three measures of meal, ^b till the whole was leavened.

^a It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened, Luke xiii. 21. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us, 1 Cor. v. 6, 7. A little leaven leaveneth the whole lump, Gal. v. 9.

^b The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger, Job xvii. 9. But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth, Hos. vi. 3. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come, xvi. 12, 13. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: And this I pray, that your love may abound yet more and more in knowledge and in all judgment, Phil. i. 6. 9. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, with rebuke, in the midst of a crooked and

perverse nation, among whom ye shine as lights in the world, ii. 13—15. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it, 1 Thes. v. 23, 24. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2 Pet. iii. 18.

VER. 34.

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὅχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·

All ^a these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

^a Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand, 13. And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples, Mark iv. 33, 34.

VER. 35.

Ὅπως πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐκρύβηται κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

That ^a it might be fulfilled which was spoken by the prophet, saying, ^b I will open my mouth in parables; ^c I will utter things which have been kept secret from the foundation of the world.

^a And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive, Matt. xiii. 14. See also on ver. 22. chap. i.

^b I will open my mouth in a parable: I will utter dark sayings of old, Ps. lxxviii. 2.

^c I will incline mine ear to a parable: I will open my dark saying upon the harp, Ps. xlix. 4. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them, Is. xlii. 9. Surely the Lord God will do nothing,

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but he revealeth his secret unto his servants the prophets, Amos iii. 7.

VER. 36.

Τότε ἀφῆς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθεν αὐτῷ ὁ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

Then ^a Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, ^b Declare unto us the parable of the tares of the field.

^a And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away, Matt. xiv. 22. And he sent away the multitude, and took ship, and came into the coasts of Magdala, xv. 39. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people, Mark vi. 45.

^b He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, 11. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? xv. 15, 16. And when he was entered into the house from the people, his disciples asked him concerning the parable, Mark vii. 17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 17—20.

VER. 37.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὁ σπέρμα τὸ καλὸν σπέρμα, ἵστιν ὁ υἱὸς τοῦ ἀνθρώπου.

He answered and said unto them, ^a He that soweth the good seed ^b is the Son of man;

^a Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 24. 27.

^b The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, 41. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me, x. 40. When Jesus came into the coasts of Casarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some Elias: and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. xvi. 13—16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, Luke x. 16. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, xx. 21. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, Rom. xv. 8. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase, 1 Cor. iii. 5—7. God, who at sundry times and in divers man-

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ners spake in time past unto the fathers by the prophets, Heb. i. 1. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, ii. 3.

VER. 38.

Ὁ δὲ ἄγγελος, ἔστιν ὁ κορυφαῖος. Τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας. Τὰ δὲ ζιζάνια, εἰσιν οἱ υἱοὶ τοῦ σαρρηνῶν.

The ^afield is the world; ^bthe good seed are the children of the kingdom; but the tares are ^cthe children of the wicked one;

^aAnd this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, Matt. xxiv. 14. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. xxviii. 18—20. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. Mark xvi. 15—20. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world, Rom. x. 18. But now is made manifest, and

by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 6.

^bA seed shall serve him; it shall be accounted to the Lord for a generation, Ps. xxii. 30. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, Isa. liii. 10. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God, Hos. ii. 23. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again, Zech. x. 8, 9. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 12, 13. Verily, verily, I say unto you; Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit, xii. 24. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 17. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath

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promised to them that love him? ii. 5. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 2. 9.

^c When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, 19. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 44. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Acts xiii. 10. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things), Phil. iii. 18, 19. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 10.

VER. 39.

Ὁ δὲ ἐχθρὸς ὁ σπέρμας αὐτὰ, ἔστιν ὁ διάβολος· Ὁ δὲ θερισμὸς, συντίλμια τοῦ αἰῶνος ἔστιν· οἱ δὲ θερισταί, ἄγγελοι αὐτοῦ.

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

^a But while men slept, his enemy came and sowed tares among the wheat, and went his way, 25. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up, 28. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 13—15. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, vi. 11, 12. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 8—11. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him,

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Rev. xii. 9. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, xiii. 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, 7—10.

^b So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? xxiv. 3. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe, Rev. xiv. 15.

^c When the Son of man shall come

in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, Matt. xxv. 31. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

VER. 40.

^a Ὡςπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

As therefore ^a the tares are gathered and burned in the fire; so shall it be in the end of this world.

^a Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, 30.

VER. 41.

^a Ἀποστέλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν·

^a The Son of man shall send forth his ^b angels, and they shall gather out of his kingdom all things that offend, ^c and them which do iniquity:

^a And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, Matt. xxiv. 31. And then shall he send his angels, and shall gather together his elect

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from the four winds, from the uttermost part of the earth to the uttermost part of heaven, Mark xiii. 27. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire, Heb. i. 6, 7. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? 14.

^b So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! xviii. 7. Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 1, 2.

^c Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity, Luke xiii. 26, 27. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, Rom. ii. 8. In the day when God shall judge the secrets of men by Jesus Christ according to my gos-

pel, 16. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 42.

Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And shall ^a cast them into a furnace of fire: there shall be ^b wailing and gnashing of teeth.

^a See on clause 8. ver. 22. ch. v.

^b And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth, 50. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth, viii. 12. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, xxi. 13. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out, Luke xiii. 28.

VER. 43.

Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν Ὁ ἔχων ὄτα ἀκούειν, ἀκούτω.

Then ^a shall the righteous shine forth as the sun ^b in the kingdom of ^c their Father. Who hath ears to hear let him hear.

^a Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. And these shall go away into everlasting punishment: but the righteous into life eternal, 46. And they that be wise shall shine as the brightness of the firmament; and they turn many to righteousness as the stars for ever and ever, Dan. xii. 3. There is one glory of the sun, another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption;

it is raised in incorruption : It is sown in dishonour ; it is raised in glory ; it is sown in weakness ; it is raised in power. It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam *was made* a quickening spirit : Howbeit that *was* not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earthy, such *are* they also that are earthy : and as is the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery ; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 41—54. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and *be* their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new, Rev. xxi. 3—5. And he said unto me, Write : for these words are true and faithful. And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it :

for the glory of God did lighten it, and the Lamb is the light thereof, 22, 23.

^b But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom, Luke xxvi. 29. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. And I appoint unto you a kingdom, as my Father hath appointed unto me, xxii. 29. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him ? James ii. 5.

^c See on clause 3. ver. 9. chap. v.

VER. 44.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Ἰσχυρεῖς κερυμαίνοντες ἐν τῷ ἀγρῷ, ὃν εὗρεται
ἄνθρωπος ἐκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ,
ὑπάγει, καὶ πάντα ἔσθ' ἔχει, πωλεῖ, καὶ
ἀγοράζει τὸν ἀγρὸν ἐκείνον.

Again, the kingdom of heaven is like unto treasure hid in a field ; the which when a man hath found, he hideth, and ^a for joy thereof goeth and selleth all that he hath, and ^b buyeth that field.

^a Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven : and come and follow me, Matt. xix. 21. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee ; what shall we have therefore ? 27. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life, 29. So likewise, whosoever he be of you that forsaketh all that he hath, he cannot be my disciple, Luke xiv. 33. And when he heard this, he was very sorrowful : for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God ! xviii. 23, 24. And he made haste, and came down, and received him joyfully. And when they saw it they all murmured, saying, That he was gone to be guest with a man that is a sinner. And

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Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold, xix. 6—8. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all *men*, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved. Acts ii. 44—47. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the Apostles' feet: and distribution was made unto every man according as he had need, iv. 32—35. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 7—9. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than

the treasures in Egypt: for he had respect unto the recompence of the reward, xi. 24—26.

^b Buy the truth, and sell it not; also wisdom, and instruction, and understanding, Prov. xxiii. 23. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, Isa. lv. 1. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.

VER. 45.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας·

Again, the kingdom of heaven is ^a like unto a merchant man seeking goodly pearls:

^a For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul, Matt. xvi. 26. But they made light of it, and went their ways, one to his farm, another to his merchandise, xxii. 5. Happy is the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is *every* one that retaineth her, Prov. iii. 13—18. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it, viii. 10, 11. Riches and honour are with me; *yea*, durable riches and righteousness. My fruit is better than gold, *yea*, than fine gold; and my revenue than choice silver. I lead in the way of righteousness,

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in the midst of the paths of judgment,
18—20.

VER. 46.

Ὁς εὗρεν ἓνα πωλύτιμον μαργαρίτην, ἀπελθὼν πώπηκε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτήν.

Who, when he had found one pearl of great price, ^a went und sold all that he had, and bought it.

^a Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first, Mark x. 28—31. And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 27—30. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God, Acts xx. 24. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14.

VER. 47.

Πάλιν ὁμοίᾳ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγγήν βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ

Again, the kingdom of heaven is like unto ^a a net, that was cast into the sea, ^b and gathered of every kind:

^a And he saith unto them, Follow me, and I will make you fishers of men, Matt. iv. 19. And Jesus said unto them, Come ye after me, and I

will make you to become fishers of men, Mark i. 17. And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, [Fear not; from henceforth thou shalt catch men, Luke v. 10.

^b But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, Matt. xiii. 26—30. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests, xxii. 9, 10. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps, xvi. 1—4. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled, Luke xiv. 21—23. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me

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also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, viii. 18—22. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them, xx. 30. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 1 Cor. v. 1—6. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

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Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall, x. 1—12. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, 2 Cor. xi. 13—15. Whose end shall be according to their works. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, 26. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed, xii. 20, 21. And that because of false brethren unawares brought in, who came privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, Gal. ii. 4. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 2—5. For the time will come when they will not endure sound doc-

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trine ; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away *their* ears from the truth, and shall be turned unto fables, iv. 3, 4. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision : Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 9—11. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evilspoken of. And through covetousness, shall they with feigned words make merchandise of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Little children, it is the last time : and as ye have heard that antichrist shall come, even now are there many antichrists ; whereby we know that it is the last time. They went out from us, but they were not of us ; for if they had been of us, they would *no doubt* have continued with us : but *they went out*, that they might be made manifest that they were not all of us, 1 John ii. 18, 19. Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world. Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God : And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that *spirit* of antichrist, whereof ye have heard that it should come ; and even now already is it in the world. Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world. They are of the world : therefore speak they of the world, and the world

heareth them. We are of God : he that knoweth God heareth us ; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error, iv. 1—6. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 4, 5. And unto the angel of the church in Sardis write ; These things saith he that hath the seven spirits of God, and the seven stars ; I know thy works, that thou hast a name, that thou livest, and art dead, Rev. iii. 1. I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, 15—17.

VER. 48.

Ἦν, ὅτε ἐπληρώθη, ἀναβιβάζοντες ἐπὶ τὴν αἰγυλὴν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σκυρὰ ἔβω ἔκαλον.

Which, when it was full, they drew to shore, and sat down, ^a and gathered the good into vessels, but cast the bad away.

^a Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn, 30. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; And shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear,

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40—43. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, iii. 12.

VER. 49.

Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος
ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφορῶσι τοὺς
πονηροὺς ἐκ μέσου τῶν δικαίων·

*So shall it be at the end of the world:
the angels shall come forth, and sever
... wicked from among the just,*

* The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels, 39. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, xiv. 31.

^b And he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth, For many are called, but few are chosen, Matt. xxii. 12—14. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, xxv. 5—12. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained

beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left, 19—33. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of

the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thes. i. 7—10. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12—15.

VER. 50.

Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

And shall cast them into the ^a furnace of fire: there shall be ^b wailing and gnashing of teeth.

^a See on clause 8 ver. 22. ch. v.

^b See on clause 2. ver. 42.

VER. 51.

Αἶγι αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Αἰγούσιν αὐτῷ· Ναί, Κύριε.

Jesus saith unto them, ^a Have ye understood all these things? They say unto him, Yea, Lord.

^a He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, ver. 11. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples, Mark iv. 34. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 52.

Ὅ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν

τῶν οὐρανῶν, ὅμοιος ἔσται ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

Then said he unto them, Therefore every ^a scribe which is ^b instructed unto the kingdom of heaven is like unto a man that is an householder, ^c which bringeth forth out of his treasure ^d things new and old.

^a See on clause 2. ver. 4. chap. ii.

^b And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 4—6. As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ, Col. i. 7. Not a novice, lest being lifted up with pride he fall into the condemnation of the devil, 1 Tim. iii. 6. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 15, 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 16, 17. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Tit. i. 9. Young men likewise exhort to be soberminded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, ii. 6, 7.

^c A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 35. The tongue of the just is as choice silver: the heart of the wicked is little worth. The lips of the

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righteous feed many: but fools die for want of wisdom, Prov. x. 20, 21. The fruit of the righteous is a tree of life; and he that winneth souls is wise, xi. 30. He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones, xvi. 20—24. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips, xxii. 17, 18. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd, Eccles. xii. 9—11. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus's sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 5—7. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, vi. 10. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 4. 8. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing

with grace in your hearts to the Lord, Col. iii. 16.

^a A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another, John xiii. 34. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth, 1 John ii. 7, 8.

VER. 53.

Καὶ ἔγιντο, ὅτε ἐτέλειεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρην ἐκείθεν.

And it came to pass, that when Jesus had finished these parables, he departed thence.

VER. 54.

Καὶ ἦλθον εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν ὥστε ἐκπλήττισθαι αὐτοὺς, καὶ λέγειν Πόθεν τούτῳ ἡ σοφία αὕτη, καὶ αἱ δυνάμεις;

And ^a when he was come into his own country, ^b he taught them in their synagogue, insomuch that ^c they were astonished, and said, Whence hath this man this wisdom, and these mighty works?

^a And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 23. And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Mark vi. 1, 2. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read, Luke iv. 16.

^b I will declare thy name unto my brethren: in the midst of the congregation will I praise thee, Psal. xxii. 22. I have preached righteousness in

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the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation, xl. 9, 10.

^cAnd the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me, John vii. 15, 16. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus, Acts iv. 13.

VER. 55.

Οὐχ ὁυτός ἐστιν ὁ τοῦ τέκτονος υἱός;
οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαρία; καὶ
οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσήφ, καὶ
Σίμων, καὶ Ἰούδας,

Is not this ^athe carpenter's son? ^bis not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

^a But I am a worm, and no man; a reproach of men, and despised of the people, Psal. xxii. 6. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, liii. 2, 3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him, Mark vi. 3. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

Luke iii. 23. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? iv. 22. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see, John i. 45, 46. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then, that he saith, I came down from heaven? vi. 42. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? vii. 41, 42. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 29.

^b Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, Matt. i. 18—20.

VER. 56.

Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ παῖσαι ὡς ἡμεῖς εἰσι; αὐθεν οὖν τούτω ταῦτα πάντα;
And his sisters, are they not all with us? Whence then hath this man all these things?

VER. 57.

Καὶ ἐκκαταλλόμενοι ἐν αὐτῷ. Ὁ δὲ ἰησοῦς ἀπεκρίθη αὐτοῖς· Οὐκ ἐστὶ προφήτης ἀποστόλος, εἰ μὴ ἐν τῇ γενεῇ αὐτοῦ, καὶ ἐν τῇ οἰκῇ αὐτοῦ.

And ^athey were offended in him. But Jesus said unto them, ^bA prophet is not without honour, save in his own country, and in his own house.

^a See on clause 2. ver. 6. ch. xi.

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^b And he said, Verily I say unto you, No prophet is accepted in his own country, Luke iv. 24. For Jesus himself testified, that a prophet hath no honour in his own country, John iv. 44. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23.

VER. 58.

Καὶ οὐκ ἔποιον ἐν τῇ πατρίδι πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

And ^a he did not many mighty works there because of their unbelief.

^a And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief. And he went round about the villages, teaching, Mark vi. 5, 6. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong, Luke iv. 25—29. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear, Rom. xi. 20. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; While it is said, To-day if ye will hear his voice, harden

not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, Heb. iii. 12—19. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his.) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, iv. 6—11.

CHAP. XIV.—VER. 1.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν τοῦ Ἰησοῦ.

At that time ^a Herod the ^b tetrarch heard of the fame of Jesus,

^a And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said that it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead, Mark vi. 14—16. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod, viii. 15. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; And of some, that Elias had appeared; and of others, that one of the old

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prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him, Luke ix. 7—9.

^b Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

VER. 2.

Καὶ εἶπε τοῖς παῖσιν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

And said unto his servants, ^a This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

^a Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets, xvi. 14. And they answered, John the Baptist: but some say Elias; and others, One of the prophets, Mark viii. 28. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true, John x. 41.

VER. 3.

Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔθηκεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

For ^a Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, ^b his brother Philip's wife.

^a See on clause 2. ver. 2. chap. xi.

^b Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

VER. 4.

Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστὶ σοὶ ἔχειν αὐτήν.

For John said unto him, ^a It is not lawful for thee to have her.

^a Thous shalt not uncover the nakedness of thy brother's wife, it is thy brother's nakedness, Lev. xviii. 16. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless, xx. 21. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 18.

VER. 5.

Καὶ θέλων αὐτὸν ἀποκτείνειν, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

And ^a when he would have put him to death, he feared the multitude, ^b because they counted him as a prophet.

^a Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly, Mark vi. 19, 20. After two days, was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people, xiv. 1, 2. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done, Acts iv. 21. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned, v. 26.

^b But if we shall say, Of men; we fear the people; for all hold John as a prophet. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, Matt. xxi. 26. 32. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him, But if we shall say, Of men; they feared the people;

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for all men counted John, that he was a prophet indeed, Mark xi. 30—31.

VER. 6.

Γενεσίαν δὲ ἀγορεύοντων τοῦ Ἡρώδου, ἀρχή-
σατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ,
καὶ ἤρρετο τῷ Ἡρώδῃ.

But when Herod's^a birthday^a was kept,
the daughter of Herodias danced before
them, and pleased Herod.

^a And it came to pass the third day,
which was Pharaoh's birthday, that
he made a feast unto all his servants:
and he lifted up the head of the chief
butler, and of the chief baker among
his servants, Gen. xl. 20. And when
a convenient day was come, that He-
rod on his birthday made a supper to
his lords, high captains and chief
estates of Galilee. And when the
daughter of the said Herodias, came
in, and danced, and pleased Herod and
them that sat with him, the king said
unto the damsel, Ask of me whatso-
ever thou wilt, and I will give it thee,
Mark vi. 21—23.

VER. 7.

Ὅταν μὲν ὅρεο ὠμολόγησεν αὐτῇ δοῦναι
ὅ ἃ αἰτήσεται.

Whereupon he promised with an oath
to give her whatsoever she would ask.

VER. 8.

Ἡ δὲ, φοβηθεῖσα ὑπὸ τῆς μητρὸς
αὐτῆς· Δός μοι, φησὶν, ᾧ ἐπὶ πίνακι τὴν
κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

And she, ^a being before instructed of
her mother, said, Give me here John
Baptist's head in ^b a charger.

^a And she went forth, and said unto
her mother, What shall I ask? And
she said, The head of John the Baptist,
Mark vi. 24.

^b And his offering was one silver
charger, the weight thereof was an
hundred and thirty shekels, Numb.
vii. 13. And this is the number of
them: thirty chargers of gold, a thou-
sand chargers of silver, nine and
twenty knives, Ezra i. 9.

VER. 9.

Καὶ ἐλυπήθη ὁ βασιλεὺς διὰ δὲ τοὺς
ῥυμῆς, καὶ τοὺς συνανακείμενους, ἐκέλευσε
δοθῆναι.

And ^a the king was sorry: ^b never-

theless for the oath's sake, and them
which sat with him at meat, he com-
manded it to be given her.

^a And when he would have put him
to death, he feared the multitude, be-
cause they counted him as a prophet,
ver. 5. For Herod feared John,
knowing that he was a just man and
an holy, and observed him; and when
he heard him, he did many things,
and heard him gladly. And the king
was exceeding sorry; yet for his oath's
sake, and for their sakes which sat
with him, he would not reject her,
Mark vi. 20. 26.

^b And Jephthah vowed a vow unto
the Lord, and said, If thou shalt
without fail deliver the children of
Ammon into mine hands, Then it shall
be, that whatsoever cometh forth of
the doors of my house to meet me,
when I return in peace from the chil-
dren of Ammon, shall surely be the
Lord's, and I will offer it up for a
burnt-offering. And it came to pass
at the end of two months, that she
returned unto her father, who did with
her according to his vow which he
had vowed: and she knew no man,
Judges xi. 30, 31. 39.

VER. 10.

Καὶ πῖμψας ἀπεκεφάλισεν τὸν Ἰωάννην
ἐν τῇ φυλακῇ.

And he sent, ^a and beheaded John in
the prison.

^a But I say unto you, That Elias is
come already, and they knew him not,
but have done unto him whatsoever
they listed. Likewise shall also the
Son of man suffer of them, Matt. xvii.
12. And the husbandmen took his ser-
vants, and beat one, and killed an-
other, and stoned another. Again,
he sent other servants more than the
first: and they did unto them like-
wise, xxi. 35, 36. And sent forth his
servants to call them that were bidden
to the wedding, and they would
not come. Again, he sent forth other
servants, saying, Tell them which are
bidden, Behold, I have prepared my
dinner: my oxen and my fatlings are
killed, and all things are ready: come
unto the marriage. But they made
light of it, and went their ways, one
to his farm, another to his merchan-
dise: And the remnant took his ser-

vants, and entreated *them* spitefully, and slew *them*, xxii. 3—6. Wherefore, behold, I send unto you prophets, and wise men, and scribes : and *some* of them ye shall kill and crucify ; and *some* of them shall ye scourge in your synagogues ; and persecute *them* from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation, xxiii. 34—36. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy, 2 Chron. xxxvi. 16. In vain have I smitten your children ; they received no correction : your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, Mark vi. 27—29. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, ix. 13. And Herod said, John have I beheaded : but who is this, of whom I hear such things ? And he desired to see him, Luke ix. 9.

VER. 11.

Καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ στήθεσιν,
καὶ ἔδωκε τῇ κορασίῳ, καὶ ἔθηκεν τῇ μητρὶ
αὐτῆς.

*And his head was brought in a charger
and given to the damsel : and she brought
it to her mother.*

*Cursed be their anger for it was fierce ; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel, Gen. xlix. 7. Wrath is cruel, and anger is outrageous ; but who is able to stand before envy, Prov. xxvii. 4. The bloodthirsty hate the upright : but the just seek his soul, xxix. 10. But

thine eyes and thine heart *are not* but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it, Jer. xxii. 17. And say, What is thy mother ? A lioness : she lay down among lions, she nourished her whelps among young lions. And she brought up one of her whelps : it became a young lion, and it learned to catch the prey ; it devoured men, Ezek. xix. 2, 3. Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee : since thou hast not hated blood, even blood shall pursue thee, xxxv. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy, Rev. xvi. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration, xvii. 6.

VER. 12.

Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἔλαβον τὸ σῶμα, καὶ ἐθαψάν αὐτό· καὶ ἔλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

And his disciples came, and took up the body, and buried it, and went and told Jesus.

*He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock : and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 58—61. And devout men carried Stephen to his burial, and made great lamentation over him, Acts viii. 2.

VER. 13.

Καὶ ἀκούσας ὁ Ἰησοῦς, ἀπεχόρευεν ἐκείθεν ἐν πλοίῳ εἰς ἐρημον τόπον κατ' ἰδίαν. Καὶ ἀκούσαντες οἱ ὄχλοι, ὑποκατάβαντες αὐτῷ περὶ τῆς πόλεως.

When Jesus heard of it, he departed thence by ship into a desert place apart : and when the people had heard thereof, they followed him on foot out of the cities.

VER. 14.

Καὶ ἐξελθὼν εἰς Ἰουδαίαν, εἰς ἐκκλησίαν ὄχλου

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καὶ ἐπαγγέλισθ' ἐν' αὐτοῖς, καὶ ἰθερά-
πισσε τοὺς ἀρρώστους αὐτῶν.

And Jesus went forth, and saw a great multitude, ^a and was moved with compassion toward them, and he healed their sick.

^a But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd, Matt. ix. 36. Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, xv. 32. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 34. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat, viii. 1, 2. And when the Lord saw her, he had compassion on her, and said unto her, Weep not, Luke vii. 13. And when he was come near, he beheld the city, and wept over it, xix. 41. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept, John xi. 33—35. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, iv. 15. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 2.

VER. 15.

Ὁ ὢν δὲ γενομένης, προσῆλθεν αὐτῷ οἱ

μαθηταὶ αὐτοῦ, λέγοντες· Ἐρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρελθὲν ἀπόλωστον τοὺς ὄχλους, ἵνα ἀπολθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα.

And when it was evening, ^a his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

^a And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed, Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat, Mark vi. 35, 36. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place, Luke ix. 12.

VER. 16.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

But Jesus said unto them, They need not depart; give ye them to eat.

VER. 17.

Οἱ δὲ λέγουσιν αὐτῷ· Οἷα ἔχομεν ὃςδε ἐστὶν πέντε ἄρτοι καὶ δύο ἰχθύες.

And they say unto him, ^a We have here but five loaves, and two fishes.

^a And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few fishes, Matt. xv. 33, 34. And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not, Num. xi. 21—23. He answered and said unto them, Give ye them to eat. And

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they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes, Mark vi. 37, 38. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven, viii. 4, 5. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people, Luke ix. 13. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not: sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? John vi. 5—9.

VER. 18.

Ὁ δὲ εἶπε· φέρετέ μοι αὐτοὺς ὅδε.

He said, Bring them hither to me.

VER. 19.

Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθεῖναι τοῖς ὄχλοις.

And ^a he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and ^b looking up to heaven, ^c he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

^a And he commanded the multitude to sit down on the ground, Matt. xv. 35. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties, Mark vi. 39, 40. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave

thanks, and brake, and gave to his disciples to set before them; and they did set them before the people, viii. 6. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down, Luke ix. 14, 15. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand, John vi. 10.

^b And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all, Mark vi. 41. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened, vii. 34. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude, Luke ix. 16. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me, John xi. 41.

^c And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude, Matt. xv. 36. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, xxvi. 26, 27. As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him, 1 Sam. ix. 13. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people, Mark viii. 6. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them,

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and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it, xiv. 22, 23. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me, Luke xxii. 19. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them, xxiv. 30. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. (Howbeit, there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks,) John vi. 11. 23. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat, Acts xxvii. 35. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks, Rom. xiv. 6. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 31. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me, xi. 24. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5.

VER. 20.

καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν· καὶ ἦσαν τὸ περισσῆν τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.

And they did all eat, and ^awere filled:

^band they took of the fragments that remained twelve baskets full.

^aAnd his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left ~~thereof~~; according to the word of the Lord, 2 Kings iv. 43, 44. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets, Luke ix. 17. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little, John vi. 7. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, 11.

^bAnd they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children, Matt. xv. 37, 38. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand? neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? xvi. 8—10. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men, Mark vi. 42—44. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away, viii. 8, 9. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do

ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? 16—21. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, John vi. 12—14.

VER. 21.

Οἱ δὲ ἰσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

And they that had eaten were ^a about five thousand men, beside women and children.

^a And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand, John vi. 10.

VER. 22.

Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς, τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ πρόειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

And straightway ^a Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

^a And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people, Mark vi. 45.

VER. 23.

Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ἔπος κατ' ἰδίαν προσεύχασθαι. Ὁψίας δὲ γενόμενης, μόνος ἦν ἐν αὐτῷ.

And when he had sent the multitudes away, ^a he went up into a mountain apart to pray: and when the evening was come, he was there alone.

^a See on clause 1. ver. 6. chap. vi.

VER. 24.

Τὸ δὲ πλοῖον ἦν ἐν μέσῳ τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.

^a But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

^a And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep, Matt. viii. 24.

VER. 25.

Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης.

And in ^a the fourth watch of the night Jesus went unto them, ^b walking on the sea.

^a But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up, Matt. xxiv. 43. And if he shall come in the second watch, or come in the third watch and find them so, blessed are those servants, Luke xii. 38.

^b Which alone spreadeth out the heavens, and treadeth upon the waves of the sea, Job. ix. 8. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea, Ps. xciii. 3, 4. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind, civ. 3. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them, Mark vi. 48. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid, John vi. 19.

VER. 26.

Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατῶντα, ἐταράχθησαν, λέγοντες, Ὅτι φάντασμα ἐστὶν καὶ ἀπὸ τοῦ φόβου ἐκράξαν.

And when the disciples saw him walk-

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ing on the sea,^a they were troubled, saying, It is a spirit; and they cried out for fear.

^a And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself, 1 Sam. xxviii. 12—14. Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Job iv. 14—16. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption; and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard,

and I am come for thy words, Dan. x. 6—12. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out; For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid, Mark vi. 49, 50. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel, Acts xii. 15.

VER. 27.

Εὐθίως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λίγαν θαρσύνει· ἰγὼ εἰμὶ· μὴ φοβήσθι.

But straightway Jesus spake unto them, saying, ^a Be of good cheer: it is I; be not afraid.

^a Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he, Is. xli. 4. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, 10. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel, 14. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass? li. 12. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have, Luke xxiv. 38, 39. But he saith unto them, It is I; be not afraid, John vi. 20. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, xiv. 1—3. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold,

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I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 17, 18.

VER. 28.

Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἰλθεῖν ἐπὶ τὰ ὕδατα.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

-VER. 29.

Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιπάτησεν ἐπὶ τὰ ὕδατα, ἰλθεῖν πρὸς τὸν Ἰησοῦν.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

* Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you, Matt. xvii. 20. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, xxi. 21. Jesus said unto him, If thou canst believe, all things are possible to him that believeth, Mark ix. 23. And Jesus answering, saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith, xi. 22, 23. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you, Luke xvii. 6. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb, Rom. iv. 19.

VER. 30.

Βλέπων δὲ τὸν ἀνεμὸν ἰσχυρὸν, ἠφορῶν. Καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξε, λέγων· Κύριε, σῶσόν με.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, * Lord, save me.

* And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish, Matt. viii. 24, 25. Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me, Psal. lxi. 1, 2. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, cvii. 27—30. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 7—10.

VER. 31.

Εὐθὺς δὲ ὁ Ἰησοῦς ἐκτείνας, τὴν χεῖρα, ἱεραιλάετο αὐτοῦ, καὶ λέγει· αὐτόν· Οὐ γόπισσε, εἰς τι ἰδίσταςας;

And immediately Jesus stretched forth his hand, and caught him, and said unto him, * O thou of little faith, wherefore didst thou doubt?

* Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me, Psal. cxxxviii. 7. And he came and took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31. And Jesus

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moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus, Acts iv. 30.

^b For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left, Deut. xxxii. 36. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 5.

^c And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 26. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? xvi. 8.

^d Jesus answered, and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, Matt. xxi. 21. And when they saw him, they worshipped him: but some doubted, xxviii. 17. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways, Jam. i. 6—8.

VER. 32.

Καὶ ἐμὲντων αὐτῶν εἰς τὸ πλοῖον, ἠπάσαν ὁ ἄνεμος.

And when they were ^a come into the ship, the wind ceased.

^a He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, Psal. cvii. 29, 30. And

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they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, vi. 51.

VER. 33.

Οἱ δὲ ἐν τῷ πλοίῳ, ἰδόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

Then they that were in the ship came and ^a worshipped him, saying, ^b Of a truth thou art the Son of God.

^a See on clause 3, ver. 2. chap. ii.

^b And Simon Peter answered and said, Thou art the Christ, the Son of the living God, Matt. xvi. 16. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. But Jesus held his peace. And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, xxvi. 63. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God, xxvii. 43. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, 54. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee, Psal. ii. 7. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell? Prov. xxx. 4. The beginning of the gospel of Jesus Christ, the Son of God, Mark i. 1. But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? xiv. 61. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, xv. 39.

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And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak; for they knew that he was Christ, iv. 41. When he saw Jesus, he cried out, and fell down before him; and with a loud voice said, What have I to do with thee, Jesus, thou Son of the most high? I beseech thee, torment me not, Luke viii. 28. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*, John i. 18. And I saw, and bare record that this is the Son of God, 34. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the king of Israel, 49. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, iii. 16. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, v. 17—23. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath

life in himself; so hath he given to the Son to have life in himself, 25, 26. And we believe and are sure that thou art that Christ, the Son of the living God, vi. 69. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him, ix. 35—38. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world, xi. 27. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God, xix. 7. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God, Acts viii. 37. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 1, 2. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; be-

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cause he believeth not the record that God gave of his Son, v. 10.

VER. 34.

Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρίτ.

And ^a when they were gone over, they came into the land of Gennesaret.

^a And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to convey about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole, Mark vi. 53—56.

VER. 35.

Καὶ ἰσχυρόντας αὐτὸν οἱ ἄνδρες τοῦ τόπου ἱκύνου, ἀπέστειλαν εἰς ὅλην τὴν περιχώρον ἱκύνειν, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας.

And when the men of that place had knowledge of him, they sent out into all that country round about, ^a and brought unto him all that were diseased;

^a See parallels on ver. 24. chap. iv.

VER. 36.

Καὶ παρεκάλεσεν αὐτὸν, ἵνα μόνον ἅψονται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἅψαντο ἐσώθησαν.

And besought him that they might ^a only touch the ^b hem of his garment: and as many as touched were ^c made perfectly whole.

^a And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole, Matt. ix. 20, 21. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues, Mark iii. 10. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all, Luke vi. 19.

^b But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, Matt. xxiii.

5. And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about, Ex. xxviii. 33. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring, Num. xv. 38, 39.

^c If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? John vii. 23. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 16. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole, iv. 9, 10. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men; for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it, 14—16.

CHAP. XV.—VER. 1.

Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀσὺ ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες·

Then ^a came to Jesus ^b Scribes and

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^cPharisees, which were of Jerusalem, saying,

^aThen came unto him the Pharisees, and certain of the Scribes which came from Jerusalem, Mark vii. 1.

^bSee on clause 2. ver. 4. ch. ii.

^cSee on clause 1. ver. 7. ch. iii.

VER. 2.

Διατί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ ἠπείχονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.

Why do thy disciples ^atransgress the tradition of the elders? for they wash not their hands when they eat bread.

^aAnd when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault, Mark vii. 2. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh, 20—23. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, 1 Pet. i. 18.

VER. 3.

Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν;

But he answered and said unto them, ^aWhy do ye also transgress the commandment of God by your tradition?

^aAnd why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is

in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 3—5. He answered and said unto them, Well hath Esaias prophesied of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do, Mark vii. 6—8. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye, 13.

VER. 4.

Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων· Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα· καὶ ὁ καταλογὸν ὧν πατέρα ἢ μητέρα, θανάτου τελευτάτω.

For ^aGod commanded, saying, ^bHonour thy father and mother: and, ^cHe that curseth father or mother, let him die the death.

^aTo the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. Do we then make void the law through faith? God forbid: yea, we establish the law, Rom. iii. 31.

^bHonour thy father and thy mother: and, Thou shalt love thy neighbour as thyself, Matt. xix. 19. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee, Exod. xx. 12. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God, Lev. xix. 3. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee, Deut. v. 16. Hearken unto thy father that begat thee, and despise not thy mother when she is old, Prov. xxiii. 22. Children, obey your parents in the Lord: for this is right, Eph. vi. 1.

^cAnd he that curseth his father,

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or his mother, shall surely be put to death, Exod. xxi. 17. For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him, Lev. xx. 9. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear, Deut. xxi. 18—21. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. xvii. 16. Whoso curseth his father or his mother; his lamp shall be put out in obscure darkness, Prov. xx. 20. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, *xxx. 17.*

VER. 5.

Τίς δὲ λέγει· Ὅς ἀνέπη τὸ πατήρ, ἢ τὴν μητέρα· ἄδωρον, ὃ ἐστὶν ἐξ ἐμοῦ ἀφελήσε, καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ.

But ^a ye say, Whosoever shall say to his father, or his mother, It is a gift, by whatsoever thou mightest be profited by me;

^a Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty, Matt. xxiii. 16—18. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a

man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.* And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye, Mark vii. 10—13. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the other apostles answered and said, We ought to obey God rather than men, v. 29.

VER. 6.

Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

And ^a honour not his father or his mother, he shall be free. ^b Thus have ye made the commandment of God of none effect by your tradition.

^a Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God, 1 Tim. v. 3, 4. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel, 8. If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged: that it may relieve them that are widows indeed, 16.

^b It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold, Psal. cxix. 126, 127. Thy testimonies are wonderful: therefore doth my soul keep them, 129. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them, Jer. viii. 8, 9. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast for-

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gotten the law of thy God, I will also forget thy children, Hos. iv. 6. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 7—9.

VER. 7.

Ἰπποκρίται, καλῶς προσφύττετε ἐν τοῖς ὕδασι, λέγοντες

Ye^a hypocrites, ^b well did Esaias prophesy of you, saying,

^a See on clause 2. ver. 2. chap. vi.

^b He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me, Mark, vii. 6.

VER. 8.

Ἐγγίζετε μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσι με τιμᾷ· ἡ δὲ καρδία αὐτῶν ἀπέχει ἀπ' ἐμοῦ.

This people^a draweth nigh unto me with their mouth, and honoureth me with their lips; ^b but their heart is far from me.

^a Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, Isa. xxix. 13. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile, 1 Pet. iii. 10.

^b My son, give me thine heart, and let thine eyes observe my ways, Prov. xxiii. 26. Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins, Jer. xii. 2. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God, Acts viii. 21. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. iii. 12.

VER. 9.

Μάτην δι' οὐκ ὀφείλουσιν με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

But^a in vain they do worship me, ^b teaching for doctrines the commandments of men.

^a I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague; that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it, Lev. xxvi. 16. And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits, 20. Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good, 1 Sam. xxv. 21. Verily I have cleansed my heart in vain, and washed my hands in innocency, Psal. lxxiii. 13. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? For in the multitude of dreams and many words there are, also divers

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vanities : but fear thou God, Eccles. v. 2—7. Bring no more vain oblations ; incense is an abomination unto me ; the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood, Isa. i. 13—15. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not ? wherefore have we afflicted our soul, and thou takest no knowledge ? Behold, in the day of your fast ye find pleasure, and exact all your labours, lviii. 1—3. Ye have said, It is vain to serve God : and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts ? Mal. iii. 14. Howbeit in vain do they worship me, teaching for doctrines the commandments of men, Mark vii. 7. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, 1 Cor. xv. 2.

^b What thing soever I command you, observe to do it : thou shalt not add thereto nor diminish from it, Deut. xii. 32. Every word of God is pure : he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar, Prov. xxx. 5, 6. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with

Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances ; (Touch not ; taste not ; handle not ; which all are to perish with the using ;) after the commandments and doctrines of men ? Col. ii. 18—22. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith : so do, 1 Tim. i. 4. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 1, 3. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness, 6, 7. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith ; Not giving heed to Jewish fables, and commandments of men, that turn from the truth, Tit. i. 13, 14. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace ; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. For I testify to every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book, Rev. xxii. 18.

VER. 10.

Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίστε.

And ^a he called the multitude, and said unto them, ^b Hear, and understand :

^a And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand : There is nothing from without a man, that entering in to him can defile him : but the things which come out of him, those are

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they that defile the man. If any man have ears to hear, let him hear, Mark vii. 14—16.

^b When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not, Isa. vi. 9. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, lv. 3. Then opened he their understanding, that they might understand the Scriptures, Luke xxiv. 45. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 17, 18. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, Jam. i. 5.

VER. 11.

Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

Not ^a that which goeth into the mouth defileth a man; ^b but that which cometh out of the mouth, this defileth a man.

^a There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man, Mark vii. 15. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he

that made that which is without, make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you, Luke xi. 38—41. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common, Acts x. 14, 15. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call thou not common, xi. 8, 9. I know, and am persuaded by the Lord Jesus, that *there* is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean, Rom. xiv. 14. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, 17. For meat destroy not the work of God. All things indeed *are* pure; but it is evil for that man who eateth with offence, 20. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5. Unto the pure all things *are* pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, Tit. i. 15. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9.

^b But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the *things* which defile a man: but to eat with unwashen hands defileth not a man, ver. 18—20. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto

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You, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, xii. 34—37. His mouth is full of cursing and deceit and fraud : under his tongue is mischief and vanity, Psal. x. 7. They speak vanity every one with his neighbour : with flattering lips, and with a double heart do they speak, xii. 2. Thy tongue deviseth mischief ; like a sharp razor, working deceitfully. Thou lovest evil more than good ; and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue, lii. 2—4. The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent : they are like the deaf adder that stoppeth her ear, lviii. 3, 4. Whom hast thou reproached and blasphemed ? and against whom hast thou exalted thy voice, and lifted up thine eyes on high ? even against the Holy One of Israel, Isa. xlvii. 23. For your hands are defiled with blood, and your fingers with iniquity ; your lips have spoken lies, your tongue hath muttered perverseness. No one calleth for justice, nor any pleadeth for truth : they trust in vanity, and speak lies ; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web : he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper, lix. 3—5. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off : for truth is fallen in the street, and equity cannot enter. Yea, truth faileth ; and he that departeth from evil maketh himself a prey ; and the Lord saw it, and it displeased him that there was no judgment, 13—15. And they bend their tongues like their bow for lies : but they are not valiant for the truth upon the earth ; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not

in any brother : for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth : they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit ; through deceit they refuse to know me, saith the Lord, Jer. ix. 3—6. Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips : Whose mouth is full of cursing and bitterness, Rom. iii. 13, 14. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth ! And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind : But the tongue can no man tame ; it is an unruly evil, full of deadly poison, Jam. iii. 5—8. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 13.

VER. 12.

Τότα προειληθέντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἷδας ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἰσκανδαλίσθησιν ;

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying ?

* See on clause 2. ver. 6. chap. xi.

VER. 13.

Ὁ δὲ ἀποκριθεὶς, εἶπε· Πᾶσα φυτίλις ἣν οὐκ ἐφύτρωσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται.

But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

* As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of

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his kingdom all things that offend, and them which do iniquity, Matt. xiii. 40, 41. Those that be planted in the house of the Lord shall flourish in the courts of our God, Psal. xciii. 13. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire, 1 Cor. iii. 12—15.

VER. 14.

Ἀφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν, τυφλὸς δὲ τυφλὸν ἰάν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

Let them alone: a they be blind leaders of the blind. b And if the blind lead the blind, c both shall fall into the ditch.

^a Ephraim is joined to idols: let him alone, Hos. iv. 17. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5.

^b Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Matt. xxiii. 16. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother, Isa. ix. 19. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them, xlii. 16. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark;

sleeping, lying down, loving to slumber, lvi. 10. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? Luke vi. 39.

^c The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? Jer. v. 31. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord, vi. 15. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the Lord, viii. 12. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him, Ezek. xiv. 9, 10. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever, 17. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, Rev. xix. 20. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, xii. 15.

VER. 15.

Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτοῖς· Φράσον ἡμῶν τὴν παραβολὴν ταύτην.

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Then answered Peter and said unto him, Declare unto us this parable.

VER. 16.

Ὁ δὲ Ἰησοῦς εἶπεν Ἀκούει καὶ ὑμεῖς ἀνέρωτες ἔσσι;

And Jesus said, Are ye also yet without understanding?

And he called the multitude, and said unto them, Hear, and understand, ver. 10. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord, xiii. 51. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? xvi. 9. 11. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little, Isa. xxviii. 9, 10. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, Mark vii. 18. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? viii. 17, 18. But they understood not that saying, and were afraid to ask him, ix. 32. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying, Luke ix. 45. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, xviii. 34. Then opened he their understanding, that they might understand the Scriptures, xxiv. 45. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat, Heb. v. 12.

VER. 17.

Οὐκ οὐκ ἔτι, ὅτι ὧν τὸ εἰσπορεύμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφαιρῶνα ἐκβάλλεται;

Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man, Mark vii. 19, 20. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body, 1 Cor. vi. 13.

VER. 18.

Τὰ δὲ ἐκπορεύμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, καὶ κείνα νοσή τὸν ἄνθρωπον.

But those things which proceed out of the mouth come forth from the heart; and they defile the man.

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man, ver. 11. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, xii. 34. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee, 1 Sam. xxiv. 13. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good, Psal. xxxvi. 3. A naughty person, a wicked man, walketh with a froward mouth, Prov. vi. 12. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness, x. 32. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness, xv. 2. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things, 28. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not

sow, Luke xix. 22. And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature ; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind : But the tongue can no man tame ; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father ; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 6—10. And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, Rev. xiii. 5, 6.

VER. 19.

Εκ γὰρ τῆς καρδίας ἔξιρχοντα διαλογισμοὶ πόνοι, μοιχῆσαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίας :

For ^a out of the heart proceed ^b evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies :

^a See on clause 1. ver. 11. chap. vii.

^b And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? Matt. ix. 4. I hate vain thoughts : but thy law do I love, Psal. cxix. 113. Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon, Isa. lv. 7. Their feet run to evil, and they make haste to shed innocent blood : their thoughts are thoughts of iniquity ; wasting and destruction are in their paths, lix. 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22. Let no man say when he is tempted,

I am tempted of God : for God cannot be tempted with evil, neither tempteth he any man : But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin : and sin, when it is finished, bringeth forth death, Jam. i. 13—15.

VER. 20.

Ταῦτά ἐστι τὰ καινῶντα τὸν ἄνθρωπον τὸ δὲ ἀνέωτους χεῖρὶ φαγεῖν, οὐ κοινοῖ τὸν ἄνθρωπον.

These are the things ^a which defile a man : ^b but to eat with unwashen hands defileth not a man.

^a Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are, 1 Cor. iii. 16, 17. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, vi. 9—11. Flee fornication. Every sin that a man doeth is without the body ; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price : therefore glorify God in your body, and in your spirit, which are God's, 18—20. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ; neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words : for because of these things cometh the

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wrath of God upon the children of disobedience, Eph. v. 3—6. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, 27.

^b Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread, ver. 2. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also, xxiii. 25, 26. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables, Mark, vii. 3, 4. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that *which* is without make that *which* is within also? Luke xi. 38—40.

VER. 21.

Καὶ ἐξελθὼν ἐκείθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

Then Jesus went thence, ^a and departed into the coasts of ^b Tyre and Sidon.

^a And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid, Mark vii. 24.

^b See on clause 2. ver. 22. chap. xi.

VER. 22.

Καὶ ἰδοὺ, γυνὴ Χαναναία, ἀπὸ τῶν ὄψεων

ἐκείνων ἐξηλθούσα, ἐκράυγασεν αὐτῷ, λέγουσα· Ἐλέησόν μου, Κύριε, υἱὲ Δαβὶδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

And, behold, ^a a woman of Canaan came out of the same coasts, and cried unto him, saying, ^b Have mercy on me, O Lord, thou ^c Son of David; ^d my daughter is grievously vexed with a devil.

^a Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 8, 9. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter, Mark vii. 26.

^b See on clause 3. ver. 27. chap. ix.

^c See on clause 2. ver. 1. chap. i.

^d See on clause 4. ver. 24. chap. iv.

VER. 23.

Ὁ δὲ οὐκ ἀπακρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἤρσαν αὐτὸν, λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπίσθεν ἡμῶν.

But ^a he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

^a And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food, Gen. xlii. 7. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no, Deut. viii. 2. Unto thee will I cry, O Lord, my rock; he not silent to me: lest, if thou be silent to me, I become like them that go down into the pit, Psal. xxviii. 1. Also when I cry and shout, he shutteth out my prayer, Lam. iii. 8.

VER. 24.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ ὑπέρβατα τὰ ἀπολλυμένα οἴκου Ἰσραὴλ.

But he answered and said, ^a I am not sent but unto ^b the lost sheep of the house of Israel.

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MATT. xv. 24—27.

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* These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel, Matt. x. 5—6. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your iniquities, Acts iii. 25, 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, Rom. xv. 8.

^b See on clause 2. ver. 36. chap. ix.

VER. 25.

Ἡ δὲ ἐλθοῦσα προσκύνει αὐτῷ, λέγουσα.
Κύριε, βοήθει μοι.

Then ^a came she and ^b worshipped him, saying, Lord, help me.

* And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David, Matt. xx. 31. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me, Gen. xxxii. 26. Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us, Hos. xii. 4. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, Luke xi. 8—10. And he spake a parable unto them

to this end, that men ought always to pray, and not to faint, xviii. 1.

^b See on clause 3. ver. 2. chap. ii.

VER. 26.

Ὁ δὲ ἀποκριθεὶς, εἶπεν οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τίκτων, καὶ βαλεῖν τοῖς κυναρίοις.

But he answered and said, ^a It is not meet to take the children's bread, and to cast it to dogs.

* But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord; yet the dogs under the table eat of the children's crumbs, Mark vii. 27, 28. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, Rom. ix. 4. We who are Jews by nature, and not sinners of the Gentiles, Gal. ii. 15. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

VER. 27.

Ἡ δὲ εἶπεν· Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ἔσθουσιν ἀπὸ τῶν ψυχίων τῶν σιτωτῶν ἀπὸ τῆς τραπίζης τῶν κυλίων αὐτῶν.

And she said, ^a Truth, Lord: ^b yet the dogs eat of the crumbs which fall from their master's table.

* The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed, Matt. viii. 8. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands, Gen. xxxii. 10. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no farther, Job xl. 4, 5. I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me,

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which I knew not. Hear, I beseech thee, and I will speak : I will demand of thee, and declare thou unto me. I have heard of thee by the hearing the ear : but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes, xlii. 2—6. Against thee, thee only, have I sinned, and done *this* evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity ; and in sin did my mother conceive me, Psal. li. 4, 5. O my God, incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city which is called by thy name : for we do not present our supplications before thee for our righteousnesses, but for thy great mercies, Dan. ix. 18. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself : for I am not worthy that thou shouldst enter under my roof : Wherefore neither thought I myself worthy to come unto thee : but say in a word, and my servant shall be healed, Luke vii. 6, 7. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, xviii. 13. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom, xlii. 40—42. God forbid : yea, let God be true, but every man a liar : as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, Rom. iii. 4. Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God, 19. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 8, 9.

^b That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29. For there is no difference between the Jew and the Greek : for the same Lord over all is rich unto all that call upon him, x. 12. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 19.

VER. 28.

Τότε ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ
ᾧ γύναι, μεγάλη σου ἡ πίστις· Γενθίων
σοι ὡς ἑβραίων. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς
ἀπὸ τῆς ὥρας ἐκείνης.

Then Jesus answered and said unto her, O woman, ^a great is thy faith : ^b be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

^a When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel, Matt. viii. 10. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever : but now the Lord saith, Be it far from me ; for them that honour me, I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. And the apostles said unto the Lord, Increase our faith, Luke xvii. 5. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb : He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God, Rom. iv. 19, 20. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

^b And Jesus said unto the centurion, Go thy way ; and as thou hast

believed, so be it done unto thee. And his servant was healed in the self same hour, Matt. viii. 13. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it, ix. 29, 30. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed, vii. 29, 30. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief, ix. 23, 24. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel, Luke vii. 9. And he said to the woman, Thy faith hath saved thee; go in peace, 50. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God, xviii. 42, 43. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour, the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house, John iv. 50—53.

VER. 29.

Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθηντο ἐκεῖ.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and

^a went up into a mountain, and sat down there.

^a And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, Matt. v. 1. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore, xiii. 2.

VER. 30.

Καὶ προσήλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἑτέρους πολλοὺς· καὶ ἔβριζαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἰθεράπευσεν αὐτούς.

And great ^a multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

^a See on ver. 23, 24. clause 4. ch. iv.

VER. 31.

Ὅστι τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖν, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἰδοῦσας τὸν Θεὸν Ἰσραὴλ.

Inasmuch that ^a the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

^a And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, Matt. ix. 33. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, Mark vii. 37.

VER. 32.

Ὅ δὲ Ἰησοῦς, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπεν· Σπλαγχνίζεσθαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολύσαι αὐτοὺς ἵνα τῆς οὐδ' ἡμέρας ἐκλυθῶσιν ἐν τῇ ὁδῷ.

Then ^a Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, ^b and have nothing to eat: and I will not send them away fasting, ^c lest they faint in the way.

^a See on clause 1. ver. 36. chap. ix.

^b (For after all these things do the Gentiles seek:) for your heavenly Fa-

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ther knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 32, 33. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things, Luke xii. 29, 30.

^cAnd if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far, Mark viii. 3.

VER. 33.

Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἔρημῳ ἄρτοι τοσούτοι, ὥστε χορτάσαι ὄχλον τοσούτων;

And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

VER. 34.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθῦδια.

And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

VER. 35.

Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπαισῖν ἐπὶ τὴν γῆν.

And he commanded the multitude to sit down on the ground.

VER. 36.

Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθῦδας, εὐχαριστήσας, ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ μεθέταί τῷ ὄχλῳ.

And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

^aAnd as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, Matt. xxvi. 26, 27. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me,

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Luke xiii. 19. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, John vi. 11. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat, Acts xvii. 35. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks, Rom. xiv. 6. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, 1 Tim. iv. 3, 4.

VER. 37.

Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν καὶ ἦσαν τὸ περισσῆσαν τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις.

And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

VER. 38.

Οἱ δὲ ἰσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

^aAnd they that did eat were four thousand men, beside women and children.

^aSee on chap. xiv. ver. 17—21.

VER. 39.

Καὶ ἀπολύσας τοὺς ὄχλους, ἐβῆεν εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

And ^ahe sent away the multitude, and took ship, and came into the coasts of Magdala.

^aAnd straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha, Mark viii. 10.

CHAP. XVI.—VER. 1.

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, ἐπιμάρζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐν τῷ οὐρανῷ ἐκιδεῖξαι αὐτοῖς.

X

The ^a Pharisees also with the Sadducees ^b came and tempting desired him that he would shew ^c them a sign from heaven.

^a See on chap. iii. ver. 7. clause 1.

^b The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? Matt. xix. 3. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? xxii. 18. Then one of them which was a Lawyer, asked him a question, tempting him, and saying, 35. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him, Mark x. 2. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it, xii. 15. And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? Luke x. 25. And others, tempting him, sought of him a sign from heaven, xi. 16. But he perceived their craftiness, and said unto them, Why tempt ye me? xx. 23. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not, John viii. 6.

^c See on chap. xii. ver. 38. clause 3.

VER. 2.

‘Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁφίως γενομένης λέγετε, Εὐδία· πυρρᾶζει γὰρ ὁ οὐρανός.

He answered and said unto them, ^a When it is evening, ye say, It will be fair weather: for the sky is red.

^a And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass, Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Luke xii. 54—56.

VER. 3.

Καὶ πρὸς Σήμερον χειμὼν πυρρᾶζει γὰρ στυγνάζον ὁ οὐρανός. Ὑποκριταί, τὸ μὲν πρὸς ὥρον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καὶρῶν οὐ δύνασθε;

And in the morning, It will be foul weather to day: for the sky is red and lowering. ^a O ye hypocrites, ye can discern the face of the sky; but can ye not discern ^b the signs of the times?

^a See on chap. vi. ver. 2. clause 2.

^b And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, Matt. iv. 23. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, xi. 5. And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred, and all their brethren were at their commandment, 1 Chron. xii. 32.

VER. 4.

Γενὰ πομπὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφῆτου. Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθεν.

A ^a wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

^a See on chap. xii. ver. 39, 40.

VER. 5.

Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν, ἐπιλάβοντο ἄρτους λαβεῖν.

And when his disciples ^a were come to the other side, they had forgotten to take bread.

^a And he sent away the multitude, and took ship, and came into the coasts of Magdala, Matt. xv. 39. And he left them, and entering into the ship again, departed to the other side. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf, Mark viii. 13, 14.

VER. 6.

‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

Then Jesus said unto them, ^a Take heed and beware of ^b the leaven of the Pharisees and of the Sadducees.

^a And he said unto them, Take heed, and beware of covetousness:

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for a man's life consisteth not in the abundance of the things which he possesseth, Luke xii. 15.

^b Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees, Matt. xvi. 12. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod, Mark viii. 15. In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, Luke xii. 1. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth, 1 Cor. v. 6—8. And their word will eat as doth a canker: of whom is Hymeneus and Philetus, 2 Tim. ii. 17.

VER. 7.

Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες·
“ὅτι ἄρτους οὐκ ἔλαβον.”

And ^a they reasoned among themselves, saying, It is because we have taken no bread.

^a And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? Mark viii. 16—18. Then there arose a reasoning among them, which of them should be the greatest, Luke ix. 46.

VER. 8.

Γινώσκεις δὲ ὁ ἰησοῦς, εἰπὼν αὐτοῖς· Τί διαλογίζεσθε ἐν ἑαυτοῖς, ἐλεγχιστοὶ, ὅτι ἄρτους οὐκ ἔλαβετε;

Which ^a when Jesus perceived, he said unto them, ^b O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

^a See on chap. ix. ver. 4. clause 1.

^b See on chap. vi. ver. 30. clause 2.

VER. 9.

Οὐκ οὐκ; οὐδὲ μηχανοῦνται τοὺς πάντα ἄρτους τῶν πεντακισχίλων, καὶ πόσους κοφίλους ἔλαβετε;

Do ^a ye not yet understand, neither remember ^b the five loaves of the five thousand, and how many baskets ye took up?

^a See on chap. xv. ver. 10. clause 2.

^b See on chap. xiv. ver. 17—21.

VER. 10.

Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τέτρακχιλων, καὶ πόσας σκευίδας ἔλαβετε;

Neither the ^a seven loaves of the four thousand, and how many baskets ye took up?

^a And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children, Matt. xv. 34—38. And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away, Mark viii. 5—9.

VER. 11.

Πῶς οὐ νοεῖτε, ἐτι οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ σαδδουκαίων;

How ^a is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

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^a Why are ye so fearful? how is it that ye have no faith? Mark iv. 40. And he said unto them, How is it that ye do not understand? viii. 21. Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time? Luke xii. 56. Why do ye not understand my speech? even because ye cannot hear my word, John viii. 43.

VER. 12.

Τίτε συνῆκαν ὅτι οὐκ εἶπε πρὸς ἑαυτοὺς ἀπὸ τῆς γῆς, τοῦ ἁέτου, ἀλλ' ἀπὸ τῆς διδασχῆς τῶν φαρισαίων καὶ Sadduceaίων.

Then understood they how that he bade them not beware of the leaven of bread, ^a but of the doctrine of the Pharisees and of the Sadducees.

^a For God commanded, saying, Honour thy Father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, Matt. xv. 4—9. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in, xxiii. 13. For the Sadducees say, that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both, Acts xxiii. 8.

VER. 13.

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;

When Jesus came into the coasts of ^b Caesarea Philippi, he asked his disciples, saying, ^c Whom do men say that I the Son of man am?

^a How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good,

and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

^b And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? Mark viii. 27.

^c And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? Luke ix. 18.

^d And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head, Matt. viii. 20. But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house, ix. 6. For the Son of man is Lord even of the sabbath-day, xii. 8. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come, 32. For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth, 40. He answered and said unto them, He that soweth the good seed is the Son of man, xiii. 37. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, 41. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, xxv. 31. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, x. 45. And

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he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, John i. 51. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, iii. 14. And hath given him authority to execute judgment also, because he is the Son of man, v. 27. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? xii. 34. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God, Acts vii. 56. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 14—18.

VER. 14.

Οἱ δὲ εἰπόν· Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἡλὶαν ἔτερον δὲ, Ἰερემίαν, ὃ ἦν προφῆτῶν.

And they said, Some say that thou art ^aJohn the Baptist: some, ^bElias; and others, Jeremias, or one of the prophets.

^a And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, Matt. xiv. 2. And they answered, John the Baptist; but some say, Elias; and others, One of the prophets, viii. 28. They answering said, John the Baptist; but some say, Elias; and others say, That one of the old prophets is risen again, Luke ix. 19.

^b Behold, I will send you Elijah the

prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. Others said, That it is Elias: And others said, That it is a prophet, or as one of the prophets, Mark vi. 15. And of some, that Elias had appeared; and of others, that one of the old prophets was risen again, Luke ix. 8. They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again, 19. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people, John vii. 12. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 40, 41. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet, ix. 17.

VER. 15.

Ἀλεγυ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

He saith unto them, ^aBut whom say ye that I am?

^a He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, Matt. xiii. 11. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ, Mark viii. 29. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God, Luke ix. 20.

VER. 16.

Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, τοῦ Ἰσραήλ.

And Simon Peter answered and said, ^aThou art the Christ, ^bthe Son of the living God.

^a See on ver. 20. clause 2.

^b See on chap. xiv. ver. 33. clause 2.

VER. 17.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων, ὅτι Ἰωάν· ἐν σαρκὶ καὶ αἷμα οὐκ ἀπεκάλυψε σοι, ἀλλ' ὁ πατήρ μου, ὃ ἐν τοῖς οὐρανοῖς.

And Jesus answered and said unto him, Blessed art thou, ^aSimon Bar-

jona: ^bfor flesh and blood hath not revealed it unto thee, ^cbut my Father ^dwhich is in heaven.

^a And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone, John i. 42. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep; xxi. 15—17.

^b But I certify you, brethren, That the gospel which was preached of me is not after man. For I neither received of man, neither was I taught it, but by the revelation of Jesus Christ, Gal. i. 11, 12. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, 16.

^c At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 25—27. And all thy children shall be taught of the Lord; and great shall be the peace of thy children, Isa. liv. 13. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 6—8. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God, 1 Cor. ii. 9—12. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, Gal. i. 16. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 17, 18. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, ii. 8. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit, iii. 5. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 18, 19. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 26, 27. And we know that the Son of God is come, and hath given

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us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

^dSee on chap. v. ver. 16. clause 4.

VER. 18.

Καὶ ὁ θεὸς λέγει, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς.

And I say also unto thee, That ^athou art Peter, and ^bupon this rock ^cI will build ^dmy church; ^eand the gates of hell ^fshall not prevail against it.

^aAnd he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is, by interpretation, a stone, John i. 42.

^bTherefore, thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 10, 11. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 19—22.

^cAnd speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both, Zech. vi. 12, 13. For we are labourers together with God: ye are God's husbandry,

ye are God's building, 1 Cor. iii. 9. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God, Heb. iii. 3, 4.

^dAnd if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a Publican, Matt. xviii. 17. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved, Acts ii. 47. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, viii. 1. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, Eph. iii. 10. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. This is a great mystery: but I speak concerning Christ and the church, 32. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence, Col. i. 18. For if a man know not how to rule his own house, how shall he take care of the church of God? 1 Tim. iii. 5. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth, 15.

^eThat in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, Gen. xxii. 17. They that sit in the gate speak against me; and I was the song of the drunkards,

Psal. lxi. 12. Happy is the man who hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate, cxxvii. 5. Wisdom is too high for a foot: he openeth not his mouth in the gate, Prov. xxiv. 7. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate, Isa. xxviii. 6.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever, Psal. cxxv. 1, 2. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, Isa. liv. 17. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, John x. 27—30. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 33—39. Wherefore we receiving a kingdom which cannot be moved, let

us have grace, whereby we may serve God acceptably with reverence and godly fear, Heb. xii. 28. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 1—4.

VER. 19.

Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἂν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδωμένον ἐν τοῖς οὐρανοῖς καὶ ὃ ἂν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

And I will give unto thee, the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words, Acts ii. 14. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe, xv. 7.

And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open, Isa. xxii. 22. I am he that liveth, and was dead; and, behold, I am alive

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for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth, iii. 7.

* Verily I say unto you, Whatsoever ye shall bind on earth shall be loosed in heaven, Matt. xviii. 18. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained, John xx. 23. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5. To whom ye forgive any thing, I forgive also: for if I forgive any thing, to whom I forgave it, for your sakes *forgave* I it in the person of Christ, 2 Cor. ii. 10. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will, Rev. xi. 6.

VER. 20.

Τότε διατέλετο τοῖς μαθηταῖς αὐτοῦ, ἵνα μὴδὲν εἰπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

Then *charged* he his disciples that they should tell no man that he was *Jesus the Christ*.

* See on chap. viii. ver. 4. clause 1.

† He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ, John i. 41. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph, 45. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. Therefore

let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ, Acts ii. 36. Who is a liar but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son, 1 John ii. 22. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, v. 1.

VER. 21.

* Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἠγερθῆναι.

From that time forth *he began* Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things *of* the elders and Chief Priests and Scribes, and be killed, *and* be raised again the third day.

* And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, xx. 17—19. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, 28. Ye know that after two days is *the feast* of the passover, and the Son of man is betrayed to be crucified, xxvi. 2. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall

kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him, ix. 31, 32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, x. 32—34. *Saying*, The Son of man must suffer many things, and be rejected of the elders and Chief Priests, and Scribes, and be slain, and be raised the third day, Luke ix. 22. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem, 31. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying, 44, 45. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, xviii. 31—34. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, *Saying*, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, xxiv. 6, 7. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all

the Scriptures the things concerning himself, 26, 27. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, 46.

^b And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people, Matt. xxvi. 47. And when he was accused of the Chief Priests and elders, he answered nothing, xxvii. 12.

^c *Saying*, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again, Matt. xxvii. 63. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body, John ii. 19—21. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses, Acts ii. 23—32.

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VER. 22.

Καὶ ἀπολαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· Ἰλαίος σοι Κύριε· οὐ μὲν ἔσται σοι τοῦτο.

Then Peter took him, and ^abegan to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

^a And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and cut off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. xvi. 51—53. And he spake that saying openly. And Peter took him, and began to rebuke him, Mark viii. 32.

VER. 23.

Ὁ δὲ στραφεὶς, εἶπε τῷ Πέτρῳ· Ὕπαγε ὀπίσω μου Σατανᾶ, σκάνδαλον μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

But he turned, and said unto Peter, ^aGet thee behind me, ^bSatan : thou art an offence unto me : for ^cthou savourest not the things that be of God, but those that be of men.

^aThen saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men, Mark viii. 33. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Luke iv. 8.

^bAnd David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? 2 Sam. xix. 22. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. And he shewed me Joshua

the High Priest, standing before the angel of the Lord, and Satan standing at his right hand, to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan ; even the Lord that hath chosen Jerusalem rebuke thee ; is not this a brand plucked out of the fire? Zech. iii. 1, 2.

^cFor they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 5—8. But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man, 1 Cor. ii. 14, 15.

VER. 24.

Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἰ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρτίσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθήτω μοι.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

VER. 25.

Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολήσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὕρεται αὐτήν.

^aFor whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.

^aSee on chap. x. ver. 39.

VER. 26.

Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ ;

For ^awhat is a man profited, if he shall ^bgain the whole world, and lose his own soul? ^cor what shall a man give in exchange for his soul?

^aAnd if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of

thy members should perish, and not *that* thy whole body should be cast into hell, Matt. v. 29. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life, Job ii. 4. For what shall it profit a man, if he shall gain the whole world, and lose his own soul, Mark viii. 36. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25.

^b Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me, Matt. iv. 8, 9. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Job xxvii. 8. But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? Luke xii. 20. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, xvi. 25.

^c None of *them* can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth forever.) Psal. xlix. 7, 8. Or what shall a man give in exchange for his soul? Mark viii. 37.

VER. 27.

Μίλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἰκαστῶν κατὰ τὴν πράξιν αὐτοῦ.

For ^a the Son of man shall come in the glory of his Father ^b with his angels; and then he shall reward every man according to his works:

^a And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

throne of his glory, xxv. 31. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxvi. 64. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xiv. 62. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels, Luke ix. 26. And then shall they see the Son of man coming in a cloud with power and great glory, xxi. 27. Hereafter shall the Son of man sit on the right hand of the power of God, xxii. 69.

^b See on chap. xiii. ver. 41. clause 1.

^c He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, Matt. x. 41, 42. For the work of man shall he render unto him, and cause every man to find according to his ways, Job xxxiv. 11. Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work, Psal. lxii. 12. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works? Prov. xxiv. 12. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him, Isa. iii. 10, 11. I the Lord search the heart, I try the reins, even to give

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MATT. XVI. 27, 28.—XVII. 1.

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every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings, xxxii. 19. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord, Ezek. vii. 27. Who will render to every man according to his deeds, Rom. ii. 6. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free, Eph. vi. 8. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear, 1 Pet. i. 17. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, xiii. 12—15.

VER. 28.

Ἀμὲν λέγω ὑμῖν, εἰς τὴν αἰὶν τῶν ὁσίων ἱστῶντων, οἵτινες οὐ μὴ γούσονται θανάτου, ὥς ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Verily I say unto you, ^aThere be some standing here, which shall not ^btaste of death, ^ctill they see the Son of man coming in his kingdom.

^a And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power, Mark ix. 1. But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God, Luke ix. 27.

^b And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, Luke ii. 26. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death, John viii. 52. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste of death for every man, Heb. ii. 9.

^c See on chap. x. ver. 23. clause 2.

CHAP. XVII.—VER. 1.

Καὶ μετ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

And ^a after six days ^b Jesus taketh Peter, James, and John his brother, and bringeth them up into ^c an high mountain apart,

^a And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them, Mark ix. 2. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray, Luke ix. 28.

^b And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy, Matt. xxvi. 37. And he suffered no man to follow him, save Peter, and James, and John the brother of James, Mark v. 37. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden, Luke viii. 51.

^c And this voice which came from heaven we heard, when we were with him in the holy mount, 2 Pet. i. 18.

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VER. 2.

Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἔγένετο λευκά ὡς τὸ φῶς.

And ^a was ^a transfigured before them: and ^b his face did shine as the sun, and his ^c raiment was white as the light.

^a And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening, Luke ix. 29.

^b His countenance was like lightning, and his raiment white as snow, Matt. xxviii. 3. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: And Moses put the vail upon his face again, until he went in to speak with him, Ex. xxxiv. 29—35. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth, John i. 14. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world, xvii. 24. At mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth,

I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest, Acts xxvi. 13—15. And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, Rev. i. 13—17. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, x. 1. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God, xix. 12, 13.

^c Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain, Psal. civ. 2. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 3.

VER. 3.

Καὶ ἰδοὺ, ἔφθασαν αὐτοῖς Μωϋσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλοῦντες.

And, ^a behold, there appeared unto them ^b Moses and ^c Elias talking with him.

^a And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem, Luke ix. 30, 31.

^b For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17.

^c And it came to pass at the time of the offering of the evening sacrifice,

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that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there, 1 Kings xviii. 36—40. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My Father, my Father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over, 2 Kings ii. 11—14.

VER. 4.

Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν τῷ Ἰησοῦ· Κύριε, καλὸν ἔστιν ἡμῶς ὅδε εἶναι· εἰ θέλεις, ποιήσωμεν ὅδε τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ Ἐλίας ἑκλήν.

Then ^a answered Peter, and said unto Jesus, Lord, ^b it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

^a And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not

what to say; for they were sore afraid, Mark ix. 5, 6. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said, Luke ix. 33.

^b There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us, Psal. iv. 6. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, xvi. 11. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyful lips, lxiii. 1—5. Thine eyes shall see the king in his beauty: They shall behold the land that is very far off, Isa. xxxiii. 17. For how great is his goodness, and how great is his beauty! corn shall make the young men chearful, and new wine the maids, Zech. ix. 17. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, John xvii. 24. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, Rev. xxi. 3—5,

VER. 5.

Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φαινή ἐπισκίασεν αὐτούς· καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.

While he yet spake, ^a behold, a bright cloud overshadowed them: ^b and behold a voice out of the cloud, which said, ^c This is my beloved Son, ^d in whom I am well pleased; hear ye him.

^a Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle, Exod. xl. 34, 35. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. Then spake Solomon, The LORD said that he would dwell in the thick darkness, 1 Kings viii. 10—12. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters, and thick clouds of the skies, Psal. xviii. 10, 11. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud, Luke ix. 34.

^b And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, Exod. xix. 19. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice, Deut. iv. 11, 12. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more: and he wrote them in two tables of stone, and delivered them unto me, v. 22. Then the LORD

answered Job out of the whirlwind, and said, Job xxxviii. 1. See also on chap. iii. ver. 17. clause 1.

^c See on chap. iii. ver. 17. clause 2.

^d See on chap. v. ver. 22. clause 1.

VER. 6.

Καὶ ἀκούσαντες οἱ μαθηταὶ ἔκκλον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.

And when the disciples heard it, ^a they fell on their face, and were sore afraid.

^a And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces, Lev. ix. 24. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoa and his wife looked on it, and fell on their faces to the ground. And Manoa said unto his wife, We shall surely die, because we have seen God, Judges xiii. 20. 22. And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces, 1 Chron. xxi. 16. Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river Chebar: and I fell on my face, Ezek. iii. 23. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face, xliiii. 3. So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision, Dan. viii. 17. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? Acts xxi. 7. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks, xxvi. 14.

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VER. 7.

Καὶ προσελθὼν ὁ Ἰησοῦς, ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητι, καὶ μὴ φοβείσθῃς.

And Jesus came, and ^a touched them, and said, ^b Arise, and be not afraid.

^a Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright, Dan. viii. 18. Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, ix. 21. And, behold, an hand touched me, which set me upon my knees, and upon the palms of my hands, Then there came again and touched me one like the appearance of a man, and he strengthened me, x. 10. 18. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last, Rev. i. 17.

^b And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 6.

VER. 8.

Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

And ^a when they had lifted up their eyes, they saw no man, save Jesus only.

^a And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves, Mark ix. 8. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen, Luke ix. 36.

VER. 9.

Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐπέταξε αὐτοῖς ὁ Ἰησοῦς, λέγων· Μὴδενί εἰπέναι τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

And as they came down from the mountain, ^a Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

^a And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept

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that saying with themselves, questioning one with another what the rising from the dead should mean, Mark ix. 9, 10.

VER. 10.

Καὶ ἐπηρώτησάν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἠλίας δεῖ ἐλθεῖν πρῶτον;

And his disciples asked him, saying, Why then say the Scribes, that ^a Elias must first come?

^a And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey, Matt. iii. 4. And if ye will receive it, this is Elias, which was for to come, xi. 14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And they asked him, saying, Why say the Scribes that Elias must first come, Mark ix. 11.

VER. 11.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα.

And Jesus answered and said unto them, Elias truly shall first come, ^a and restore all things.

^a And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 6. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 16, 17. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of God. Then said he to the multitude that came

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forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; And he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages, iii. 3—14.

VER. 12.

Λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη ἦλθε, καὶ οὐκ ἐπίγνωσαν αὐτὸν, ἀλλ' ἐπρώτισαν ἐν αὐτῷ ὅσα ἠθέλησαν. Οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

But I say unto you, That ^a Elias is come already, and they knew him not, ^b but have done unto him, whatsoever they listed. ^c Likewise shall also the Son of man suffer of them.

^a But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear,

Matt. xi. 9—15. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 12, 13. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil, Luke vii. 33.

^b And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, Matt. xi. 1, 2. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison, xiv. 3—10. And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against

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him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient time was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee: And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother, Mark vi. 14—28. But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison, Luke iii. 19, 20.

^c See on chap. xvi. ver. 21. clause 1.

VER. 13.

Τότε συνῆκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

Then the disciples understood that he spake unto them of John the Baptist.

VER. 14.

Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσέθηκεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτῷ.

And ^a when they were come to the multitude, there came to him a certain man, ^b kneeling down to him, and saying,

^a And it came to pass, that on the next day, when they were come down

from the hill, much people met him, Luke ix. 37.

^b And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean, Mark i. 40. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life, x. 17. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man, Acts x. 25, 26.

VER. 15.

Καὶ λέγων Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται, καὶ κακῶς πάσχει· πολλὰ γὰρ ὥστε ἀπίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.

Lord, ^a have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

^a See on chap. ix. ver. 27. clause 3.

VER. 16.

Καὶ ἀποσήμεκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

^a And I brought him to thy disciples, and they could not cure him.

^a Then came the disciples to Jesus apart, and said, Why could not we cast him out? and Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you, Matt. xvii. 19, 20. And I besought thy disciples to cast him out; and they could not, Luke ix. 40.

VER. 17.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν Ὁ γὰρ ἀπίστος καὶ διεστραμμένος, ὥς ὥστε ἵσταμαι μεθ' ὑμῶν; ὥς ὥστε ἀφεῖναι ὑμῶν; φέρετέ μοι αὐτὸν ἄγε.

Then Jesus answered and said, ^a O faithless and perverse generation, ^b how long shall I be with you? how long shall I suffer you? Bring him hither to me.

^a He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? bring him unto me, Mark ix. 19.

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Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, xvi. 14. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither, Luke ix. 41. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken, xxiv. 25. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing, John xx. 27.

^b And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me, Exod. x. 3. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? xvi. 28. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me, Num. xiv. 11. 27.

VER. 18.

Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαίμονιον, καὶ ἔβραβεύθη ὁ παῖς ἀπὸ τῆς ἑσχάτης ἡμέρας.

And Jesus ^a rebuked the devil; and he departed out of him: and the child was cured from that very hour.

^a See on chap. iv. ver. 24. clause 4.

VER. 19.

Τότε προσελθόντες οἱ μαθηταὶ τοῦ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διὰ τί ἡμεῖς οὐκ ἔδυνάμεθα ἐκβαλεῖν αὐτό;

Then ^a came the disciples to Jesus apart, and said, Why could not we cast him out?

^a And when he was come into the house, his disciples asked him privately, Why could not we cast him out? Mark ix. 28.

VER. 20.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἰὰν ἔχητε πίστιν ὡς κόκκος σινάπεως, ἐρεῖτε τῷ ὄρει· τούτῳ· Μετάσθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

And Jesus said unto them, ^a Because of your unbelief: for verily I say unto you, If ye have faith as a ^b grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and ^c nothing shall be impossible unto you.

^a Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, Matt. xxi. 21. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith, Mark xi. 23. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you, Luke xvii. 6. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 2.

^b It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth, Mark iv. 31.

^c Jesus said unto him, If thou canst believe, all things are possible to him that believeth, Mark ix. 23. For with God nothing shall be impossible, Luke i. 37. And he said, The things which are impossible with men are possible with God, xviii. 27.

VER. 21.

Τούτῳ δὲ τὸ ῥῆμα οὐκ ἐπακούσεται, εἰ μὴ ἐν ὁρασμῇ καὶ νηστείᾳ.

Howbeit this kind goeth not out ^a but by prayer and fasting.

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*And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes, Dan. ix. 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away, Acts xiii. 2, 3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. De-fraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency, 1 Cor. vii. 5. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18.

VER. 22.

*Ἀναστρεφόμενον δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μίλλαι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων·

And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

VER. 23.

Καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερθεῖσθαι. Καὶ ἐληνθήσων σφόδρα.

And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

* See on chap. xvi. ver. 31.

VER. 24.

Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσήλθον αὐτὰ διδραχμα λαμβάνοντες τοῦ Πέτρου, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ διδραχμα;

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute?

* Gr. didrachma, value 1s. 3d.

VER. 25.

Ἀπεκρίθη, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προσέβησαν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; ὡς βασιλεὺς τῆς γῆς

ἀπὸ τίμων λαμβάνουσι τέλη, ἢ κῆρσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

He saith, Yes. *And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

*He saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's, Matt. xxii. 20, 21. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 6, 7.

VER. 26.

Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροί ἐσιν οἱ υἱοί.

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

VER. 27.

*ἵνα δὲ μὴ σκανδαλισθῶμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἀγκίστρον, καὶ τὸν ἀναβάτνα πρῶτον ἰχθὺν ἄρον καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εἰρηταις στατήρα· ἐκείνῳ λαβὼν, δός αὐτοῖς· ἀντὶ ἐμοῦ καὶ σου.

Notwithstanding, *lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find *a piece of money: that take, and give unto them for me and thee.

* Or, a stater, $\frac{1}{2}$ oz. silver.

* It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak, Rom. xiv. 21. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me. xv. 1—3. But take

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heed lest by any means this liberty of yours become a stumbling block to them that are weak. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9. 13. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, ix. 19—22. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved, x. 32, 33. Giving no offence in any thing, that the ministry be not blamed, 2 Cor. vi. 3. Abstain from all appearance of evil, 1 Thess. v. 22. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 7, 8.

^b And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 28. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there, 1 Kings xvii. 4. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land, Jon. ii. 10.

^c For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in

faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5.

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^a Ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μέγας ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

^a At the same time came the disciples unto Jesus, saying, ^b Who is the greatest ^c in the kingdom of heaven?

^a And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? Mark ix. 33.

^b Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them: But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 20—28, and Mark x. 35—45. But he that is greatest among you shall be your servant, Matt. xxiii. 11. But they held their peace: for by the way they had disputed among themselves, who should be the greatest, Mark ix. 34. Then there arose a reasoning among them, which of them

should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great, Luke ix. 46—48. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth, xxii. 24—27. Be kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3.

^cSee on chap. iii. ver. 2. clause 2.

VER. 2.

Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παῖδιον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,

And Jesus called ^aa little child unto him, and set him in the midst of them,

^aThen were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven, Matt. xix. 13, 14. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, Mark ix. 36, 37.

VER. 3.

Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἵαν μὴ στεφάνητε, καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ εἰσελθῆτε εἰς τὴν βασιλείαν τῶν οὐρανῶν·

And said, ^aVerily I say unto you,

^bExcept ye be converted, ^cand become as little children, ye shall not enter into ^dthe kingdom of heaven.

^aFor verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 18. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward, vi. 2. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward, 5. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward, 16. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, John i. 51. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, iii. 3.

^bFor this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, Matt. xiii. 15. Then will I teach transgressors thy ways; and sinners shall be converted unto thee, Psal. li. 13. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 12. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren,

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Luke xxii. 32. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts iii. 19. Brethren, if any of you do err from the truth, and one convert him, James v. 19.

* And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God, Luke xviii. 15, 16. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

† See on chap. iii. ver. 2. clause 2.

VER. 4.

*Ὅστις ὂν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τούτου, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Whosoever therefore shall *humble himself as this little child, the same is greatest in the kingdom of heaven.

* And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted, Matt. xxiii. 12. LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child, Psal. cxxx. 1, 2. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 5.

Καὶ ὃς ἐὰν δέξηται παιδίον τοιούτου ἢ ἐπὶ τῷ ὀνόματί μου, ἡμεῖς δέχομεν αὐτόν.

And whoso shall *receive one such little child, in my name †receiveth me.

* He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 40-42. And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 40. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me, 45. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41. And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me; for he that is least among you all, the same shall be great, Luke ix. 48. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones, xvii. 2.

† Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, Mark ix. 37. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus, Gal. iv. 14.

VER. 6.

*Ὁς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κερμαισθῇ μύλας ὀνυκῶς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατακτασθῇ ἐν τῇ πυλῶνι τῆς θαλάσσης.

But whoso shall *offend one of these little ones which believe in me, it were

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better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

^a *Saying, Touch not mine anointed, and do my prophets no harm, Psal. cv. 15. For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye, Zech. ii. 8. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea, Mark ix. 42. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones, Luke xvii. 2. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks, Acts ix. 5. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died, Rom. xiv. 13—15. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak, 21. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, xv. 1—3. But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin*

so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9—13. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved, x. 32, 33. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 6—9.

VER. 7.

Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἵλθῃν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

Woe unto the world because of offences! ^b for it must needs be that offences come; ^c but woe to that man by whom the offence cometh!

^a And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land, Gen. xiii. 7. Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD, 1 Sam. ii. 17. Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD

would slay them, 22—25. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die, 2 Sam. xii. 14. Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! Luke xvii.

1. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 23, 24. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan, 1 Tim. v. 14, 15. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed, vi. 1. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, 8. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 2.

^b And when ye shall hear of wars, and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet, Mark xiii. 7. For there must be also heresies among you, that they which are approved may be made manifest among you, 1 Cor. xi. 19. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be

taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 3—12. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 1—5. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables, iv. 3, 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

^c The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: And

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shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth, Matt. xiii. 41, 42. But woe unto you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, xxiii. 13. The Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born, xxvi. 24. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you : whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3. Which have forsaken the right way, and are gone astray, following the way of Balaam *the son of Bosor*, who loved the wages of unrighteousness ; But was rebuked for his iniquity : the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved for ever, 15—17. Woe unto them, for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds *they are* without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots ; Raging waves of the sea, foaming out their own shame ; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 11—13. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, Rev. ii. 14, 15. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth

herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication ; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death : and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works, 20—23. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh, xix. 20, 21.

VER. 8.

Εἰ δὲ ἡ χεὶρ σου, ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτά, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

Wherefore ^aif thy hand or thy foot offend thee, cut them off, and cast them from thee : it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

^aSee on chap. v. verses 29, 30.

VER. 9.

Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶ μονόφθαλμος εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γένειν τοῦ πυρός.

^aAnd if thine eye offend thee, pluck it out, and cast it from thee : it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.

^aSee on chap. v. verses 29, 30.

VER. 10.

Ὁρᾷτε μὴ καταφροσύνετε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ πάντος βλέπουσιν

τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρα-
νοῖς.

Take ^a heed that ye despise not one of these little ones; for I say unto you, That in heaven ^b their angels do always ^c behold the face of my Father ^d which is in heaven.

^a A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, Matt. xii. 20. Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him, Rom. xiv. 1—3. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

^b But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, Matt. i. 20. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, ii. 13. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim, Gen. xxxii. 1, 2. And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha, 2 Kings vi. 16, 17. The angel of the Lord encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure, Psal. ciii. 20, 21. For he

shall give his angels charge over thee, to keep thee in all thy ways, xci. 11. Bless the Lord, O my soul,—Who maketh his angels spirits; his ministers a flaming fire, civ. 1. 4. I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, Isa. vi. 1, 2. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, Dan. vii. 10. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried, Luke xvi. 22. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts v. 19. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius, x. 3. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands, xii. 7. For there stood by me this night the angel of God, whose I am, and whom I serve, xxvii. 23. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

^c So Absalom dwelt two full years in Jerusalem, and saw not the king's face, 2 Sam. xiv. 28. And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left, 1 Kings xxii. 19. And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom, Esth. i. 14. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness, Psal. xvii. 15. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to

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speak unto thee, and to shew thee these glad tidings, Luke i. 19.

^aSee on chap. v. ver. 16. clause 4.

VER. 11.

^γἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σώσαι τὸ ἀπολωλός.

For ^athe Son of man is come to save that which was lost.

^a But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 12, 13. But go rather to the lost sheep of the house of Israel, x. 6. But he answered and said, I am not sent but unto the lost sheep of the house of Israel, xv. 24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry, Luke xv. 24. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found, 32. For the son of man is come to seek and to save that which was lost, xix. 10. For God sent not his Son into the world to condemn the world; but that the world through him might be saved, John iii. 17. And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 47. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 15.

VER. 12.

Τί ὑμῖν δοκεῖ; ἰδὼν γένναι τινα ἀνθρώπου ἑκατὸν πρόβατα, καὶ πλανηθῆναι ἓξ αὐτῶν ὥστε ἀφῆς τὰ ἑνενήκοντα εννία, ἔπι τὰ ὄρη πορεύεσθαι, ζητῆναι τὸ πλανώμενον;

How think ye? ^aif a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth ^binto the mountains, and seeketh that which is gone astray?

^a And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out, Matt. xii. 11. I have gone astray like a lost

sheep; seek thy servant; for I do not forget thy commandments, Psal. cxix. 176. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all, Isa. liii. 6. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place, Jer. l. 6. For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with

shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd, Ezra xxxiv. 11—23. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Luke xv. 4. I am the good shepherd: the good shepherd giveth his life for the sheep, John x. 11. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls, 1 Pet. ii. 25.

^b And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace, 1 Kings xxii. 17. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them, Ezek. xxxiv. 6.

VER. 13.

Καὶ ἐὰν γένῃται εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐπενεχόμενοις τοῖς μὴ πωλωμένοις.

And if so be that he find it, verily I say unto you, ^a he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee, lxii. 5. Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God. And I will give them one

heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good; and I will plant them in this land assuredly with my whole heart, and with my whole soul, Jer. xxxii. 37—41. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, Mic. vii. 18. The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing, Zeph. iii. 17. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of God over one sinner that repenteth, Luke xv. 5—10. And bring hither the fattened calf, and kill it; and let us eat and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry, 23, 24. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reap-

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eth may rejoice together, John iv. 34—36.

VER. 14.

Οὕτως οὐκ ἔστι θέλημα ἱμῶν εἰσαγαγεῖν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανῷ, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων.

Even so ^a it is not the will of ^b your Father which is in heaven, that ^c one of these little ones should perish.

^a Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day, John vi. 39, 40. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, x. 27—30. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is God that justifieth? Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also*

maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 28—39. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 5—7. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 3—5.

^b See on chap. v. ver. 16. clauses 3, 4.

^c He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones, Zech. xiii. 7. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, John xxi. 15. And through thy knowledge shall the weak brother perish, for whom Christ died? But

when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 11—13. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed, Heb. xii. 13.

VER. 15.

Ἐὰν δὲ ἁμαρτίῃς εἰς σὲ ὁ ἀδελφός σου, ὤπαγε, καὶ ἐλεγξω αὐτὸν μεταξὺ σου καὶ αὐτοῦ μόνου ἵνα σὺ ἀκούσῃς, ἐκίρηνσας τὸν ἀδελφόν σου.

Moreover, ^aif thy brother shall trespass against thee, ^bgo and tell him his fault between thee and him alone: if he shall hear thee, ^cthou hast gained thy brother.

^a So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, ver. 35. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him, Luke xvii. 3, 4. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren, 1 Cor. vi. 6—8. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, Col. iii. 13.

^b Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Lev. xix. 17. Let the righteous smite me, it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities, Psal. cxli. 5. Debate thy cause with thy

neighbour himself; and discover not a secret to another: Lest he that heareth it put thee to shame, and thine infamy turn not away, Prov. xxv. 9, 10.

^c The fruit of the righteous is a tree of life; and he that winneth souls is wise, Prov. xi. 30. Be not overcome of evil, but overcome evil with good, Rom. xii. 21. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law, 1 Cor. ix. 19—21. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 19, 20. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, 1 Pet. iii. 1.

VER. 16.

Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σου ἑπτὰ ἢ ὀκτὼ ἄνθρωποις ἐν ὁνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἔστω ὁ λόγος σου ἐπὶ τῶν ὁσίων.

But if he will not hear thee, then take with thee one or two more, ^athat in the mouth of two or three witnesses every word may be established.

^a Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die, Num. xxxv. 30. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death: but at the mouth of one witness he shall not be put to death, Deut. xvii. 6. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, xix. 15. It is also written in your law, that the testimony of two men is true, John viii. 17. This is the third time

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I am coming to you. In the mouth of two or three witnesses shall every word be established, 2 Cor. xiii. 1. Against an elder receive not an accusation, but before two or three witnesses, 1 Tim. v. 19. He that despised Moses' law died without mercy, under two or three witnesses, Heb. x. 28. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one, 1 John v. 7, 8. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth, Rev. xi. 3.

VER. 17.

Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὶ τῇ ἐκκλησίᾳ: ἰὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἴστω σοὶ ὥσπερ ὁ ἰδνικὸς καὶ ὁ τελώνης.

And if he shall neglect to hear them, ^a tell it unto the Church: but if he neglect to hear the Church, ^b let him be unto thee as an heathen man and a Publican.

^a And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, Acts vi. 1—3. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made a choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe, xv. 6, 7. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord

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Jesus, 1 Cor. v. 4, 5. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? vi. 1—4.

^b Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person, 1 Cor. v. 9—13. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, 2 Thes. iii. 6. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother, 14, 15. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds, 2 John 10, 11.

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VER. 18.

Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν ῥησὴτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.

Verily I say unto you, ^a Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

^a And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven, Matt. xvi. 19. He that hateth me, hateth my Father also, John xv. 23. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well, Acts xv. 28, 29. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 16. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name, Rev. iii. 7, 8. See also on chap. xvi. ver. 19. clause 3.

VER. 19.

Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσονται, γινώσεται αὐτοῖς παρὰ τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.

Again I say unto you, ^a That if two of you shall agree on earth as touching any thing that they shall ask, ^b it shall be

done for them of my Father which is in heaven.

^a And all things, whatsoever ye shall ask in prayer believing, ye shall receive, Matt. xxi. 22. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, John xv. 7. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, ii. 1, 2. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness, iv. 24—31. But we will give ourselves con-

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tinually to prayer, and to the ministry of the word, vi. 4. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him, xii. 5. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, Phil. i. 19. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed, Jam. v. 14—16. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 14—16. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will, Rev. xi. 4—6.

^b And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it, John xiv. 13, 14. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my

name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. See also on chap. vi. ver. 7. clause 1.

VER. 20.

Ὁς γὰρ εἰς ὃς ἡ πρὸς συνῆλθεν εἰς τὸ ἰμὲν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

For where ^a two or three are gathered together in my name, ^b there am I in the midst of them.

^a The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, Gen. xlix. 10. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ, 1 Thess. i. 1. And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house, Philem. 2.

^b Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 20. An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee, Exod. xx. 24. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her, Zech. ii. 5. Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am, John viii. 58. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, Rev. i. 11—13. Unto

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the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, ii. 1. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, xxi. 3. See also on chap. i. ver. 23. clause 2.

VER. 21.

Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφῶσω αὐτόν; ἕως ἑπτάκις;

Then came Peter to him, and said, ^a Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

^a Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother, ver. 15. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him, Luke xvii. 3, 4.

VER. 22.

Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτὰ.

Jesus saith unto him, I say not unto thee, Until seven times: ^a but, Until seventy times seven.

^a Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, Matt. vi. 11, 12. For if ye forgive men their trespasses, your heavenly father will also forgive you: But if we forgive not men their trespasses, neither will your Father forgive your trespasses, 14, 15. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Be not overcome of evil, but overcome evil with good, Rom. xii. 21. Be ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv.

26. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, 31, 32. Be ye therefore followers of God, as dear children, v. 1. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, Col. iii. 13. I will therefore that men pray every where, lifting up holy hands, without wrath or doubting, 1 Tim. ii. 8.

VER. 23.

Διὰ τοῦτο ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἡβίλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

Therefore ^a is the kingdom of heaven likened unto a certain king, ^b which would take account of his servants.

^a See on chap. iii. ver. 2. clause 2.

^b After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; Thou

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oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 19—30. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward, Luke vi. 1, 2. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not

sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me, xix. 12—27. So then every one of us shall give account of himself to God, Rom. xiv. 12. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God: and I trust also are made manifest in your consciences, 2 Cor. v. 10, 11.

VER. 24.

Ἀρχαμένου δι' αὐτοῦ συναγεῖν, προσ-
νέχθη αὐτῷ εἰς ὀφειλῆτης μυρίων τάλαν-
των

And when he had begun to reckon,
one was brought unto him which ^a owed
him ^b ten thousand talents.

^a There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Luke vii. 41, 42. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore, xvi. 5, 7.

^b For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me, Psal. xxxviii. 4.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me, xl. 12. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared, cxxx. 3, 4.

VER. 25.

Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πρᾶθῃναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

But forasmuch as he had not to pay, his lord^a commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

^a And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant, Lev. xxv. 39. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen, 2 Kings iv. 1. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards, Neh. v. 5. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer, 8. Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away, Isa. l. i.

VER. 26.

Πεσὼν οὖν ὁ δοῦλος προσκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδόσω.

The servant therefore fell down, and worshipped him, saying, Lord, ^a have patience with me, and I will pay thee all.

^a And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all, ver. 29.

VER. 27.

Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

Then the lord of that servant was ^a moved with compassion, and loosed him, and forgave him the debt.

^a And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel, Judg. x. 16. And refused to obey, neither were mindful of the wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not, Neh. ix. 17. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he is anger away, and did not stir up all his wrath, Psal. lxxviii. 38. For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, lxxxvi. 5. But thou, O LORD, art a God full of compassion, and gracious: long-suffering, and plentiful in mercy and truth, 15. The LORD is gracious, and full of compassion; slow to anger, and of great mercy, cxlv. 8. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together, Hos. xi. 8.

VER. 28.

Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος, εὔρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὀφείλων αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἐπείνε, λέγων· Ἀπόδος μοι ὅτι ὀφείλεις.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he

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laid hands on him, ^aand took him by the throat, saying, Pay me that thou owest.

^aAnd this is the manner of the release: every creditor that lendeth ought unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the Lord's release, Deut. xv. 2. Wherefore have we fasted, say they, and thou seest not? ^{wherefore} have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours, Is. lviii. 3.

VER. 29.

Παῖσόν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ, παρηγάγει αὐτὸν, λέγων· Μαν-ροθύμηνσον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

And his fellow-servant fell down at his feet, and besought him, saying, ^aHave patience with me, and I will pay thee all.

^aThe servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all, ver. 26. And forgive us our debts, as we forgive our debtors, vi. 12. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides, Philem. 18, 19.

VER. 30.

Ὁ δὲ οὐκ ᾔθελεν· ἀλλὰ ἀπελθὼν, ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδοῖ τὸ ὀφειλόμενον.

And he would not: but went and cast him into prison, till he should pay the debt.

VER. 31.

Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες, διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γε-νόμενα.

So when his fellow-servants saw what was done, ^athey were very sorry, ^band came and told unto their lord all that was done.

^aRivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. I beheld the transgressors, and was grieved; because

they kept not thy word, 158. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 5. And when he was come near, he beheld the city, and wept over it, Luke xix. 41. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, Rom. ix. 1—3. Rejoice with them that do rejoice, and weep with them that weep, xii. 15. Who is weak, and I am not weak? who is offended, and I burn not? 2 Cor. xi. 29. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

^bSo that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind, Luke xiv. 21. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you, Heb. xiii. 17.

VER. 32.

Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δούλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεισάς με·

Then his lord, after that he had called him, said unto him, ^aO thou wicked servant, thou knewest that I reap where I sowed not, and gather where I have not strawed, Matt. xxv. 26. And he

^aHis lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed, Matt. xxv. 26. And he

saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

VER. 33.

Οὐκ ἴδαι καὶ σὺ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σὺ ἐλήσας;

Shouldst thou not also have had compassion on thy fellow-servant, even as I had pity on thee?

^aBut I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 44, 45. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be called the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Be ye therefore followers of God, as dear children: And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour, v. 1, 2. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, Col. iii. 13.

VER. 34.

Καὶ ὁργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδοῦναι πᾶν τὸ ὀφειλόμενον αὐτῷ.

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

^aAgree with thine adversary quickly, whiles thou art in the way with

him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing, Matt. v. 25, 26. When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite, Luke xii. 58, 59. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 8, 9. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name, Rev. xiv. 10, 11.

VER. 35.

Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῇτε ἑαυτοῦς τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

So likewise shall my heavenly Father do also unto you, if ye ^bfrom your hearts forgive not every one his brother their trespasses.

^aAnd forgive us our debts, as we forgive our debtors, Matt. vi. 12. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, 14, 15. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again, vii. 1, 2. Whoso stoppeth his ears at the cry of the poor, he also

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shall cry himself, but shall not be heard, Prov. xxi. 13. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again, Luke vi. 37, 38. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, Jam. ii. 13.

^b See on chap. vi. ver. 12. clause 3.

CHAP. XIX.—VER. 1.

Καὶ ἔγένετο ὅτι ἐτέλειεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρην ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου.

And it came to pass, ^a that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;

^a And he arose from thence, and cometh into the coasts of Judæa, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again, Mark x. 1. And went away again beyond Jordan into the place where John at first baptized; and there he abode, John x. 40.

VER. 2.

Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἰσθράπυσεν αὐτοὺς ἐκεῖ.

And ^a great multitudes followed him; and he healed them there.

^a See on chap. iv. ver. 23, clause 4. and ver. 24.

VER. 3.

Καὶ προσῆλθεν αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτόν, καὶ λέγοντες αὐτῷ· Εἰ ἔστιν ἀνθρώπου ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

The ^a Pharisees also came unto him, ^b tempting him, and saying unto him, ^c Is it lawful for a man to put away his wife for every cause?

^a See on chap. iii. ver. 7. clause 1.

^b See on chap. xvi. ver. 1. clause 2.

^c It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of for-

nication, causeth her to commit adultery: and whosoever marrieth her that is divorced committeth adultery, Matt. v. 31, 32. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord the God of Israel saith, that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously, Mal. ii. 14—16.

VER. 4.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

And he answered and said unto them, Have ye not read, ^a that he which made them at the beginning, made them male and female,

^a So God created man in his own image: in the image of God created he him; male and female created he them, Gen. i. 27. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created, v. 2.

VER. 5.

Καὶ εἶπεν· Ἐνεκεν τούτου καταλείψει ὁ ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἕσονται οἱ δύο εἰς σάρκα μίαν.

And said, ^a For this cause shall a man leave father and mother, and shall ^b cleave to his wife: ^c and they twain shall be one flesh?

^a And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib which the Lord God had taken from man; made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and

shall cleave unto his wife : and they shall be one flesh, Gen. ii. 21—24. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife ; and they twain shall be one flesh : so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder, Mark x. 6—9. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh, Eph. v. 31.

^b And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel, Gen. xxxiv. 3. *Let love be without dissimulation. Abhor that which is evil, cleave to that which is good, Rom. xii. 9.*

^c Know ye not that your bodies are the members of Christ ? shall I then take the members of Christ, and make them the members of an harlot ? God forbid. What ? know ye not that he which is joined to an harlot is one body ? For two, saith he, shall be one flesh, 1 Cor. vi. 15, 16. Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. The wife hath not power of her own body, but the husband : and likewise also the husband hath not power of his own body, but the wife, vii. 2. 4. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, Eph. v. 28. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh, 31.

VER. 6.

^a Ὡς οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. Ὁ οὐ ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω.

Wherefore they are no more twain, but one flesh. ^a What therefore God hath joined together, let not man put asunder.

^a Yet ye say, Wherefore ? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously : yet is she thy companion and the wife of thy covenant, Mal. ii. 14. For the

woman which hath an husband, is bound by the law to her husband so long as he liveth ; but if the husband be dead, she is loosed from the law of her husband, Rom. vii. 2. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband : But and if she depart, let her remain unmarried, or be reconciled to her husband : and let not the husband put away his wife. But to the rest speak I, not the Lord ; if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean ; but now are they holy, 1 Cor. vii. 10—14. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself, Eph. v. 28. Marriage is honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 7.

Ἀγρευουσιν αὐτῷ· τί οὖν Μωσὴς ἐνταλάτω δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν ; Ἀγρευ αὐτοῖς·

They say unto him, ^a Why did Moses then command to give a writing of divorcement, ^b and to put her away ?

^a See on chap. v. ver. 31.

^b Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily, Matt. i. 19. For the Lord the God of Israel saith that he hateth putting away : for one covereth violence with his garment, saith the Lord of hosts : therefore take heed to your spirit, that ye deal not treacherously, Mal. ii. 16.

VER. 8.

Ὅτι Μωσὴς, πρὸς τὴν σκληροκαρδίαν ὑμῶν, ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

He saith unto them, Moses ^a because of the hardness of your hearts ^b suffered you to put away your wives : ^c but from the beginning it was not so.

^a Harden not your hearts as in the provocation, and as in the day of

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temptation in the wilderness, Psal. xciv. 8. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hosts, Zech. vii. 12. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept, Mark x. 5.

^b But I speak this by permission, and not of commandment, 1 Cor. vii. 6.

^c Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh, Gen. ii. 24. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark because of the waters of the flood, vii. 7. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein, Jer. vi. 16.

VER. 9.

Ἀκούε δὲ ὑμῖν, ὅτι ὅς ἂν ἀπολείπῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλαν, μοιχᾷται· καὶ ὁ ἀπολειψάμενος γαμήσας, μοιχᾷται.

And ^a I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

^a See on chap. v. ver. 32.

VER. 10.

Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναῖκος, οὐ συμφέρεи γαμήσαι.

His disciples say unto him, ^a If the case of a man be so with his wife, it is not good to marry.

^a And the LORD God said, It is not good that the man should be alone; I will make him an helpmeet for him, Gen. ii. 18. Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee

at all times; and be thou ravished always with her love, Prov. v. 15—19. Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD, xviii. 22. A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping. House and riches are the inheritance of fathers: and a prudent wife is from the LORD, xix. 13, 14. It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house, xxi. 9. It is better to dwell in the wilderness, than with a contentious and angry woman, 19. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband, 1 Cor. vii. 1, 2. I say therefore to the unmarried and widows, It is good for them if they abide even as I, &c. I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh, but I spare you, 26—28. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; and that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction, 32—35. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide after my judgment: and I think also that I have the

Spirit of God, 39, 40. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 3. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan, v. 11—15.

VER. 11.

Ὁ δὲ εἰπὼν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τούτον, ἀλλ' οἷς δίδεται.

But he said unto them, ^a All men cannot receive this saying, save they to whom it is given.

^a For I would that all men were even as I myself. But every man hath his proper gift of God; one after this manner, and another after that. I say therefore to the unmarried and widows, it is good for them if they abide even as I, 1 Cor. vii. 7, 8. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches, 17.

VER. 12.

Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγενήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνοχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν, χωρεῖτω.

For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, ^a which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

^a And of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon, Isa. xxxix. 7.

VER. 13.

Τότε προσέβηθ' αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύχεται· οἱ δὲ μαθῆναι ἐπετίμησαν αὐτοῖς.

Then were there ^a brought unto him little children, that he should put his hands on them, and pray: ^b and the disciples rebuked them.

^a And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me, Matt. xviii. 2—5. And it came to pass after these things, that one told Joseph, Behold thy father is sick: and he took with him his two sons, Manasseh and Ephraim, Gen. xlviii. 1. And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see: and he brought them near unto him: and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a mul-

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titude **in the midst of the earth.** And when **Joseph** saw that his father laid his **right hand** upon the head of Ephraim, it displeased him: and he held **up his father's hand** to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, **Not so, my father:** for this is the **first-born**; put thy right hand upon his head. And his father refused, and said, **I know it, my son, I know it:** he also shall become a people; and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, **In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh:** and he set Ephraim before Manasseh, 9—20. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the **Lord** in Shiloh: and the child was young, 1 Sam. i. 24. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them, Mark x. 13. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them, Luke xviii. 15. For the promise is unto you, and to your children, and to all that are afar off, **even as many as the Lord our God shall call**, Acts ii. 39.

^bThen Peter took him and began to rebuke him, saying, Be it far from thee, **Lord:** this shall not be unto thee, Matt. xvi. 22.

VER. 14.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε τὰ παῖδια, καὶ μὴ καλύετε αὐτὰ ἵνα ἔλθωσιν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

But **Jesus** said, ^aSuffer little children, and **forbid** them not, to come unto me: ^bfor of such is the kingdom of heaven.

^aBut when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 14, 15. But Jesus called them unto him, and said, Suffer little

children to come unto me, and forbid them not: for of such is the kingdom of God, Luke xviii. 16.

^bAt that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter in the kingdom of heaven, xviii. 3. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2.

VER. 15.

Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἰναῖθιν.

And ^ahe laid his hands on them, and departed thence.

^aHe shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. And he took them up in his arms, put his hands upon them, and blessed them, Mark x. 16. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, 2 Tim. iii. 15.

VER. 16.

Καὶ ἰδοὺ, εἰς προσελθόν, εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;

And, behold, ^aone came and said unto him, ^bGood Master, what good thing shall I do, that I may have ^ceternal life?

^aAnd when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17. And a certain ruler asked him, saying, Good Master, What shall I do to inherit eternal life? Luke xviii. 18.

^bAnd, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit

eternal life? Luke x. 25. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent, John vi. 27—29. And brought them out, and said, Sirs, what must I do to be saved? Acts xvi. 30.

^c And these shall go away into everlasting punishment: but the righteous into life eternal, Matt. xxv. 46. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2. That whosoever believeth in him should not perish, but have eternal life, John iii. 15. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life, iv. 14. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me, v. 39. Verily, verily, I say unto you, He that believeth on me hath everlasting life, vi. 47. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, 68. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, x. 28. He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal, xii. 25. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 2, 3. To them who by patient continuance in well-doing seek for glory and honour, and immortality, eternal life, Rom. ii. 7. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord, v. 21. But now being made free from sin, and become

servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord, vi. 22, 23. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 16. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, vi. 12. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 19. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That being justified by his grace, we should be made heirs according to the hope of eternal life, iii. 7. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us), 1 John i. 2. And this is the promise that he hath promised us, *even* eternal life, ii. 25. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 11—13. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 20. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

VER. 17.

Ὁ δὲ εἶπεν αὐτοῖς· Τί με λέγετε ἀγαθόν; οὐδὲς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός. Εἰ δὲ Σίλῃς ἐπισελθεῖν εἰς τὴν ζωὴν, τίρησον τὰς ἰντολάς.

And he said unto him, Why callest thou me good? ^athere is none good but

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one, that is, God: ^b but if thou wilt enter into life, keep the commandments.

^a There is none holy as the Lord: for there is none beside thee; neither is there any rock like our God, 1 Sam.

ii. 2. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually, Psal. lii. 1.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works, cxlv. 7—9. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 8—10. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him, 16.

^b Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord, Lev. xviii. 5. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them, Ezek. xx. 11, 12. He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live, Luke x. 26—28. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, Rom. x. 5. But that no man is justified by the law in the sight of God, it is evident: for,

the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 11—13.

VER. 18.

λέγει αὐτῷ Πίλας; Ὁ δὲ Ἰησοῦς εἶπεν· Τό, οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·

He saith unto him, ^a Which? Jesus said, ^b Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

^a For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 11.

^b Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her

hath committed adultery with her already in his heart, Matt. v. 21—28. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's, Exod. xx. 12—17. Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's, Deut. v. 16—21. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother, Mark x. 19. Thou knowest the commandments, Do not kill, do not commit adultery, Do not steal, Do not bear false witness, Honour thy father and thy mother, Luke xviii. 20. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, Rom. xiii. 8—10.

VER. 19.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα· καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

* Honour thy father and thy mother:

and, ^b Thou shalt love thy neighbour as thyself.

* For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, *It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free.* Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 4—6. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the Lord your God, Lev. xix. 3. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, Prov. xxx. 17. Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise, Eph. vi. 1, 2.

^b See parallels on chap. xxii. ver. 39.

VER. 20.

Λέγει αὐτῷ ὁ ναύσκορος· Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἐτι ὑστερῶ;
The young man saith unto him, * All these things have I kept from my youth up: ^b what lack I yet?

* And he answered and said unto him, Master, all these have I observed from my youth, Mark x. 20. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, Luke xviii. 11, 12. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her, John viii. 7. Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of

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Jesus Christ unto all, and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God, Rom. iii. 19—23. For I was alive without the law once: but when the commandment came, sin revived, and I died, vii. 9. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith, Gal. iii. 24. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 6.

^b Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me, Luke xviii. 22.

VER. 21.

^a Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δός πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

Jesus said unto him, ^a If thou wilt be perfect, ^b go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and ^c come and follow me.

^a See on chap. v. ver. 48. clause 1.

^b Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Matt. vi. 19, 20. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, Luke xii. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 33. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting

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habitations, xvi. 9. And sold their possessions and goods, and parted them to all men, as every man had need, Acts ii. 45. And the multitude of them that believed were of one heart and of one soul: neither said any of them [that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, iv. 32—34. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 17, 18. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34.

^c See on chap. iv. ver. 19. clause 1.

VER. 22.

^a Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλὰ.

But when the young man heard that saying, ^a he went away sorrowful: ^b for he had great possessions.

^a He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her, xiv. 9. And he was sad at that saying, and went away grieved: for he had great possessions, Mark x. 22. And when he heard this, he was very sorrowful: for he was very rich, Luke xviii. 23.

^b No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. For what is a man

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profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? xvi. 26. From men, *which are thy hand*, O LORD, from men of the world, *which have their portion in this life*, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes, Psal. xvii. 14. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5.

VER. 23.

‘Ο δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ·
Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Then said Jesus unto his disciples,
Verily I say unto you, ^aThat a rich
man shall hardly ^benter into the king-
dom of heaven.

^a And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten, and be full; ^b Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage, Deut. vi. 10—12. If I have made gold my hope, or have said to the fine gold, *Thou art my confidence*; If I rejoiced because my wealth was great, and because mine hand hath gotten much, Job xxxi. 24, 25. They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by

any means redeem his brother, nor give to God a ransom for him, Psal. xlix. 6, 7. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch, Prov. xi. 28. Remove far from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain, xxx. 8, 9. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Mark x. 23. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God, Luke xii. 15—21. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him, xvi. 13, 14. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! xviii. 24. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called, 1 Cor. i. 26. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the

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love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is brought low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, Jam. i. 9—11. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? ii. 6. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth, v. 1—4.

^b See on chap. iii. ver. 2. clause 2.

VER. 24.

Πάλιν δὲ λέγων ὑμῖν, εὐκοπώτερόν ἐστι κάμῃλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

And again I say unto you, ^a It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

^a But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible, ver. 26. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil, Jer. xiii. 23. And the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, Mark x. 24, 25.

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, Luke xviii. 25. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44.

VER. 25.

Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ, ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι;

When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

VER. 26.

Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνάτα ἐστι.

But Jesus beheld them, and said unto them, With men this is impossible; ^a but with God all things are possible.

^a Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son, Gen. xviii. 14. And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word will come to pass unto thee or not, Num. xi. 23. I know that thou canst do every thing, and that no thought can be withholden from thee, Job xlii. 2. Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Jer. xxxii. 27. Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts, Zech. viii. 6. And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible, Mark x. 27. For with God nothing shall be impossible, Luke i. 37. And he said, The things which are impossible with men are possible with God, xviii. 27.

VER. 27.

Τότε ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι· τί ἄρα ἔσται ἡμῖν;

Then answered Peter and said unto him, Behold, ^a we have forsaken all, and followed thee; ^b what shall we have therefore?

^a See on chap. iv. verses 20, 22.

^b But when the first came, they supposed that they should have re-

2 A 2

ceived more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day, Matt. xx. 10—12. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, Luke xv. 29. That no flesh should glory in his presence, 1 Cor. i. 29. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it? iv. 7.

VER. 28.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθισάντες μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσετε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, ^ain the regeneration ^bwhen the Son of man shall sit in the throne of his glory, ^cye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

^aFor, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind, Isa. lxxv. 17. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain, lxxvi. 22. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness, 2 Pet. iii. 13. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful, Rev. xxi. 5.

^bFor the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit

upon the throne of his glory, xxv. 31. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thes. i. 7—10. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 11—15.

^cAnd he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 21. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, Luke xxii. 28—30. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? 1 Cor. vi. 2, 3. If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 12. And he that overcometh, and keepeth

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my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father, Rev. ii. 26, 27. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21.

VER. 29.

Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἱκανοταπλασίονα λάβεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

And ^aevery one that hath forsaken houses, ^bor brethren, or sisters, or father, or mother, or wife, or children, or lands, for ^cmy name's sake, ^dshall receive an hundredfold, and shall ^einherit everlasting life.

^a For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it, Matt. xvi. 25. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 29, 30. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 29, 30.

^b And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 21, 22. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, x. 37, 38. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren,

and sisters, yea, and his own life also, he cannot be my disciple, Luke xiv. 26. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung; that I may win Christ, Phil. iii. 8.

^c Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, Matt. v. 11. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved, x. 22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake, Luke vi. 22. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 14. Because that for his name's sake they went forth, taking nothing of the Gentiles, 3 John 7.

^d See on chap. vi. ver. 33. clause 4.

^e See on ver. 16. clause 3.

VER. 30.

Πολλοὶ δὲ ἴσονται· πρῶτοι, ἰσχατοὶ καὶ ἰσχατοὶ, πρῶτοι.

But ^amany that are first shall be last; and the last shall be first.

^a And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and

gnashing of teeth, Matt. viii. 11, 12. So the last shall be first, and the first last : for many be called, but few chosen, xx. 16. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not : but the Publicans and the harlots believed him : and ye, when ye had seen it, repented not afterward, that ye might believe him, xxi. 31, 32. But many *that are* first, shall be last ; and the last, first, Mark x. 31. And all the people that heard him, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 29, 30. And, behold, there are last which shall be first, and there are first which shall be last, xiii. 30. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted, xviii. 13, 14. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone ; As it is written, Behold, I lay in Sion a stumblingstone, and rock of offence : and whosoever believeth on him shall not be ashamed, Rom. ix. 30—33.

CHAP. XX.—VER 1.

Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

For *the kingdom of heaven is like* unto *a man that is an householder,*

which went out early in the morning to hire labourers into his vineyard.

^a See on chap. iii. ver. 2. clause 3.

^b Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few : Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 37, 38. Hear another parable : There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, xxi. 33. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill : And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes, Isa. v. 1, 2. I am the true vine, and my Father is the husbandman, John xv. 1.

^c O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings ! and ye would not, Matt. xxiii. 37. From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early, and speaking ; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them ; but ye have not hearkened, nor inclined your ear to hear, Jer. xxv. 3, 4.

^d For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. Make you perfect in every good work to do his will, work-

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ing in you that which is well-pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen, Heb. xiii. 21. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious : and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient : whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. Which in time past were not a people, but are now the people of God : which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 5—10.

VER. 2.

Συμφωνήσας δὲ μετὰ τῶν ἑργατῶν ἐκ θηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

* But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny ? ver. 13. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine : And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel, Exod. xix. 5, 6. Go thou near, and hear all that the Lord our God shall say : and speak thou unto us all that the Lord our God shall speak unto thee ; and we will hear it, and do it. And the Lord heard the voice of your words, when ye spake unto me ; and the Lord said unto me, I have heard the voice of the words of this people, which they

have spoken unto thee : they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever ! Go say to them, Get you into your tents again, Deut. v. 27—30.

VER. 3.

Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἰσθῶτας ἐν τῇ ἀγορᾷ ἀργούς·

And he went out about the third hour, and saw others standing idle in the marketplace.

* Slothfulness casteth into a deep sleep ; and an idle soul shall suffer hunger, Prov. xix. 15. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy, Ezek. xvi. 49.

VER. 4.

Καὶ αἰνοῦντες εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἔστιν ἡ δικαιοσύνη, δώσω ὑμῖν.

And said unto them ; a Go ye also into the vineyard, b and whatsoever is right I will give you. And they went their way.

* Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. vi. 16—22. And

such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 12, 13. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, 1 Pet. iv. 2, 3.

^b See on chap. xvi. ver. 27. clause 3.

VER. 5.

Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περι-
ῖστην καὶ ἐνῆντην ὥραν, ἐποίησεν ὡσαύτως.

Again he went out about the sixth and ninth hour, and did likewise.

VER. 6.

Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν,
εὗρεν ἄλλους ἱστῶτας ἀργούς, καὶ λέγει
αὐτοῖς· Τί ὧδε ἱστῆκατε ὅλην τὴν ἡμέραν
ἀργοί;

And about ^a the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

^a Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

VER. 7.

Λέγουσιν αὐτῷ· Ὅτι οὐδαὶς ἡμᾶς ἐμισ-
θώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ
ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δι-
καιον, λήψετε.

They say unto him, ^a Because no man hath hired us. ^b He saith unto them, Go ye also into the vineyard; ^c and whatsoever is right, that shall ye receive.

^a Who in times past suffered all nations to walk in their own ways, Acts xiv. 16. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he

hath given assurance unto all men, in that he hath raised him from the dead, xvii. 30, 31. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God, Rom. x. 14—17. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 11, 12. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel, iii. 5, 6. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

^b Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests, xxii. 9, 10. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said,

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Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled, Luke xiv. 21—23.

^c See on chap. xvi. ver. 27. clause 3.

VER. 8.

Ὁφίλας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλισον τοὺς ἰργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν ἐσχάτων, ὡς τῶν πρώτων.

So ^a when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

^a The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world, Matt. xiii. 39, 40. After a long time the lord of those servants cometh, and reckoneth with them, xxv. 19. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, 31. See also on chap. xvi. ver. 27. clause 3.

VER. 9.

καὶ ἰλθόντες οἱ ἑπὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δραχμὴν.

^a And when they came that were hired about the eleventh hour, they received every man a penny.

^a And when he had agreed with the labourers for a penny a day, he sent them into his vineyard, ver. 2. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive, 6, 7. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise, Luke xxiii. 43. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest

any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 8—10. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 14—16.

VER. 10.

Ἐλθόντες δὲ οἱ πρώτοι, ἐνόμισαν ὅτι πλεονεξήσουσιν· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δραχμὴν.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

VER. 11.

Λαβόντες δὲ ἰρόγγυζον κατὰ τοῦ οἰκοδομοῦ,

And when they had received it, ^a they murmured against the goodman of the house,

^a But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners, Luke v. 30. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, xv. 2. And he was angry, and would not go in: therefore came his father out, and entreated him, 28. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them, Acts xi. 2, 3. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming, xiii. 45. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audi-

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ence unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live, xxii. 21, 22. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 16. These are murderers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage, Jude 16.

VER. 12.

Ἀφ' οὗτος ἔτι οὗτοι οἱ ἰσχυροὶ μέγα ἔργα ἐποίησαν, καὶ ἰσχυροὺς ἡμῖν αὐτοὺς ἐποίησαν, τοῖς βαστάσαι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα.

Saying, ^a These last have wrought but one hour, and thou hast made them equal unto us, ^b which have borne the burden and heat of the day.

^a But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. 10, 11. Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus, Rom. iii. 22—24. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith, 30. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6.

^b Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? Mal. iii. 14. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make

merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf, Luke xv. 29, 30. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, xviii. 11, 12. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith, Rom. iii. 27. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone, ix. 30—32.

VER. 13.

Ὁ δὲ ἀποκριθεὶς, εἶπεν ἐν αὐτῶν Ἐταῖρε, οὐκ ἄδικῶς σὺ ἐνὶ ἀνθρώπῳ συμφέρῃς μοι;

But he answered one of them, and said, ^a Friend, ^b I do thee no wrong: didst not thou agree with me for a penny?

^a And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless, Matt. xxii. 12. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him, xxvi. 50.

^b That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked: that be far from thee: Shall not the judge of all the earth do right? Gen. xviii. 25. Which goeth in company with the workers of iniquity, and walketh with wicked men. For he hath said, It profiteth a man nothing that he should delight himself with God. Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the work of a man

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shall he render unto him, and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment, Job xxxiv. 8—12. Shall even he that hateth right govern? and wilt thou condemn him that is most just? Is it fit to say to a king, *Thou art wicked?* and to princes, *Ye are ungodly?* 17, 18. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? xl. 8. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, Rom. ix. 14, 15. Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, *Why hast thou made me thus?* 20.

VER. 14.

Ἄρον τὸ σὸν, καὶ ὑπάγε· δίδω δὲ τούτῳ τὸ ἰσχύατόν σου ὡς καὶ σοί.

Take that thine is, and go thy way: I will give unto this last, even as unto thee.

VER. 15.

Ἡ οὐκ ἔστι μοι πρῶτος ὁ δίδω ἐν τοῖς ἱμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Exod. xxxiii. 19. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But

because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt, Deut. vii. 6—8. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel, 1 Chron. xxviii. 4, 5. I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it to whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him, Jer. xxvii. 5—7. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, John xvii. 2. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. ix. 15, 16. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work, xi. 5, 6. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. iv. 7. In whom also we have obtained an inheritance, being predesti-

nated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 11. And you *hath he quickened*, who were dead in trespasses and sins, ii. 1. Even when we were dead in sins, hath quickened us together with Christ (by grace as ye saved), 5. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures, Jam. i. 18.

^b Beware that there be not a thought in thy wicked heart, saying, Theseventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee, Deut. xv. 9. So that the man *that* is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave, xxviii. 54. Eat thou not the bread of him *that hath* an evil eye, neither desire thou his dainty meats, Prov. xxiii. 6. He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him, xxviii. 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 22. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door, Jam. v. 9.

^c But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live. Then said the LORD, Doest thou well to be angry? Jon. iv. 1—4. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming, Acts xiii. 45.

VER. 16.

Οὕτως ἔσονται οἱ ἔσχατοι, πρῶτοι, καὶ οἱ πρῶτοι, ἔσχατοι· πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

So ^a the last shall be first, and the first last: ^b for many be called, but few chosen.

^a See on chap. xix. ver. 30.

^b Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, Matt. vii. 13. For many are called, but few are chosen, xxii. 14. For I say unto you, That none of those men which were bidden shall taste of my supper, Luke xiv. 24. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 30. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14.

VER. 17.

Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, παρέλαβεν τοὺς δώδεκα μαθητάς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς·

And ^a Jesus going up to Jerusalem ^b took the twelve disciples apart in the way, and said unto them,

^a And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, Mark x. 32—34. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the pro-

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phets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, Luke xviii. 31—34.

^b He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, Matt. xiii. 11. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? xvi. 13. And the Lord said, Shall I hide from Abraham that thing which I do? Gen. xviii. 17. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my father I have made known unto you, John xv. 15.

VER. 18.

Ἰδοὺ, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ὑανθρώπου παραδοθήσεται τοῖς Ἀρχιερεῦσι καὶ Γραμματέεσι καὶ κατακρινοῦσιν αὐτὸν θανάτῳ.

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death,

^a See on chap. xvi. ver. 21. clauses 1, 2.

VER. 19.

Καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὴν μαστιγῶσαι, καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

And a shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: c and the third day he shall rise again.

^a And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xvii. 2.

And straightway in the morning the Chief Priests held a consultation with the elders and Scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate, Mark xv. 1. And the soldiers led him away into

the hall, called Prætorium; and they call together the whole band, 16. And the whole multitude of them arose, and led him unto Pilate, Luke xxiii.

1. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not in the judgment-hall, lest they should be defiled; but that they might eat the Passover, John xviii. 28. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts. iii. 13—16.

^b Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee? Matti xxvi. 67, 68. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him, xxvii. 27—31. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him: let him deliver him, seeing he delighted in him, Psal. xxii. 7, 8. With hypocritical mockers in feasts, they gnashed upon me with their teeth, xlv. 16. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as

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it were *our* faces from him; he was despised, and we esteemed him not, Isa. liii. 3. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him, Mark xv. 16—20. And they that passed by railled on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the Chief Priests mocking, said among themselves with the Scribes, He saved others; himself he cannot save, 29—31. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate, Luke xxiii. 11. Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him, John xix. 1—4.

^c See on chap. xvi. ver. 21. clause 3.

VER. 20.

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζαβεδαίου, μετὰ τῶν υἱῶν αὐτῆς, προσκυνῶσα, καὶ αἰτούσα τι παρ' αὐτοῦ.

^a Then came to him ^b the mother of Zebedee's children with her sons, ^c worshipping him, and desiring a certain thing of him.

^a And James and John, the sons of Zebedee came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire, Mark x. 35.

^b And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mend-

ing their nets; and he called them, Matt. iv. 21.

^c See on chap. ii. ver. 2. clause 3.

VER. 21.

Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; Ἀγρευτῶν· εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου, εἰς ἐκ δεξιῶν σου, καὶ εἰς ἐξ ἐξουπόμων, ἐν τῇ βασιλείᾳ σου.

And he said unto her, ^a What wilt thou? She saith unto him, ^b Grant that these my two sons may sit, ^c the one on thy right hand, and the other on the left, in thy kingdom.

^a And Jesus stood still, and called them, and said, What will ye that I shall do unto you? ver. 32. In Gibeon the Lord appeared to Solomon in a dream by night: And God said, Ask what I shall give thee, 1 Kings iii. 5. And he said unto them, What would ye that I should do for you? Mark x. 36. And Jesus answered and said unto him, What wilt thou that I should do unto thee? the blind man said unto him, Lord, that I might receive my sight, 51. Saying, What wilt thou that I shall do unto thee? and he said, Lord, that I may receive my sight, Luke xviii. 41.

^b At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, xix. 28. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory, Mark x. 37. And there was also a strife among them, which of them should be accounted the greatest, Luke xxii. 24. Be kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3.

^c Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and

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caused a seat to be set for the king's mother; and she sat on his right hand, 1 Kings ii. 19. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. Who is he that condemneth? *It is Christ* that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1. See also on chap. ii. ver. 2. last clause.

VER. 22.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐκ οἶδατε τί αἰτήσθε. Δύνασθε πίνειν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῷ· Δυνάμεθα.

But Jesus answered and said, ** Ye know not what ye ask.* *Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?* *They say unto him, We are able.*

** But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? Mark x. 38.*

And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt, Matt. xxvi. 39. He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done, 42. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them, Psal. lxxv. 8. For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it, Jer. xxv. 15. And he said, Abba, Father, all things are possible unto thee; take away this cup from me:

nevertheless, not what I will, but what thou wilt, Mark xiv. 36. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done, Luke xxii. 42. Then said Jesus unto Peter, Put up thy sword into thy sheath: the cup which my father hath given me, shall I not drink it? John xviii. 11.

But I have a baptism to be baptized with; and how am I straitened till it be accomplished, Luke xii. 50.

c Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, Matt. xxvi. 35. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, 56. Pride goeth before destruction, and an haughty spirit before a fall, Prov. xvi. 18. Can ye drink of the cup that I drink of? and be baptized of the baptism that I am baptized with? And they say unto him, We can, Mark x. 38, 39.

VER. 23.

Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίοσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐναντίου μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.

*And he saith unto them, * Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

** And he killed James the brother of John with the sword, Acts xii. 2. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 17. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church, Col. i. 24. It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 11, 12. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience*

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of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9.

^b Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared, Mark x. 40. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, 1 Cor. ii. 9. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.

VER. 24.

Καὶ ἀκούσαντες οἱ δέκα, ἠγανάκτησαν
ἐπὶ τῶν δύο ἀδελφῶν.

And when the ten heard it, ^a they were moved with indignation against the two brethren.

^a Only by pride cometh contention: but with the well-advised is wisdom, Prov. xiii. 10. And when the ten heard it, they began to be much displeased with James and John, Mark x. 41. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest, Luke xxii. 23, 24. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 1 Cor. xiii. 4. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Jam. iv. 1. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble, 5, 6. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with hu-

mility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 25.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς,
εἶπεν· Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κα-
τακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κα-
τεξουσιάζουσιν αὐτῶν.

But Jesus called them unto him, and said, Ye know that ^a the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

^a Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, Matt. xi. 29. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 3, 4. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, Mark x. 42. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth, Luke xxii. 26, 27. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them, John xiii. 12—17.

VER. 26.

Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς
ἐάν τις ἐν ὑμῖν μέγας γένεσθαι, ἔστω
ὑμῶν διάκονος.

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But ^a it shall not be so among you: but whosoever will be great among you, let him be ^b your minister;

^a But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted, Matt. xxiii. 8—12. But so shall it not be among you: but whosoever will be great among you shall be your minister: And whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Mark x. 43—45. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. 7—11. I tell you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 14. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, John xviii. 36. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24. (For the weapons of our warfare are not carnal, but mighty through God

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to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? if any man trusts to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible, x. 4—10. Neither as being lords over God's heritage, but being ensamples to the flock, 1 Pet. v. 3. I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church, 3 John 9, 10. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, That they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused

2 B

all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, Rev. xiii. 11—17. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, xvii. 6.

^b Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Matt. xxv. 44. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him, xxvii. 55. The Lord grant unto him, that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus thou knowest very well, 2 Tim. i. 18. Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel, Philem. xiii.

VER. 27.

Καὶ ὃς ἐὰν θέλῃ εἶναι ὑμῶν ἑνὸς ἀρχιερέως,
ἔστω ὑμῶν δούλος

And whosoever will be chief among you, ^a let him be your servant:

^a And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should* be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all, Mark ix. 33—35. But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve, Luke xxii. 26. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts xx. 34, 35. I am

debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise, Rom. i. 14. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you, 1 Cor. ix. 19—23. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. For I suppose I was not a whit behind the very chiefest apostles, xi. 5. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 23—27. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved, xii. 15.

VER. 28.

Ὡς ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονῆσαι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἅντι πολλῶν.

Even as the ^a Son of man ^b came not to be ministered unto, but to minister, ^c and to give his life a ransom ^d for many.

^a See on chap. xvi. ver. 13. clause 4.

^b For whether is greater, he that

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sitteth at meat, or he that serveth? *is not he that sitteth at meat? but I am among you as he that serveth,* Luke xxii. 27. He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my hands and my head*. Jesus saith to him, He that is washed, needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them, John xiii. 4—17. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 4—8.

^c Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom, Job

xxxiii. 24. None of them can by any means redeem his brother, nor give to God a ransom for him, Psal. xlix. 7. Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 10, 11. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and three-score and two weeks: the streets shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep, John x. 15. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, xi. 50—52. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and

the justifier of him which believeth in Jesus, Rom. iii. 24—26. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 13. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour, v. 2. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, 1 Pet. i. 18. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 8, 9.

^aFor this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by one to

condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 15—19. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, Heb. ix. 28. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John ii. 2.

VER. 29.

Καὶ ἐκπορευομένην αὐτῶν ἀπὸ Ἱεριχῶ, ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

And as they departed from Jericho, a great multitude followed him.

VER. 30.

Καὶ ἰδὼν, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραζαν, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβὶδ.

And, behold, ^atwo blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, ^bHave mercy on us, O Lord, ^cthou Son of David.

^aAnd they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called, and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garments, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him,

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Lord, that I might receive my sight. And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way, Mark x. 46—52. And it came to pass, that as he was come nigh to Jericho, a certain blind man sat by the way-side begging : And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him, Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight : thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw it, gave praise unto God, Luke xviii. 35—43.]

^b See on chap. ix. ver. 27. clause 3.

^c See on chap. i. ver. 1. clause 2.

VER. 31.

‘Ο δὲ ὄχλος ἐπετίμασεν αὐτοῖς, ἵνα σιωπῶσιν· οἱ δὲ μᾶλλον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβὶδ.

And the multitude ^a rebuked them, because they should hold their peace : ^b but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

^a But he answered her not a word. And his disciples came, and besought him, saying, Send her away ; for she crieth after us, Matt. xv. 23. Then were there brought unto him little children, that he should put his hands on them, and pray : and the disciples rebuked them, xix. 13.

^b And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name ? And

he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it, that thou dost ask after my name ? and he blessed him there, Gen. xxxii. 25—29. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened, Luke xi. 8—10. And he spake a parable unto them to this end, that men ought always to pray, and not to faint, xviii. 1. And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou Son of David, have mercy on me, 39. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Pray without ceasing, 1 Thess. v. 17.

VER. 32.

Καὶ ὅτῃς ὁ Ἰησοῦς ἐφώνησεν αὐτοῦς, καὶ εἶπεν· τί θέλετε ποιῆσαι ὑμῖν ;

And Jesus stood still, and called them, and said, ^a What will ye that I shall do unto you ?

^a And he said unto her, What wilt thou ? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, ver. 21. Thus saith the Lord God ; I will yet for this be enquired of by the house of Israel, to do it for them ; I will increase them with men like a flock, Ezek. xxxvi. 37. Therefore came I unto you without gainsaying, as soon as I was sent for : I ask therefore for what intent ye have sent for me ? Acts x. 29. Be careful for nothing : but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

VER. 33.

Ἀποκρισὼν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.

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MATT. XX. 33, 34.—XXI. 1, 2.

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They say unto him, Lord, that our eyes may be opened.

VER. 34.

Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς, ἤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθὺς ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

So ^a Jesus had compassion on them, and ^b touched their eyes: ^c and immediately their eyes received sight, ^d and they followed him.

^a See on chap. ix. ver. 36. clause 1.

^b See on chap. viii. ver. 15.

^c See on chap. ix. ver. 30. clause 1.

^d And he touched her hand, and the fever left her: and she arose, and ministered unto them, Matt. viii. 15. Before I was afflicted, I went astray: but now have I kept thy word, Psal. cxix. 67. It is good for me that I have been afflicted; that I might learn thy statutes, 71. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God, Luke xviii. 43. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me, Acts xxvi. 18.

CHAP. XXI.—VER. 1.

Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα, καὶ ἦλθον εἰς Βηθφαγή πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητάς,

And ^a when they drew nigh unto Jerusalem, and were come to Bethphage, unto ^b the mount of Olives, then sent Jesus two disciples,

^a And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, Mark xi. 1. And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Luke xix. 28, 29.

^b And when they had sung an hymn, they went out into the mount of Olives, Matt. xxvi. 30. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst

thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south, Zech. xiv. 4. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives, Luke xxi. 37. Jesus went unto the mount of Olives, John viii. 1. Then returned they unto Jerusalem from the mount called Olives, which is from Jerusalem a sabbath day's journey, Acts i. 12.

VER. 2.

Λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

Saying unto them, ^a Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

^a And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, Matt. xxvi. 18. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither, Mark xi. 2, 3. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber where I shall eat the Passover with my disciples? And he will shew a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, xiv. 13—16. Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any

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man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them, Luke xix. 30—32.

VER. 3.

Καὶ ἰδὼν τις ὑμῶν εἰπῶν τι, ἔρῳτε, ὅτι ὁ Κύριος αὐτῶν χρεῖαν ἔχει· εὐθέως δὲ ἀποστέλλει αὐτούς.

And if any man say ought unto you, ye shall say, *The Lord hath need of them; ^band straightway he will send them.

* But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own, 1 Chron. xxix. 14—16. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein, Psal. xxiv. 1. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine, l. 10, 11. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts, Hag. ii. 8, 9. The Father loveth the Son, and hath given all things into his hand, John iii. 35. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things, Acts xvii. 25. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9.

^b Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee, 1 Kings xvii. 9.

VER. 4.

Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος·

All ^a this was done, that it might be fulfilled, which was spoken by the prophet, ^bsaying,

^a See on chap. i. ver. 22.

^b Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt, John xii. 15.

VER. 5.

Εἶπατε τῇ θυγατρὶ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι πραῖς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον, υἱὸν ὑποζυγίου.

Tell ye ^a the daughter of Zion, ^bbehold, thy King cometh unto thee, ^cmeek, and sitting upon an ass, and a colt the foal of an ass.

* That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation, Psal. ix. 14. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee, Isa. xii. 6. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! xl. 9. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him, lxi. 11. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more, Zeph. iii. 14, 15.

^b See also on chap. ii. ver. 2. clause 1.

^c See on chap. xi. ver. 29. clause 3.

VER. 6.

Παραυθύντες δὲ οἱ μαθηταί, καὶ σπασάντες καθὼς ἐπορεύετο αὐτοὺς ὁ Ἰησοῦς,

And the disciples went, and did as Jesus commanded them,

VER. 7.

ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπικάθισεν ἐπάνω αὐτῶν.

And ^a brought the ass, and the colt, and ^b put on them their clothes, and they set him thereon.

^a And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way, Mark xi. 4—8. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon, Luke xix. 32—35.

^b Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king, 2 Kings ix. 13.

VER. 8.

Ὁ δὲ πλείστος ὄχλος ἱστρώσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν θάμνων, καὶ ἱστρώνον ἐν τῇ ὁδῷ.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

VER. 9.

Οἱ δὲ ὄχλοι οἱ πράγοντες καὶ οἱ ἀκολουθῶντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

And the multitudes that went before, and that followed, cried, saying, ^a Hosanna ^b to the Son of David: ^b Blessed is he that cometh in the name of the Lord; ^c Hosanna in the highest.

^a And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, Matt. xxi. 15. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord, Psal. cxviii. 24—26. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest, Mark xi. 9, 10.

^b See on chap. i. ver. 1. clause 2.

^d For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord, Matt. xxiii. 39. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, Luke xix. 37, 38. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold thy King cometh, sitting on an ass's colt, John xii. 13—15.

^d Glory to God in the highest, and on earth peace, good will toward men, Luke ii. 14.

VER. 10.

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱερουσόλυμα, ἐκίσθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστὶν οὗτος;

And when he was come into Jerusalem, ^a all the city was moved, saying, ^b Who is this?

^a When Herod the king had heard these things he was troubled, and all Jerusalem with him, Matt. ii. 3. So they two went until they came to Bethlehem. And it came to pass, when

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they were come to Beth-lehem, that all the city was moved about them, and they said, *Is this Naomi?* Ruth i. 19.

^b Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant, Cant. iii. 6. Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save, Isa. lxi. 1. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him, Luke ix. 9.

VER. 11.

Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.
And the multitude said, ^a This is Jesus the prophet ^b of Nazareth of Galilee.

^a When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets, Matt. xvi. 13, 14. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us: and, That God hath visited his people, Luke vii. 16. Many of the people therefore, when they heard this saying, said, of a truth, this is the prophet, John vii. 40. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet, ix. 17. See also on chap. v. ver. 22. clause 1.

^b See on chap. ii. ver. 23. clause 1.

VER. 12.

Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράσαντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατίστροψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστάσεις.

And Jesus ^a went into the temple of God, ^b and cast out all them that sold and bought in the temple, and overthrew ^c the tables of the money-changers, and ^d the seats of them that sold doves,

^a Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's sope, Mal. iii. 1, 2. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve, Mark xi. 11.

^b And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, Mark xi. 15. And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves, Luke xix. 45, 46. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changer's money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up, John ii. 14—17.

^c And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household, Deut. xiv. 24—26.

^a And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons Lev. i. 14.

VER. 13.

Καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

And said unto them, ^aIt is written, My house shall be called the house of prayer; ^bbut ye have made it a den of thieves.

^a Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever, Psal. xciii. 5. Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings, and their sacrifices, shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people, Isa. lvi. 7.

^b Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD, Jer. vii. 11. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves, Luke xix. 46.

VER. 14.

Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

And ^athe blind and the lame came to him in the temple; and he healed them.

^a Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive theirsight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 4, 5. See also on chap. iv. ver. 24.

VER. 15.

Ἰδόντες δὲ οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαβὶδ· ἠγανάκτησαν,

And when the ^aChief Priests and Scribes ^bsaw the wonderful things that he did, and the children crying in the temple,

and saying, Hosanna to the Son of David, they were sore displeased,

^a See on chap. ii. ver. 4. clauses 1, 2.

^b And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? ver. 23. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, into the palace of the High Priest, who was called Caiaphas, xxvi. 3. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death, 59. LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders, Luke xx. 1. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, John xi. 47—49.

VER. 16.

Καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναὶ οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων καταρτίσκει αἶνον;

And said unto him, ^aHearst thou what these say? And Jesus saith unto them, Yea; ^bhave ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

^a And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out, Luke xix. 39, 40. Then gathered the Chief Priests and the Pharisees a council, and said, What do

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we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation, John xi. 47, 48.

^aAt that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger, Psal. viii. 2.

VER. 17.

Καὶ καταλιπὼν αὐτοὺς, ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν· καὶ ἠυλόσθη ἐκεῖ.

And he left them, and went out of the city into ^aBethany; and he lodged there.

^aAnd Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And when even was come, he went out of the city, Mark xi. 11. 19. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house, Luke x. 38. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha, John xi. 1. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off, 18.

VER. 18.

Πρωτὶς δὲ ἑπανάγων εἰς τὴν πόλιν, ἠπύνετο.

Now ^ain the morning as he returned into the city, ^bhe hungered.

^aAnd on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet, Mark xi. 12, 13.

^bAnd when he had fasted forty days and forty nights, he was afterward an hungered, Matt. iv. 2. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began

to pluck the ears of corn, and to eat, xii. 1. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered, Luke iv. 2. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 17, 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, iv. 15.

VER. 19.

Καὶ ἰδὼν συκῆν μέλαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μικεῖται ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

And when he saw ^aa fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, ^aLet no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

^aGr. one fig tree.

^aWhat could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down, Isa. v. 4, 5. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it, Mark xi. 14. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire, Luke iii. 9. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto

him, Lord, let it alone this year also, till I shall dig about it, and dung it : And if it bear fruit, well : and if not, then after that thou shalt cut it down, xiii. 6—9. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace : but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation, xix. 42—44. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned, 6. Having a form of godliness, but denying the power thereof : from such turn away, 2 Tim. iii. 5. They profess that they know God ; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God : But that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned, Heb. vi. 7, 8. He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still, Rev. xxii. 11.

VER. 20.

Καὶ ἰδόντες οἱ μαθηταί, ἐθαύμασαν, λέγοντες· Πῶς παρεχέσθαι ἐξηράνθαι ἡ συκῇ ;

And when the disciples saw it, they marvelled, saying, ^a How soon is the fig tree withered away ?

^a And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou

cursedst is withered away, Mark xi. 20, 21.

VER. 21.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακρίβητε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τοῦτ' εἰπότε· Ἀεθῇτι, καὶ βλήσθαι εἰς τὴν θάλασσαν, γένησθαι.

Jesus answered and said unto them, Verily I say unto you, ^a If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done.

^a See on chap. xvii. ver. 20. clauses 1. 3.

VER. 22.

Καὶ πάντα ὅσα ἂν αἰτήσῃτε ἐν τῇ προσυχῇ, πιστεύοντες, ληψέσθε.

And ^a all things, whatsoever ye shall ask in prayer believing, ye shall receive.

^a Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them, Mark xi. 24. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us : And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him, 1 John v. 14, 15. See also on chap. vii. ver. 7. clause 1.

VER. 23.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσέλθον αὐτῷ διδάσκοντι οἱ Ἀρχιερεῖς καὶ οἱ Πρωτοεπίσκοποι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ; καὶ τίς σοι ἰδὼς τὴν ἐξουσίαν ταύτην ;

And ^a when he was come into the temple, ^b the Chief Priests and the elders of the people came unto him as he was teaching, and said, ^c By what authority doest thou these things ? and who gave thee this authority ?

^a And they come again to Jerusalem : and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, And say unto him, By what authority doest thou these things ? and who gave thee this authority to do these things ? Mark xi. 27, 28. And it

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came to pass, *that* on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? Luke xx. 1, 2.

^b See on chap. ii. ver. 4. clause 1.

^c And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known, Exod. ii. 14. And when they had set them in the midst, they asked, By what power, or by what name have ye done this? Acts iv. 7.

VER. 24.

^a Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἐρωτήσω ἡμᾶς, καὶ γὰρ λόγος ἵνα· ὃν ἰὰν ἐπιτί μοι, καὶ γὰρ ὑμῶν ἱπὸν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

And Jesus answered and said unto them, ^a I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

^b Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit, Prov. xxvi. 4, 5. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? Luke vi. 9. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

VER. 25.

Τὸ βάπτισμα Ἰωάννου πόθεν ἔν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διαλογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἐπεὶ ἡμῶν διὰ τὸ οὐκ οἶν πιστεύοντες αὐτῷ;

The ^a baptism of John ^b whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, ^c Why did ye not then believe him?

^a See on chap. iii. ver. 1. clause 2.

^b And they come again to Jerusalem: and as he was walking in the

temple, there come to him the Chief Priests, and the Scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him? But if we shall say, Of men: they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things, Mark xi. 27—33.

^c And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? Luke xx. 5. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 33—35. For if our heart condemn us, God is greater than our heart, and knoweth all things, 1 John iii. 20.

VER. 26.

^a Ἐὰν δὲ εἰπώμεν, Ἐξ ἀνθρώπων φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσιν τὸν Ἰωάννην ὡς προφήτην.

But if we shall say, Of men; ^a we fear the people, ^b for all hold John as a prophet.

^a But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, 46. And when he would have put him to death, he feared the multitude, because they counted him as a prophet, Matt. xiv. 5. But if we shall say, Of men; they feared the people: for all men counted John that he was a prophet indeed, Mark xi. 32. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their

way, xii. 12. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet, Luke xx. 6. And the Chief Priests and Scribes sought how they might kill him; for they feared the people, xxii. 2.

^b For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly, Mark vi. 20. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there, x. 41, 42.

VER. 27.

Καὶ ἀποκριθεὶς τῷ Ἰησοῦ, εἶπεν Οὐκ οἶδμεν. Ἐφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποτὶ ἐξουσίᾳ ταῦτα ποιεῖν.

And they answered Jesus, and said, ^a We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

^a Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, Matt. xv. 14. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? xvi. 3. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! xxiii. 16. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. For the Lord hath poured out upon you the spirit of deep sleep; and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, xxix.

10—12. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter, lvi. 10, 11. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Jer. viii. 7—9. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 6—9. And they answered, that they could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things, Luke xx. 7, 8. The man answered and said unto them, Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes, John ix. 30. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth, 40, 41. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world, hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ,

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who is the image of God, should shine unto them, 2 Cor. iv. 3, 4. *Even him* whose coming is after the working of Satan, with all power and signs and lying wonders, And with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 9, 10.

VER. 28.

Τί δὲ ὑμῖν δοκεῖ; Ἀνθρώπος εἶχε τέκνα δύο καὶ προσελθὼν τῷ πρώτῳ, εἶπε· Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.

But what think ye? ^aA certain man had two sons; and he came to the first, and said, ^bSon, go work to day in my vineyard.

^aAnd he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine, Luke xv. 11—15.

^bAgain he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive, Matt. xx. 5—7. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34.

VER. 29.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Οὐ θέλω. Ὅτε-
ρον δὲ μεταμεληθεὶς, ἀπῆλθε.

He answered and said, ^aI will not: but ^bafterward he ^crepented, and went.

^aThis I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the

vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 17—19.

^bAnd when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, Luke xv. 17, 18. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 20. And you *hath he quickened*, who were dead in trespasses and sins; Wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in time past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come, he might shew the exceeding riches of his grace in his kindness towards us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 1—10.

^cSee on chap. iii. ver. 2. clause 1.

VER. 30.

Καὶ προσελθὼν τῷ δευτέρῳ, εἶπεν ὁσαύτως. Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἐγὼ κύριε. Καὶ οὐκ ἀπῆλθε.

And he came to the second and said likewise. And he answered and said, 'I go, sir, and yet not.

^a All therefore whatsoever they bid you observe, *that observe and do; but do not ye after their works: for they say, and do not, Matt. xxiii. 3.* And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 31. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, and light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou which preacheest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision, Rom. ii. 17—25. They profess that they know God; but in works they deny him; being abominable and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 31.

Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι ἀποράγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

^a Whether of them twain did ^b the will of his father? ^c They say unto him, The first. ^d Jesus saith unto them, Verily I say unto you, That the Publicans and harlots go into the kingdom of God before you.

^a Not every one that saith unto me,

Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. vii. 21.

^b See on chap. vii. ver. 21. clause 3.

^c And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man, 2 Sam. xii. 5—7. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 6. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

^d And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him, Matt. ix. 9. So the last shall be first, and the first last: for many be called, but few chosen, xx. 16. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner, Luke vii. 37—39. Then drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, this man receiveth sinners, and eateth with them, xv. 1, 2. And Jesus said unto him, This day is salvation come to this house; forasmuch as he also is a

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son of Abraham. For the Son of man is come to seek and to save that which was lost, xix. 9, 10. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it not by faith*, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 30—33. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which was in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16.

VER. 32.

Ἦλθε γὰρ πρὸς ἡμᾶς Ἰωάννης ἐν ὁδοῦ δικαιοσύνης καὶ οὐκ ἐπιστάσαντες αὐτῷ· οὐδὲ τιλδῆσαι καὶ αἱ πόρνοι ἐπιστήσαν αὐτῷ· ἡμεῖς δὲ ἰδόντες, οὐ μετamelήθημεν ὕστερον, τοῦ πιστεύσαι αὐτῷ.

For John ^a came unto you in the way of righteousness, ^b and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, ^c repented not afterward, that ye might believe him.

^a In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild

honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, Matt. iii. 1—8. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein, Isa. xxxv. 8. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. vi. 16. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you, Luke iii. 8—13. For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandment delivered unto them, 2 Pet. ii. 21.

^b The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? Matt. xxi. 25. For John came neither eating nor drinking, and they say, He hath a devil, xi. 18. And all the people that heard him, and the Publicans, justified God, being bap-

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tized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 29, 30. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, John v. 33—36.

^c But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels, Psal. lxxxi. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts, Zech. vii. 11, 12. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life, John v. 37—40. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25.

VER. 33.

Ἄλλαν παραβολὴν ἀκούσατε. Ἀνθρώπος τις ἦν οἰκοδεσπότης, ὃς τις ἐφύττωσεν ἀμπελῶνα, καὶ περιέκλεισεν αὐτὸν περίκλειον, καὶ ἔρριψεν ἐν αὐτῷ λυγρὸν, καὶ οἰκοδόμησεν στήγαν, καὶ ἐξήδετο αὐτὸν γεωργῶν, καὶ ἀπεδέχθη.

Hear another ^aparable: ^b There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built

a tower, and let it out to ^c husbandmen, and ^d went into a far country:

^a See on chap. xiii. ver. 3. clause 1.

^b Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance, Psal. lxxx. 8—16. Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred, Cant. viii. 11, 12. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes, Isa. v. 1—4. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? Jer. ii. 21. And he began to speak unto them by parables. A

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certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country, Mark xii. 1. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, Luke xx. 9. I am the true vine, and my Father is the husbandman, John xv. 1.

c The Scribes and the Pharisees sit in Moses' seat, Matt. xxiii. 2.

d For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey, Matt. xxv. 14, 15. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return, Luke xix. 12.

VER. 34.

Ὅτι δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.

And when the time of the fruit drew near, ^a he sent his servants to the husbandmen, ^b that they might receive the fruit of it.

^a Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God, 2 Kings xvii. 13, 14. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked

the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy, 2 Chron. xxxvi. 15, 16. And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands, Neh. ix. 29, 30. From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early, and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt, Jer. xxv. 3—7. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me, xxxv. 15. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be not as your fathers, unto whom the former

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prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us, Zech. i. 3—6. Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts, vii. 9—13. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some, Mark xii. 2—5. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandman beat him, and sent him away empty. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord

of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. And he beheld them and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them, Luke xx. 10—19.

^b Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one to the fruit thereof was to bring a thousand pieces of silver. My vineyard which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred, Cant. viii. 11, 12. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Isa. v. 4.

VER. 35.

Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδαιραν, ὃν δὲ ἀπέκτεναν, ὃν δὲ ἐλιθοβόλησαν.

And the husbandmen ^a took his servants, and beat one, and killed another, and stoned another.

^a Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 12. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers,

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MATT. XXI. 35—37.

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how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes : and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute them from city to city, *xxiii. 31—34.* For it was *so*, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water, *1 Kings xviii. 4.* Was it not told my lord what I did when Jezebel slew the prophets of the LORD : how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water? *13.* Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time, *xix. 2.* And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away, *10.* But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? *xxii. 24.* Then Asa was wroth with the seer, and put him in a prison house; for *he* was in a rage with him, because of this *thing.* And Asa oppressed *some* of the people the same time, *2 Chron. xvi. 10.* And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy, *xxxvi. 15, 16.* In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets like a destroying lion, *Jer. ii. 30.* And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death, but when Urijah heard it, he was afraid, and fled, and

went into Egypt; And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death, *xxvi. 21—24.* Nevertheless I must walk to day, and to tomorrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not, *Luke xiii. 33, 34.* Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, *Acts vii. 52.* Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost, *1 Thes. ii. 15, 16.* And others had trial of cruel mockings and scourgings; yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, *Heb. xi. 36, 37.*

VER. 36.

Πάλιν ἀπέστειλεν ἄλλους δούλους πλεονας τῶν πρώτων καὶ ἐποίησαν αὐτοῖς ὁσαύτως.

Again, he sent other servants more than the first: and they did unto them likewise.

VER. 37.

Ἔστρεψεν δὲ ἀπίστους πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱὸν μου.

But a lust of all he sent unto them his

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son, saying, ^b *They will reverence my son.*

^a Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, *They will reverence my son*, Mark xii. 6. Then said the lord of the vineyard, *What shall I do? I will send my beloved son: it may be they will reverence him when they see him*, Luke xx. 13.

^b What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Isa. v. 4. It may be, that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity, and their sin, Jer. xxxvi. 3. I said, Surely thou wilt fear me, thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings, Zeph. iii. 7.

VER. 38.

Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν, εἶπον ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ κατὰσχώμεν τὴν κληρονομίαν αὐτοῦ.

But when the husbandmen saw the son, they said among themselves, ^a This is the heir; come, let us kill him, and let us seize on his inheritance.

^a Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him, Matt. xxvi. 3, 4. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, xxvii. 1, 2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and

vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession, Psal. ii. 2—8. But those husbandmen said among themselves, This is the heir, come, let us kill him, and the inheritance shall be our's. And they took him, and killed him, and cast him out of the vineyard, Mark xii. 7, 8. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come let us kill him, that the inheritance may be our's, Luke xx. 14. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death, John xi. 47—53. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done, Acts iv. 27, 28. Now when the High Priest and the captains of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without

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violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the High Priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 24—28.

VER. 39.

Καὶ λαβόντες αὐτὸν, ἐξέβαλον ἐξ αὐτοῦ ἀμπελῆος, καὶ ἀπέκτεναν.

And they ^a caught him, and ^b cast him out of the vineyard, ^c and slew ^d him.

^a And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand and drew his sword, and struck a servant of the High Priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled, Matt. xxvi. 50—57. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain

young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked. And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the scribes, Mark xiv. 46—53. Then Jesus said unto the Chief Priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the High Priest's house. And Peter followed afar off, Luke xxii. 52—54. Then the band and the captain and officers of the Jews took Jesus, and bound him, John xviii. 12. Now Annas had sent him bound unto Caiaphas the High Priest, 24. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23.

^b For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach, Heb. xiii. 11—13.

^c Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, iii. 14, 15. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole, iv. 10. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, v. 30. Which of the prophets have not your

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fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, vii. 52. Ye have condemned and killed the just; and he doth not resist you, Jam. v. 6.

VER. 40.

Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἑστέοις;

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

^aWhat shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid, Luke xx. 15, 16. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29.

VER. 41.

Λέγουσιν αὐτῷ· Κακὸς κακῶς ἀπολλύσιν αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδίδονται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

^aAnd the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city, Matt. xii. 6, 7. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O

Jerusalem, Jerusalem, thou that kill-est the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate, xxiii. 35—38. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened, xxiv. 21, 22. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of

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thine eyes which thou shalt see: And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you, Deut. xxviii. 59—68. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and brake down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Isa. v. 5—7. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, Dan. ix. 26. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people, Zeck. xi. 6—10. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein, xiii. 8. For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be as stub under the soles of

your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 1—6. Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together, Luke xvii. 32—37. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 41—44. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive unto all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, xxi. 22—24. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon

them to the uttermost, 1 Thes. ii. 16. How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, xii. 25.

^b And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, Matt. viii. 11. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, xxi. 43. And ye shall leave your name for a curse upon my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lrv. 15. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed, Acts xiii. 46—48. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles, xviii. 6. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it, xxviii. 28. See also on chap. xii. ver. 18. clause 5.

VER. 42.

Λίτοι αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀποδοκίμασαν οἱ οἰκοδομοῦντες, αὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἵσται δαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

Jesus saith unto them, Did ye never read in the Scriptures, *The stone which

the builders rejected, the same is become the head of the corner: this is the Lord's doing, ^b and it is marvellous in our eyes?

^a The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes, Psal. cxviii. 22, 23. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16. Hear now, O Joshua the High Priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day, Zech. iii. 8, 9. And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? Mark xii. 10, 11. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder, Luke xx. 17, 18. This is the stone which was set at nought of you builders, which is become the head of the corner, Acts iv. 11. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 33. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, Eph. ii. 20. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious:

but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 4—8.

^b Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told you, Hab. i. 5. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for *I* work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you, Acts xiii. 40, 41.

VER. 43.

Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀπ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἑτέροις ποιοῦντι τοὺς καρπὸν αὐτῆς.

Therefore say I unto you, ^a The kingdom of God shall be taken from you, and given to ^b a nation bringing forth the fruits thereof.

^a And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth, Matt. viii. 11. 12. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you, xii. 28. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons, xxi. 41.

^b And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel, Exod. xix. 6. Open ye the gates, that the righteous nation which keepeth the truth may enter in, Isa. xxvi. 2. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9.

VER. 44.

Καὶ ὁ πατὴρ ἐπὶ τὸν λίθον τοῦτον, συναρθήσεται· ἐφ' ὃν δ' ἂν πείσῃ, λυμήσει αὐτόν.

And ^a whosoever shall fall on this stone shall be broken: ^b but on whomsoever it shall fall, it will grind him to powder.

^a Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, Psal. ii. 12. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Isa. viii. 14, 15. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted, lx. 12. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it, Zech. xii. 3. And blessed is he, whosoever shall not be offended in me, Matt. xi. 6. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder, Luke xx. 18. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? From that time many of his disciples went back, and walked no more with him, John vi. 60. 61. 66. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 3, 4. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

^b The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that

man if he had not been born, Matt. xxvi. 24. Then answered all the people, and said, His blood be on us, and on our children, xxvii. 25. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 9. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them, xxi. 8, 9. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries, cx. 5, 6. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure, 44, 45. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost 1 Thess. ii. 16.

VER. 45.

Καὶ ἀκούσαντες οἱ Ἀρχιερεῖς καὶ οἱ φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.

And when the ^a Chief Priests and

^b Pharisees, ^c had heard his parables, they perceived that he spake of them.

^a See on chap. ii. ver. 4. clause 1.

^b See on chap. iii. ver. 7. clause 1.

^c And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way, Mark xii. 12. Then answered one of the Lawyers, and said unto him, Master, thus saying thou reproachest us also, Luke xi. 45. And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them, xi. 19. If our heart condemn us, God is greater than our heart, and knoweth all things, 1 John iii. 20.

VER. 46.

Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπιστὰς ὡς εὐροφίτην αὐτὸν εἶχον.

But when ^a they sought to lay hands on him, ^b they feared the multitude, because they took him for a prophet.

^a He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will yet be wiser: teach a just man, and he will increase in learning, Prov. ix. 7—9. A scorner loveth not one that reproveth him: neither will he go unto the wise, xv. 12. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7.

^b And the multitude said, This is Jesus the prophet of Nazareth of Galilee, Matt. xxi. 11. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner, 39. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others

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said, This is the Christ. But some said, Shall Christ come out of Galilee? John vii. 40, 41. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

CHAP. XXII.—VER. 1.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, πάλιν εἶπεν αὐτοῖς, ἐν παραβολαῖς, λέγων·

And Jesus answered ^a and spake unto them again by parables, and said,

^a See on chap. xiii. ver. 3. clause 1.

VER. 2.

Ἡ βασιλεία τῶν οὐρανῶν ὡς ἀνθρώπου βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ·

The ^a kingdom of heaven is like unto a certain king, ^b which made a marriage for his son.

^a See on chap. iii. ver. 2. clause 2.

^b Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth, Psal. xlv. 10—16. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, John iii. 29. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, 2 Cor. xi. 2. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might

sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church, Eph. v. 24—32. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9.

VER. 3.

Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλεῖσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἔλθεῖν.

And ^a sent forth his servants to call them ^b that were bidden to the wedding: ^c and they would not come.

^a And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 2. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand, x. 6, 7. Wisdom hath builded her house, she hath hewn out her seven pillars, she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Prov. ix. 1—3. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Ho, every one that thirsteth, come ye to the waters, and he

that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is not bread?* and your labour for *that which satisfieth not?* hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness, *lv. 1, 2.* And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for *their journey*, save a staff only; no scrip, no bread, no money in *their purse*: But be shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city, *Mark vi. 7—11.* Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the Gospel, and healing every where, *Luke ix. 1—6.* And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready, *xiv. 15—17.*

^b Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath

prepared a sacrifice, he hath bid his guests, *Zeph. i. 7.*

^c O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! *Matt. xxiii. 37.* I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels, *Psal. lxxxi. 10—12.* Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof, *Prov. i. 24, 25.* For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not, *Isa. xxx. 15.* Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken, *Jer. vi. 16, 17.* As they called them, so they went from them: they sacrificed unto Balaam, and burned incense to graven images, *Hos. xi. 2.* And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him, *7.* O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! *Luke xiii. 34.* But those my enemies, which would not that I should reign over them, bring hither, and slay them before me, *xix. 27.* And ye will not come to me, that ye might have life, *John v. 40.* Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge

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yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. But to Israel he saith, All day long I have stretched forth my hand unto a disobedient and gainsaying people, Rom. x. 21. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, Heb. xii. 25.

VER. 4.

Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Εἰπάτε τοῖς κεκλημένοις· Ἰδοὺ, τὸ ἀριστόν μου ἡτοίμασα, οἱ ταῦτοί μου καὶ τὰ σιτιστὰ τέθυμνα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους·

Again, he sent forth ^a other servants, saying, Tell them which are bidden, ^b Behold, I have prepared my dinner: my oven and my fatlings are killed, ^c and all things are ready: come unto the marriage.

^a After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 1—6. That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing [ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46.

^b Wisdom hath builded her house, she hath hewn out her seven pillars:

she hath killed her beasts; she hath mingled her wine; she hath also furnished her table, Prov. ix. 1, 2. I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. 1. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me, John vi. 50—57. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth, 1 Cor. v. 7, 8.

^c For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready, Luke xiv. 17.

VER. 5.

Οἱ δὲ ἀμαθήσαντες, ἀπεῖλθον· ὁ μὲν εἰς τὸν ἰδίον ἀγρὸν, ὁ δὲ εἰς τὴν ἑμπορίαν αὐτοῦ.

But they ^a made light of it, and went

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their ways, ^bone to his farm, another to his merchandise.

^a Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright, Gen. xiv. 34. Yea, they despised the pleasant land, they believed not his word: But murmured in their tents, and hearkened not unto the voice of the Lord, Psal cvi. 24, 25. The fear of the Lord is the beginning of knowledge: *but* fools despise wisdom and instruction, Prov. i. 7. Others mocking said, These men are full of new wine, Acts ii. 13. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Rom. ii. 4. How shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3.

^b He also that received seed among the thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, unto the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be, xxiv. 38, 39. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come, Luke xiv. 18—20. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all, Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same

day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife, xvii. 26—32. For to be carnally minded is death; but to be spiritually minded is life and peace, Rom. viii. 6. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Traitors, heady, highminded, lovers of pleasures more than lovers of God, 2 Tim. iii. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world, 1 John ii. 15, 16.

VER. 6.

Οἱ δὲ λοιποὶ, κρατήσαντες τοὺς δούλους αὐτοῦ ἔβρισαν, καὶ ἀπέκτειναν.

And ^a the remnant took his servants, and entreated them spitefully, and slew them.

^a See on chap. xxi. ver. 35.

VER. 7.

Ἀκούσας δὲ ὁ βασιλεὺς, ἀγρίοις καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπέκτεινε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.

But when the king heard thereof, ^a he was wroth: and he sent forth ^b his armies, and destroyed those murderers, and burned up their city.

^a See on chap. xxi. ver. 41. clause 1.

^b The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. xxviii. 49. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocriti-

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cal nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few, Isa. x. 5—7. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, *even* the Lord, and the weapons of his indignation, to destroy the whole land, xiii. 2—5. Thou art my battle-ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and the rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers, Jer. li. 20—23. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me, Luke xix. 27.

VER. 8.

Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἑτοιμὸς ἐστίν, οἱ δὲ κλημένοι οὐκ ἔσαν ἄξιοι.

Then saith he to his servants, ^a The wedding is ready, ^b but they which were bidden were not worthy.

^a Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fattings are killed, and all things are ready: come unto the marriage, ver. 4.

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^b And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you, Matt. x. 11—13. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, 37, 38. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thess. i. 5.

VER. 9.

Πορεύσθε ὡν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητι, καλέσατε εἰς τοὺς γάμους.

Go ^a ye therefore into the highways, and as many as ye shall find, bid to the marriage.

^a Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*, How long ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn ye at my reproof, behold, I will pour out my Spirit unto you, I will make known my words unto you, Prov. i. 20—23. Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at

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the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man, viii. 1—4. Whoso is simple, let him turn in hither: *as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding, ix. 4—6. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David, Isa. lv. 1—3. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, 6, 7. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper, Luke xiv. 21—24. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. For so hath the Lord commanded us, saying, I have*

set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth, Acts xiii. 47. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

VER. 10.

*Και ἐξαλθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς, συνέγαγον πάντας ὄντας εἶπον, πω-
νηοὺς τε καὶ ἀγαθοὺς καὶ ἐκμήθη ὁ γά-
μος ἀναμεινών.*

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.*

*See on chap. xiii. ver. 47. clause 2.

^bAnd while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut, Matt. xxv. 10. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, vii. 9. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, xix. 6—9.

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VER. 11.

Εἰσελθὼν ὁ βασιλεὺς διασῶσθαι τοὺς ἐγκαταμένους, εἶπεν ἐκτὶ ἀποθρῶπον οὐκ ἰδοῦντος ἑνὸς ἱνδύου γάρμου

And ^a when the king came in to see the guests, he saw there a man which had not on ^b a wedding garment :

^a Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire, Matt. iii. 12. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn, xiii. 30. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory : And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats, xxv. 31, 32. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts : and then shall every man have praise of God, 1 Cor. iv. 5. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : for all things are naked and open unto the eyes of him with whom we have to do, Heb. iv. 12, 13. And I will kill her children with death ; and all the churches shall know that I am he which searcheth the reins and hearts : and I will give unto every one of you according to your works, Rev. ii. 23.

^b And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments, 2 Kings x. 22. The king's daughter is all glorious within : her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework : the virgins her companions

that follow her shall be brought unto thee, Psal. xlv. 13, 14. Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean, Isa. lii.

1. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 3. I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, 10. But we are all as an unclean thing, and all our righteousnesses are as filthy rags ; and we all do fade as a leaf ; and our iniquities, like the wind, have taken us away, lxiv. 6. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquities to pass from thee, and I will clothe thee with change of raiment, Zech. iii. 3, 4. But the father said to his servants, Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet, Luke xv. 22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : Rom. iii. 22. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, xiii. 14. For as many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27. And that ye put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 24. And have put on the new man, which is renewed in knowledge after the image of him that created him : Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and

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in all, Col. iii. 10, 11. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels, Rev. iii. 4, 5. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, 18. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, xiv. 8.

VER. 12.

Καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἱμάτιον γάμου; ὁ δὲ ἐφίμωθη.

And he saith unto him, Friend, ^a how camest thou in hither not having a wedding garment? ^b And he was speechless.

^a For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity, Acts viii. 20—23. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

^b He will keep the feet of his saints, and the wicked shall besilent in darkness; for by strength shall no man prevail, 1 Sam. ii. 9. So the poor

hath hope, and iniquity stoppeth her mouth, Job v. 16. The righteous shall see it, and rejoice: and all iniquity shall stop her mouth, Psal. cvii. 42. How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways, Jer. ii. 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. Knowing that he that is such is subverted, and sinneth, being condemned of himself, Tit. iii. 11.

VER. 13.

Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δέσσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Then said the king to the servants, ^a Bind him hand and foot, and take him away, ^b and cast him, into outer darkness: ^c there shall be weeping and gnashing of teeth.

^a Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 29. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, xiii. 30. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace, Dan. iii. 20. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not, John xxi. 18. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles, Acts xxi. 11.

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^b See on chap. viii. ver. 12. clause 2.^c See on chap. xiii. ver. 42. clause 2.

VER. 14.

Πολλοὶ γὰρ εἰσὶ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

For many are called, ^a but few are chosen.^a See on chap. vii. ver. 14. clause 2.

VER. 15.

Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

Then ^a went the Pharisees, and took counsel ^b how they might entangle him in his talk.

^a The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Psal. ii. 2. And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him, Mark xii. 13—17. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render there-

fore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, Luke xx. 20—26.

^b Every day they wrest my words: all their thoughts are against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? in thine anger cast down the people, O God, Psal. lvi. 5—7. They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah, lviii. 6. For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD, lix. 3. That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, Isa. xxix. 21. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words, Jer. xviii. 18. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him, xx. 10. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him, Luke xi. 53, 54. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 3.

VER. 16.

Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν, λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τῆς ὁδοῦ τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ

μήλαι σοι περί οὐδενός· οὐ γὰρ βλάπτεις εἰς πρόσωπον ἀνθρώπων.

And they sent out unto him their disciples with ^a the Herodians, saying, ^b Master, ^c we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

^a And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod, viii. 15.

^b And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, Matt. xxvi. 18. 49. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on, Luke vii. 40. Ye call me Master and Lord: and ye say well; for so I am, John xiii. 13.

^c For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue, Psal. v. 9. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak, xii. 2. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords, lv. 21. A man that flattereth his neighbour spreadeth a net for his feet, Prov. xxix. 5. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it,

and it displeased him that there was no judgment, Isa. lix. 13—15. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity, Jer. ix. 3—5. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness, Ezek. xxxiii. 30, 31.

VER. 17.

Εἰπὲν αὐτῷ ἡμῖν, τί σοι δοκεῖ; ἰσχυρὰ δύναι· κήσων Καίσαρος, ἢ οὐ;

Tell us therefore, What thinkest thou? ^a is it lawful to give tribute unto ^b Caesar, or not?

^a And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress, Neh. ix. 37. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed, Acts v. 37. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 6, 7.

^b And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world

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should be taxed, Luke ii. 1. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar, John xix. 12—15. Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *our* Jesus, Acts xvii. 7. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all, xxv. 8.

VER. 18.

Γινους δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν,
εἶπε· τί με πειράζετε, ὑποκριταί;

^a But Jesus perceived their wickedness, and said, ^b Why tempt ye me, ye hypocrites?

^a See on chap. ix. ver. 4. clause 1.

^b See on chap. xvi. ver. 1. clause 2.

VER. 19.

Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κίβνου,
οἱ δὲ προσέειπεν αὐτῷ δυνάριον.

Shew me the tribute money. And they brought unto him a ^a penny.

^a In value 7 pence halfpenny.

VER. 20.

Καὶ λέγει αὐτοῖς· Τίς ἡ εἰκὼν αὐτοῦ,
καὶ ἡ ἐπιγραφή;

And he saith unto them, ^a Whose is this image and ^b superscription?

^a Or, inscription.

^a Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's, Luke xx. 24.

VER. 21.

Αἰχμασιν αὐτῷ· Καίσαρος. Τότε λέγει
αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι·
καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

They say unto him, Cæsar's. Then saith he unto them, ^b Render therefore

unto Cæsar the things which are Cæsar's;
^b and unto God the things that are God's.

^a And when he was come into the house, Jesus prevented him, saying, What thinkset thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee, Matt. xvii. 25—27. My son, fear thou the Lord, and the king: and meddle not with them that are given to change, Prov. xxiv. 21. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king, Luke xxiii. 2. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.

^b Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, ver. 37. Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, iv. 10. Shadrach, Meshach, and Abednego, answered and said unto the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so our God, whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up, Dan. iii. 16—18. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God, vi. 10, 11. A son honoureth his fa-

ther, and a servant his master : if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Mal. i. 6. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the other apostles answered and said, We ought to obey God rather than men, v. 29. Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king, 1 Pet. ii. 13—17.

VER. 22.

Καὶ ἀκούσαντες, ἰθαύμασαν· καὶ ἀφέντες αὐτόν, ἀπῆλθον.

When they had heard these words, ^athey marvelled, and left him, and went their way.

^a And when the multitude heard this, they were astonished at his doctrine, ver. 33. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions, 46. Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves, x. 16. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit, Prov. xxvi. 4, 5. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people : and they marvelled at his answer and held their peace, Luke xx. 25, 26. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15.

And they were not able to resist the wisdom and the spirit by which he spake, Acts vi. 10. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

VER. 23.

Ἐν ἡμέρῃ τῇ ἡμέρᾳ προσῆλθεν αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐντηνέτησαν αὐτόν,

The same day came to him ^athe Sadducees, ^bwhich say that there is no resurrection, and asked him,

^a See on chap. iii. ver. 7. clause 1.

^b Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen : And if Christ be not risen, then is our preaching vain, and your faith is also vain, 1 Cor. xv. 12—14. Who concerning the truth have erred, saying that the resurrection is past already ; and overthrown the faith of some, 2 Tim. ii. 18.

VER. 24.

Λέγοντες· Διδάσκαλε, Μωϋσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Saying, ^a Master, ^bMoses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

^a Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven, Matt. vii. 21. And why call ye me, Lord, Lord, and do not the things which I say, Luke vi. 46.

^b And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother, Gen. xxxviii. 8. If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger : her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And

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if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, the house of him that hath his shoe loosed, Deut. xxv. 5—10. And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands? Ruth i. 11. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother, Mark xii. 19. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother, Luke xx. 28.

VER. 25.

Ἦσαν δὲ ἑπτὰ ἡμῶν ἑπτά ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας ἐτελεύτησεν· καὶ μὴ ἔχον σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

VER. 26.

Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.

Likewise the second also, and the third, unto the ^a seventh.

^a Gr. seven.

VER. 27.

Ἐστίον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

And last of all the woman died also.

VER. 28.

Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτά ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μὴδὲ τὴν δύναμιν τοῦ Θεοῦ.

Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

VER. 30.

Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

For in ^a the resurrection ^b they neither marry, nor are given in marriage, but are ^c as the angels of God in heaven.

^a If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands, Job xiv. 14, 15. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me, xix. 25—27. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, Psal. xvi. 9—11. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah, xlix. 14, 15. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, Isa. xxv. 8. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew

is as the dew of herbs, and the earth shall cast up the dead, xxvi. 19. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 2, 3. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes, Hos. xiii. 14. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 39, 40. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust, Acts xxiv. 15. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? xxvi. 6—8. And God hath both raised up the Lord, and will also raise up us by his own power, 1 Cor. vi. 14. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming, xv. 20—23. But some men

will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought

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to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 35—58. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

^b And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven, Mark xii. 24, 25. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection, Luke xx. 34—36. But this I say, Brethren, the time is short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing it: for the fashion of this world passeth away, 1 Cor. vii. 29—31. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for

we shall see him as he is, 1 John iii. 1, 2.

^c Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. Bless the Lord, ye his angels; that excel in strength, that do his commandments, hearkening unto the voice of his word, Psal. ciii. 20. Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by, Zech. iii. 7.

VER. 51.

Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῶν ὑπὸ τοῦ Θεοῦ, λέγοντος

But as touching ^a the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

^a See on ver. 30. clause 1.

VER. 32.

Ἐγὼ εἰμὶ ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἴστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων.

I ^a am the God of Abraham, and the God of Isaac, and the God of Jacob? ^b God is not the God of the dead, but of the living.

^a Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 6. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt, 16. Saying I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold, Acts vii. 32. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.

^b And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God

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spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err, Mark xii. 26, 27. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him, Luke xx. 37, 38.

VER. 33.

Καὶ ἀκούσαντες οἱ ὄχλοι, ἐξέπληθυσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

And ^a when the multitude heard this, they were astonished at his doctrine.

^a See on chap. vii. ver. 28.

VER. 34.

Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνέχθησαν ἐπὶ τὸ αὐτό.

But ^a when the Pharisees had heard that he had put the Sadducees to silence, ^b they were gathered together.

^a And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? Mark xii. 28.

^b See on chap. xii. ver. 14.

VER. 35.

Καὶ ἐπηρώτησεν αὐς ἐξ' αὐτῶν νομικὸς, πειράζων αὐτόν, καὶ λέγων.

Then one of them, which was ^a a Lawyer, asked him a question, ^b tempting him, and saying,

^a And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? Luke x. 25.

^b See on chap. xvi. ver. 1. clause 2.

VER. 36.

Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

Master, ^a which is the great commandment in the law?

^a Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For

I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 19, 20. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel, xxiii. 23, 24. I have written to him the great things of my law, but they were counted as a strange thing, Hos. viii. 12. And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? Mark xii. 28.

VER. 37.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

Jesus said unto him, ^a Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

^a And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 5. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, x. 12. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. And Jesus answered him, The first of all the commandments is, Hear O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength: this is the first commandment, Mark xii. 29, 30. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself, Luke x. 27. Because the carnal mind is en-

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mity against God : for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; And their sins and iniquities will I remember no more, Heb. x. 16, 17. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments : and his commandments are not grievous. For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 John v. 2—5.

VER. 38.

Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή.

This is the first and great commandment.

VER. 39.

Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

And the second is like unto it, ^a Thou shalt love thy ^b neighbour as thyself.

^a Honour thy father and thy mother : and, Thou shalt love thy neighbour as thyself, Matt. xix. 19. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself : I am the LORD, Lev. xix. 18. And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these, Mark xii. 31. And he answering said, Thou shalt love—thy neighbour as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live, Luke x. 27, 28. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if *there be* any other commandment, it is briefly comprehended in this saying, *namely*, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour : therefore love is the fulfilling of the law, Rom. xiii. 9, 10. For all the law is fulfilled in one word, *even* in this ;

Thou shalt love thy neighbour as thyself, Gal. v. 14. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well, Jam. ii. 8.

^b But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence and gave them to the host, and said unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise, Luke x. 29—37. Let every one of us please his neighbour for his good to edification, Rom. xv. 2. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith, Gal. vi. 10.

VER. 40.

Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται.

On ^a these two commandments hang all the Law and the Prophets.

^a Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the Law and the Prophets, Matt. vii. 12. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5. Beloved, let us love one another : for love is of God ; and

every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 7—11. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also, 19—21.

VER. 41.

Συνήμενον δὲ τῶν Φαρισαίων, ἰκνησάμενον αὐτοὺς ὁ Ἰησοῦς, λέγων·

While the Pharisees were gathered together, Jesus asked them,

VER. 42.

Τί ὑμῖν δοκεῖ ἐπὶ τοῦ Χριστοῦ; τίνας υἱοὺς ἔσται; Ἀπεύθυνεν αὐτῷ, τοῦ Δαβὶδ.

Saying, ^a What think ye of Christ? whose Son is he? ^b They say unto him, The Son of David.

^a When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 13—17.

^b See on chap. i. ver. 1. clause 2.

VER. 43.

Λέγει αὐτοῖς· Πᾶς οὗτος Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ· λέγων,

He saith unto them, How then doth David ^a in spirit call him Lord, saying,

^a See on chap. x. ver. 20. clause 1.

VER. 44.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου Κάθου ἐν δεξιῷ μου, ἵνα ἂν ὦ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

The ^a LORD said unto ^b my Lord, Sit thou on my right hand, ^c till I make thine enemies thy footstool?

^a The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Acts ii. 34. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. iii. 3. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 13. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool, x. 12, 13. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2.

^b And Thomas answered and said unto him, My Lord and my God, John xx. 28. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's, 1 Cor. i. 2. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. iii. 8.

^c And I will put enmity between thee and the woman, and between

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thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel, Psal. ii. 8, 9. Thou shalt make them as a fiery oven in the time of thine anger : the Lord shall swallow them up in his wrath, and the fire shall devour them, xxi. 9. Who is this that cometh from Edom, with dyed garments from Bozrah ? this that is glorious in his apparel, travelling in the greatness of his strength ? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat ? I have trodden the winepress alone ; and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help ; and I wondered that there was none to uphold : therefore mine own arm brought salvation unto me ; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 1—6. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me, Luke xix. 27. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh, Rev. xix. 19—

21. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season, xx. 1—3. And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, 11—15.

VER. 45.

Εἰ οὖν λέγει κατὰ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστίν ;

If David then ^a call him Lord, how is he his son ?

^a Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, John viii. 58. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, ix. 5. Who, being in the form of God, thought it not robbery to be equal with God : But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : And being found in fashion as a man, he

humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 6—8. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, Rev. xxii. 16.

VER. 46.

Καὶ οὐδὲς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμαστέ τις αὐτῷ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέντι.

And ^a no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

^a And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things, Matt. xxi. 27. They were amazed, they answered no more: they left off speaking. When I had waited, (for they spake not, but stood still, and answered no more), Job. xxxii. 15, 16. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question, Mark xii. 34. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 17. And they could not answer him again to these things, xiv. 6. And after that they durst not ask him any question at all, xx. 40. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and

Jesus was left alone, and the woman standing in the midst, John viii. 7—9. And beholding the man which was healed standing with them, they could say nothing against it, Acts iv. 14.

CHAP. XXIII.—VER. 1.

Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ,

Then spake Jesus ^a to the multitude, and to his disciples,

^a See on chap. iv. ver. 25. clause 1.

VER. 2.

Λέγων· Ἐπὶ τῆς Μωσίδος καθίδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι.

Saying, ^a The Scribes ^b and the Pharisees sit in Moses' seat:

^a See on chap. ii. ver. 4. clause 2.

^b See on chap. iii. ver. 7. clause 1.

VER. 3.

Πάντα οὖν ὅσα ἂν εἰπωσιν ὑμεῖν τηρεῖτε, καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γάρ, καὶ οὐ ποιοῦσι.

All therefore ^a whatsoever they bid you observe, that observe and do; ^b but do not ye after their works: ^c for they say, and do not.

^a Harken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do, Exod. xviii. 19, 20. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it, Deut. iv. 5. Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it, v. 27. And thou shalt come unto the priests the Levites, and unto the Judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee; According to the sentence of the law which they

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shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left, xvii. 9—11. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD, 2 Chron. xxx. 12. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God, Rom. xiii. 1.

^b See on chap. v. ver. 20. clause 1.

^c And he came to the second, and said likewise. And he answered and said, I go, sir: and went not, Matt. xxi. 30. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son, Psal. i. 16—20. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 19—24. Having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 5. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 4.

Διομείβουσι γὰρ φορτία βαρὺ καὶ δυσ-
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έσταντα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινήσαι αὐτά.

For ^a they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

^a Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, ver. 23. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, xi. 28—30. And he said, Woe unto you also, ye Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers, Luke xi. 46. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, 28.

VER. 5.

Πάντα δὲ τὰ ἔργα αὐτῶν ποιῶσι πρὸς τὸ διαθῆναι τοῖς ἀνθρώποις. Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγάλυνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν.

But ^a all their works they do for to be seen of men: ^b they make broad their phylacteries, and enlarge the borders of their garments,

^a See on chap. v. ver. 20. clause 1.

^b And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, Deut. vi. 8. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart, Prov. iii. 3. Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of in-

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struction are the way of life, vi. 21—23.

VER. 6.

Φιλοῦσι τὰ τὴν πρωτοκλισίαν ἐν τοῖς δειπνοῖς, καὶ τὰς πρωτοκαθίδρας ἐν ταῖς συναγωγαῖς,

And ^a love the uppermost rooms at feasts, and the chief seats in the synagogues.

^a And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 21. Put not forth thyself in the presence of the king, and stand not in the place of great men: For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen, Prov. xxv. 6, 7. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts, Mark xii. 38, 39. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, xiv. 7. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widow's houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 46, 47. Be kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. I wrote unto the Church: but Diotrophes, who loveth to have the preeminence among them, receiveth us not, 3 John 9.

VER. 7.

καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββί, ῥαββί.

And greetings in the markets, and to be called of men, ^a Rabbi, Rabbi.

^a See on John i. ver. 38. clause 1.

VER. 8.

ῥαββίς δὲ μὴ κληθῆτε ῥαββί· εἰς γὰρ ἓστιν ὑμῶν ὁ καθηγούμενος, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοὶ ἴστε.

But ^a be not ye called Rabbi: for ^b one is your Master, even Christ; and ^c all ye are brethren.

^a Neither be ye called masters: for one is your master, even Christ, ver. 10. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, iv. 5. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. Neither as being lords over God's heritage, but being examples to the flock, 1 Pet. v. 3.

^b It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Matt. x. 25. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, xxvi. 49. Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet, John xiii. 13, 14. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ, Rom. xiv. 9, 10. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1 Cor. i. 12, 13. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye

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not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to, every man? iii. 3—5.

^c But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 32. Of whom the whole family in heaven and earth is named, Eph. iii. 15. Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ, Col. i. 1, 2. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, xix. 10. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God, xxii. 9.

VER. 9.

Καὶ πατέρα μὴ καλέσῃτε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

And call no man your father upon the earth: ^a for one is your Father, which is in heaven.

^a See on chap. v. ver. 16. clauses 3, 4.

VER. 10.

Μὴδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἔστιν ὁ καθηγητής, ὁ Χριστός.

Neither be ye called masters: for one is your master, even Christ.

VER. 11.

Ὁ δὲ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος.

But ^a he that is greatest among you shall be your servant.

^a See on chap. xx. verses 26, 27.

VER. 12.

Ὅστις δὲ ὑψώσει ἑαυτόν, ταπεινώσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.

And whosoever shall exalt himself shall be abased; and ^a he that shall humble himself shall be exalted.

^a Blessed are the poor in spirit: for their's is the kingdom of heaven, Matt. v. 3. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 4. When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person, Job xxii. 29. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off, Psal. cxxxviii. 6. The fear of the Lord is the instruction of wisdom; and before honour is humility, Prov. xv. 33. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud, xvi. 18. A man's pride shall bring him low: but honour shall uphold the humble in spirit, xxix. 23. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase, Dan. iv. 37. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree, Luke i. 51, 52. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, xiv. 11. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, xviii. 13. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 6. Neither as being lords over God's heritage, but being ensamples to the flock, 1 Pet. v. 3.

VER. 13.

Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι,
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ὑποκριταί· ὅτι κατεβίβετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσι μακρὰ προσευχόμενοι· διὰ τοῦτο λήψοσθε περισσότερον κῆρυμα.

But woe unto you, Scribes and Pharisees, hypocrites! ^a for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

^a Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, Matt. xxi. 31, 32. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered, Luke xi. 52. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner, 24. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, 34. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus, Acts iv. 17, 18. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 28. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go, 40. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway:

for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 8.

VER. 14.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσέρχόμενους ἀφίετε εἰσελθεῖν.

Woe unto you, Scribes and Pharisees, hypocrites! ^a for ye devour widows' houses, and for a pretence make long prayer: ^b therefore ye shall receive the greater damnation.

^a Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless, Exod. xxii. 22—24. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (For from my youth he was brought up with me, as with a Father, and I have guided her from my mother's womb;) If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep;—Then let mine arm fall from my shoulderblade; and mine arm be broken from the bone, xxxi. 16—22. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation, Mark xii. 40. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 2 Tim. iii. 6. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken

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the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 14, 15.

^b Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? ver. 33. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, xi. 24. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 48. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3.

VER. 15.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἑνα προσήλυτον· καὶ βταν γένηται, ἀποκίβετε αὐτὸν υἱὸν γένεως διπλοῦτερον ὑμῶν.

Woe unto you, Scribes and Pharisees, hypocrites! ^a for ye compass sea and land to make one proselyte, and when he is made, ^b ye make him twofold more the child of hell than yourselves.

^a They zealously affect you, but not well; yea, they would exclude you, that ye might affect them, Gal. iv. 17. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, vi. 12.

^b But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren, Acts xiv. 2. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead, 19. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assailed the house of Jason, and

sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also, xvii. 5, 6. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people, 13.

VER. 16.

Οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὅς ἂν ὁμολῇ ἐν τῷ ναῷ, οὐδὲν ἴσθιν· ὅς δ' ἂν ὁμολῇ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

Woe unto you, ^a ye blind guides, which say, Whosoever shall swear by the temple, ^b it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

^a Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? ver. 17. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also, 26. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 14. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 10, 11. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 39—41.

^b But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 5, 6.

VER. 17.

Μωροὶ καὶ τυφλοὶ· τίς γὰρ μαιζὼν ἴσθιν, ὁ χρυσός, ἢ ὁ ναὸς ὁ ἀγιαζὼν τὸν χρυσόν;

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Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

VER. 18.

Καὶ ὅς ἐὰν ὁμῶς ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἔστιν ὅς ἐ' ἂν ὁμῶς ἐν τῷ δώρῳ τῷ ἱπῶνος αὐτοῦ, ὀφείλει.

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is ^aguilty.

^a Or, debtor, or, bound.

VER. 19.

Μωροὶ καὶ τυφλοὶ· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον;

Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

VER. 20.

Ὁ οὖν ὁμῶς ἐν τῷ θυσιαστηρίῳ ὁμνῶν ἐν αὐτῷ, καὶ ἐν παντί τοῖς ἱπῶνος αὐτοῦ.

Whoso therefore shall swear by the altar, sweareth by it and by all things thereon.

VER. 21.

Καὶ ὁ ὁμῶς ἐν τῷ ναῷ, ὁμνῶν ἐν αὐτῷ, καὶ ἐν τῷ κατοικοῦντι αὐτόν.

And whoso shall swear by the temple, sweareth by it, ^a and by him that dwelleth therein.

^a I have surely built thee an house to dwell in, a settled place for thee to abide in for ever, 1 Kings viii. 13. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 27. But I have built an house of habitation for thee, and a place for thy dwelling for ever, 2 Chron. vi. 2. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house, vii. 2. LORD, I have loved the habitation of thine house, and the place where thine honour dwelleth, Psal. xxvi. 8. For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it, cxxxiii. 13, 14.

VER. 22.

Καὶ ὁ ὁμῶς ἐν τῷ οὐρανῷ, ὁμνῶν ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἱπῶνος αὐτοῦ.

And he that shall swear by heaven,

sweareth ^a by the throne of God, and by him that sitteth thereon.

^a But I say unto you, swear not at all; neither by heaven; for it is God's throne, Matt. v. 34. The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men, Psal. xi. 4. Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye built unto me? and where is the place of my rest? Isa. lxvi. 1. Heaven is my throne, and earth is my footstool: what house will ye build me? saith the LORD: or what is the place of my rest? Acts vii. 49. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald, Rev. iv. 2, 3.

VER. 23.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖς, ὑποκριταί· ὅτι ἀποδεκατοῦτε τὸ ἡδυσμῶν, καὶ τὸ ἀνθος, καὶ τὸ κύμινον, καὶ ἀφίκατε τὰ βαρύτερα τοῦ νόμου, τὴν κλησίν, καὶ τὴν ἔλσον, καὶ τὴν πίστιν· ταῦτα ἴδει ποιῆσαι, κακίστα μὴ ἀφίναί.

Woe unto you, Scribes and Pharisees, hypocrites! ^afor ye pay tithe of mint and ^aanise and cummin, and have omitted ^bthe weightier matters of the law, judgment, mercy, and faith: ^cthese ought ye to have done, and not to leave the other undone.

^a Gr. ἀνθον, dill.

^a But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone, Luke xi. 42.

^b But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless, xii. 7. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, This is the first and great commandment. And the second is like unto it, Thou shalt love thy

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neighbour as thyself. On these two commandments hang all the Law and the Prophets, xxii. 37—40. And Samuel said, Hath the Lord *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams, 1 Sam. xv. 22. To do justice and judgment is more acceptable to the Lord than sacrifice, Prov. xxi. 3. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt-offerings, Hos. vi. 6. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23.

^c Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them; the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 19, 20.

VER. 24.

Ὅδοι τυφλοὶ, οἱ διῶλλοντες τὸν κόπον, τὴν δὲ κάμηλον καταπίνοντες.

Ye blind guides, ^a which strain at a gnat, and swallow a camel.

^a Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Matt. vii. 4. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition, xv. 2—6. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them

into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day, xxvii. 6—8. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him, Luke vi. 7. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other, 10. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover, John xviii. 28. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, 40.

VER. 25.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παραφίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

Woe unto you, Scribes and Pharisees, hypocrites! ^a for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

^a For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man, Matt. xv. 19, 20. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables, Mark vii. 4. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40.

^b But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong

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drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean, Isa. xxviii. 7, 8.

VER. 26.

Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροπίδος, ἵνα γίνῃται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

Thou blind Pharisee, ^acleanse first that which is within the cup and platter, that the outside of them may be clean also.

^a Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit, Matt. xii. 33. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within thee? Jer. iv. 14. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be? xiii. 27. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? Ezek. xviii. 31. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh, Luke vi. 45. Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22. Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double-minded, Jam. iv. 8.

VER. 27.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι παρομοιάζετε τάφοις κεκοσμημένοις, οἵτινες ἔξωθεν μὲν φαίνονται ἁγνοί, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν, καὶ πάσης ἀκαθαρσίας.

Woe unto you, Scribes and Pharisees, hypocrites! for ye are ^alike unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

^a Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinance of justice; they take delight in approaching to God, Isa. lviii. 1, 2. Woe unto you Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them, Luke xi. 44. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? Acts xxiii. 3.

VER. 28.

Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δικαιοί, ἔσωθεν δὲ μεστοὶ ἐστέ ὑποκριτικῆς καὶ ἀνομίας.

Even so ^aye also outwardly appear righteous unto men, ^bbut within ye are full of hypocrisy and iniquity.

^a But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 5. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7. Behold thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom, Psal. li. 6. The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord, search the heart, I try the reins, even to give to every man according to his ways,

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and according to the fruit of his doings, Jer. xvii. 9, 10. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15.

^b O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man, xv. 19, 20. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man, Mark vii. 21—23.

VER. 29.

Ὀυαὶ ὑμῶν, γραμματεῖς καὶ φαρισαῖοι, ὁσκαριται! ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων.

Woe unto you, Scribes and Pharisees, hypocrites! because ^aye build the tombs of the prophets, and garnish the sepulchres of the righteous,

^aWoe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 47, 48.

VER. 30.

καὶ λέγετε· Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.

And say, If we had been in the days of our fathers, we would not have been partakers with them in ^athe blood of the prophets.

^a See on chap. xxi. ver. 35.

VER. 31.

Ὅστις μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἔστε τῶν φονευσάντων τοὺς προφῆτας.

Wherefore ye be ^awitnesses unto yourselves, that ^bye are the children of them which killed the prophets.

^a And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses, Josh. xxiv. 22. For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 5, 6. So they shall make their own tongue to fall upon themselves: all that see them shall flee away, Psal. lxi. 8. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22.

^b Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 51, 52. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16.

VER. 32.

Καὶ ὑμῖς ὠληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

Fill ye up then ^athe measure of your fathers.

^a But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full, Gen. xv. 16. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel, Numb. xxxii. 14.

VER. 33.

Ὅφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενέσεως;

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Ye ^aserpents, ye generation of vipers, ^bhow can ye escape the damnation of hell?

^a See on chap. iii. ver. 7. clause 2.

^b Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, ver. 14. How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? x. 29. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, xii. 25.

VER. 34.

Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας, καὶ σοφοὺς, καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

Wherefore, behold, ^aI send unto you ^bprophets, ^cand wise men, and ^dscribes: ^eand some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

^a Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen, xxviii. 19, 20. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute, Luke xi. 49. And that repentance and remission of sins should be preached in

his name among all nations, beginning at Jerusalem, xxiv. 47. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, John xx. 21. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 3—11. Wherefore, he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 8—12.

^b And in these days came prophets from Jerusalem unto Antioch, Acts xi. 27. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the

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tetrarch, and Saul, xiii. 1. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them, xv. 32.

^c The fruit of the righteous is a tree of life; and he that winneth souls is wise, Prov. xi. 30. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought, 1 Cor. ii. 6. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, iii. 10. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28.

^d Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, Matt. xiii. 52.

^e See on chap. x. ver. 17. and ver. 23. clause 1.

VER. 35.

^a Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἰκχυρόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβὲλ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

That ^a upon you may come all the righteous blood shed upon the earth, from ^b the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

^a And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, Gen. ix. 5, 6. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb. xxxv. 33. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O LORD, unto thy people Israel, whom

thou hast redeemed, and lay not innocent blood unto thy people Israel's charge. • And the blood shall be forgiven them, Deut. xxi. 7, 8. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the LORD, 2 Kings xxi. 16. And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon, xxiv. 4. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain, Isa. xxvi. 21. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these, 34. But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the LORD hath sent me unto you to speak all these words in your ears, xxvi. 15. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people, 23. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her. They have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments, Lam. iv. 13, 14. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, Rev. xviii. 24.

^b And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him, Gen. iv. 8. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And where-

fore slew he him? because his own works were evil, and his brother's righteous, 1 John iii. 11, 12. •

VER. 36.

Ἀμὴν λέγω ὑμῖν, ἔξει ταῦτα πάντα ἐπὶ τὴν γενεάν ταύτην.

Verily I say unto you, ^a All these things shall come upon this generation.

^a Verily I say unto you, This generation shall not pass, till all these things be fulfilled, Matt. xxiv. 34. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away, Mark xiii. 30, 31.

VER. 37.

Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀποσταλμένους πρὸς αὐτήν, πωσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὅν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησας;

O ^a Jerusalem, Jerusalem, ^b thou that killest the prophets, and stonest them which are sent unto thee, ^c how often would I have gathered thy children together, ^d even as a hen gathereth her chickens under her wings, ^e and ye would not!

^a O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited, vi. 8. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Luke xiii. 34.

^b See on chap. xxi. ver. 35.

^c And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwellingplace. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy, 2 Chron. xxxvi. 15, 16. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; There shall no

strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me, Psal. lxxi. 8—11. Thus saith the Lord, Stand ye in the ways, and see, and ask ye for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken, Jer. vi. 16, 17. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not, xi. 7, 8. From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers, for ever and ever. And go not after other gods to serve them and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord, that ye might provoke me to anger with the works of your hands to your own hurt, xxv. 3—7. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell

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MATT. XXII. 37, 38.

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in the land which I have given to you and to your fathers. But ye have not inclined your ear, nor hearkened unto me, xxxv. 15. And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you and not pull you down, and I will plant you and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God, xlii. 9—13. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate, xliv. 4. Be not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD, Zech. i. 4.

^d As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, Deut. xxxii. 11. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust, Ruth ii. 12. Keep me as the apple of the eye, hide me under the shadow of thy wings, Psal. xvii. 8. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings, xxxvi. 7. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast, lvii. 1. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice, lxiii. 7. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler, xci. 4.

^e See on chap. xxii. ver. 3. clause 3.

VER. 38.

Ἴδοὺ, ἀφίεται ὑμῶν ὁ οἶκος ὑμῶν ἐρημικός.

Behold, ^a your house is left unto you desolate.

^a And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down, Matt. xxiv. 2. Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house? 2 Chron. vii. 20, 21. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents, Psal. lxxix. 24, 25. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore? Isa. lxiv. 10—12. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 26, 27. Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down, Zech. xi. 1, 2.

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MATT. XXIII. 38, 39.—XXIV. 1.

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Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city, xiv. 1, 2. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains, Mark xiii. 14. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord, Luke xiii. 35. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 43, 44. As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down, xxi. 6. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, 20. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, 24. And set up false witnesses which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us, Acts vi. 13, 14.

VER. 39.

Λέγω γὰρ ὑμῖν· Οὐ μὴ με ἴδῃτε ἄνω ἄρτι, ἕως ἂν εἰπῇτε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

For I say unto you, ^aYe shall not see me henceforth, till ye shall say, ^bBless-

ed is he that cometh in the name of the Lord:

^a For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 4, 5. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do, for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Luke ii. 26—30. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it, xvii. 22. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, John viii. 21. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins, 24. Your Father Abraham rejoiced to see my day: and he saw it, and was glad, 56. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? xiv. 9. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also, 19.

^b See on chap. xxi. ver. 9. clause 3.

CHAP. XXIV.—VER. 1.

Καὶ ἐξελθὼν ὁ Ἰησοῦς, ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

And Jesus went out, ^aand departed from the temple: and his disciples came to him for ^bto shew him the buildings of the temple.

^a For I say unto you, Ye shall not see me henceforth, till ye shall say,

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MATT. XXIV. 1—3.

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Blessed is he that cometh in the name of the Lord, Matt. xxiii. 39. Be thou instructed O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited, Jer. vi. 8. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations, Ezek. viii. 6. Though they bring up their children, yet will I bereave them, *that there shall not be a man left*: yea, woe also to them when I depart from them! Hos. ix. 12.

^bAnd as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are *here*! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down, Mark xiii. 1, 2. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down*, Luke xxi. 5, 6.

VER. 2.

‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὲν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθου, ὃς οὐ μὴ καταλυθῇσται.

And Jesus said unto them, *See ye not all these things? verily I say unto you,*
^aThere shall not be left here one stone upon another, that shall not be thrown down.

^aThen will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, *which is high*, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house, 1 Kings ix. 7, 8. Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts; Zion shall be ploughed like

a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest, Jer. xxvi. 18. As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and of their detestable things* therein: therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it, Ezek. vii. 20—22. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 26, 27. Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest, Mic. iii. 12. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, Luke xix. 44.

VER. 3.

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπε ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἵωνος;

And as ^ahe sat upon the mount of Olives, the disciples came unto him privately, saying, ^bTell us, when shall these things be? and what shall be ^cthe sign of thy coming, and of the end of the world?

^aAnd as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall

be the sign when all these things shall be fulfilled? Mark xiii. 3, 4.

^b And *one* said to the man clothed in linen, which *was* upon the waters of the river, *How long shall it be to the end of these wonders?* And I heard the man clothed in linen, which *was* upon the waters of the river; when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said I, O my LORD, what *shall be* the end of these *things*? Dan. xii. 6—8. And they asked him saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? Luke xxi. 7. Peter seeing him, saith to Jesus, Lord, and what *shall this man do*? Jesus saith unto him, If I will that he tarry till I come, what is *that* to thee? follow thou me, John xxi. 21, 22. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, Acts i. 7. But of the times and the seasons, brethren, ye have no need that I write unto you, 1 Thess. v. 1.

^c Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, *even at the doors*, ver. 32, 33. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up, 43.

VER. 4.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·
Βλέπετε μή τις ὑμᾶς πλανήσῃ.

And Jesus answered and said unto them, ^a Take heed that no man deceive you.

^a For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye caused to be dreamed, Jer. xxix. 8. And Jesus answering them began to say, Take heed lest any man deceive

you: For many shall come in my name, saying, I am Christ; and shall deceive many, Mark xiii. 5, 6. For false Christ's and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect, 22. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them, Luke xxi. 8. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light, 2 Cor. xi. 13, 14. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition, 2 Thess. ii. 3. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, 1 John iv. 1.

VER. 5.

Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματι μου, λέγοντες· Ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι.

For many shall come ^a in my name, saying, I am Christ; and shall deceive many.

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* And many false prophets shall rise, and shall deceive many, Matt. xi. 11. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect, 24. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied, Jer. xxiii. 21. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed, 25. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, John v., 43. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed, Acts v. 36, 37. But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God, viii. 9, 10.

VER. 6.

Μαλλῆστε δὲ ἀκούειν πολέμους, καὶ ἀκούς πολέμων ἑστᾶτε μὴ θρονοῦσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὕτως ἐστὶ τὸ τέλος.

And * ye shall hear of wars and rumours of wars: ^b see that ye be not troubled: ^c for all these things must come to pass, ^d but the end is not yet.

* Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients, Ezek. vii. 24—26. Or if I

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bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast. Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? xiv. 17—21. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows, Mark xiii. 7, 8. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by, Luke xxi. 9.

^b The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident, Psal. xxvii. 1—3. God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof, xli. 1—3. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord, cxii. 7. Say ye not, A confederacy, to all them to whom the people shall

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MATT. XXIV. 6, 7.

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say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem, Isa. viii. 12—14. Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation, xii. 2. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusted in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength, xxvi. 3, 4. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain, 20, 21. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation, Hab. iii. 16—18. In your patience possess ye your souls, Luke xxi. 19. Let not your heart be troubled: ye believe in God, believe also in me, John xiv. 1. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, 27. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand, 2 Thess. ii. 2. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the

Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, 1 Pet. iii. 14, 15.

^c But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 54. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end, Luke xxii. 37. Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island, Acts xvii. 24—26.

^d And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come, ver. 14.

VER. 7.

^e Ἐγερθήσονται γὰρ ἔθνη ἐπὶ ἔθνη, καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους.

For ^a nation shall rise against nation, and kingdom against kingdom: and there shall be ^b famines, and pestilences, and earthquakes, in divers places.

^a And nation was destroyed of nation, and city of city; for God did vex them with all adversity, 2 Chron. xv. 6. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still, Isa. ix. 19—21. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom, xix. 2. Speak to Zerubabel, governor of Judah, saying, I will shake the heavens and the earth:

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And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother, Hag. ii. 21, 22. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle, Zech. xiv. 2, 3. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour, 13.

^b The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, Isa. xxiv. 19—23. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Ezek. xiv. 21. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. And the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come, Joel ii. 30, 31. And great earthquakes shall be in divers places, and famines,

and pestilences; and fearful sights and great signs shall there be from heaven, Luke xxi. 11. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, 25, 26. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, Acts ii. 19, 20. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, xi. 28.

VER. 8.

Πάρτα δὲ ταῦτα ἀρχὴν ὀδύνης.

All ^a these are the beginning of sorrows.

^a And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And

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when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat, Lev. xvi. 18—29. Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance, Deut. xxviii. 59. The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still, Isa. ix. 12. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still, 17. Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still, 21. Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still, x. 4. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thess. v. 3. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv. 17, 18.

VER. 9.

Τότε παραδώσουσιν ὑμᾶς εἰς θάψιν, καὶ ἀποκτενοῦσιν ὑμᾶς: καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν, διὰ τὸ ὄνομά μου.

Then ^a shall they deliver you up to be afflicted, and ^b shall kill you: and ^c ye

shall be hated of all nations for my name's sake.

^a See on ch. x. ver. 17. clauses 2, 3.

^b See on chap. xxi. ver. 35.

^c See on chap. x. ver. 22. clauses 1, 2.

VER. 10.

Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους.

And then ^a shall many be offended, and shall ^b betray one another, and shall hate one another.

^a This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes, 2 Tim. i. 15. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia, iv. 10. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge, 16. See also on chap. xi. ver. 6. clause 2.

^b See on chap. x. ver. 21.

VER. 11.

Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολλούς.

And ^a many false prophets shall rise, and shall deceive many.

^a See on ver. 5.

VER. 12.

Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, φυγήσεται ἡ ἀγάπη τῶν πολλῶν.

And ^a because iniquity shall abound, ^b the love of many shall wax cold.

^a From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, Jam. iv. 1—4. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your

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gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you, v. 1—6.

^b Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, iii. 15, 16.

VER. 13.

Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

But ^a he that shall endure unto the end the same shall be saved.

^a See on chap. x. ver. 22. clause 3.

VER. 14.

Καὶ κηρυχθήσεται τούτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μακρότερον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος.

And ^a this Gospel of the kingdom ^b shall be preached in all the world for a witness unto all nations; and then shall the end come.

^a See on chap. iv. ver. 23. clause 3.

^b And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 18—20. And he said

unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world, Rom. x. 18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand, xv. 18—21. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 25, 26. Which is come unto you as it is in all the world; and bringeth forth fruit as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister, 23.

VER. 15.

Ὅταν ὦν ἴδῃτε τὸ βδελύγμα τῆς ἐρημίας

σας, τὸ ἰσθὲν διὰ Δαυὶδ τοῦ προφήτου, ἕως ἐν τόπῳ ἁγίῳ (ὃ ἀναγινώσκον νοήτω)

When ^aye therefore shall see the abomination of desolation, ^bspoken of by Daniel the prophet, stand in the holy place, (^cwhoso readeth, let him understand:)

^a But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains, Mark xiii. 14. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, Luke xix. 43. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, xxi. 20.

^b And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 27. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days, xii. 11.

^c And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel, Ezek. xl. 4. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding, Dan. ix. 22. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, 25. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten

thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days, x. 12—14. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, Heb. ii. 1. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand, Rev. i. 3. He that hath an ear, let him hear what the Spirit saith unto the churches, iii. 22.

VER. 16.

Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐν τὰ ὄρη

Then ^a let them which be in Judæa flee into the mountains:

^a He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word of the Lord left his servants and his cattle in the field, Exod. ix. 20, 21. A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished, Prov. xiii. 3. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out: and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled, Luke xxi. 21, 22. By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

VER. 17.

Ὁ ἰσθὲν τοῦ δόματος, μὴ καταβαίνειν ἄνω τι ἐκ τῆς οἰκίας αὐτοῦ

Let him ^athat is on the house-top not come down to take any thing out of his house:

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* What I tell you in darkness, *that speak ye in light* : and what ye hear in the ear, *that preach ye upon the house-top*, Matt. x. 27. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8. And let him that is on the house-top, not go down into the house, neither enter *therein*, to take any thing out of his house, Mark xiii. 15.

VER. 18.

Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρέψατω, ὅπως ἄρῃ τὰ ἱμάτια αὐτοῦ.

Neither let him which is in the field return back to take his clothes.

VER. 19.

Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσας, καὶ ταῖς θηλαζούσας, ἐν ἡμερίαις ταῖς ἡμέραις.

And a woe unto them that are with child, and to them that give suck in those days!

* And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee : So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave : So that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, Deut. xxviii. 53—56. Even the sea monsters draw out the breast, they give suck to their young ones : the daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst : the young children ask bread, and no man breaketh it unto them, Lam. iv. 3, 4. The hands of the pitiful women have sod-

den their own children : they were their meat in the destruction of the daughter of my people, 10. Samaria shall become desolate ; for she hath rebelled against her God : they shall fall by the sword : their infants shall be dashed in pieces, and their women with child shall be ripped up, Hos. xiii. 16. But woe to them that are with child, and to them that give suck, in those days ! and pray ye that your flight be not in the winter, Mark xiii. 17, 18. But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people, Luke xxi. 23. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us, xxiii. 29, 30.

VER. 20.

Προσεύχεσθε δὲ ἵνα μὴ γίνηται ἡ φυγὴ ὑμῶν χειμῶνος, μὲν δὲ ἐν σαββάτῳ.

But pray ye that your flight be not in the winter, a neither on the sabbath day :

* See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days ; abide ye every man in his place, let no man go out of his place on the seventh day, Exod. xvi. 29. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey, Acts i. 12.

VER. 21.

Ἔσται γὰρ τότε θλίψις μεγάλη, ὅσα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου, ἕως τοῦ νῦν, οὐδ' οὐ μὴ γίνηται.

For a then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

* Let their table become a snare before them : and that which should have been for their welfare let it become a trap. Let their eyes be darkened, that they see not ; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate ; and let none dwell in their tents : For they persecute him whom thou hast smit-

ten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous, Psal. lxxix. 22—28. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many, Isa. lxxvi. 15, 16. And at that time shall Michael stand up, the great prince which standeth up for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, Dan. xii. 1. Hear this ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Joel i. 2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle, Zech. xiv. 2, 3. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch, Mal. iv. 1. For in those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be, Mark xiii. 19. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luke xxi. 24. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 16. For if we sin wil-

fully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and done despite unto the spirit of grace? Heb. x. 26—29.

VER. 22.

Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἰσώθη πᾶσα σάρξ· διὰ δὲ τούτων ἐκλεκτοὺς κολοβώθησονται αἱ ἡμέραι ἐκείναι.

And ^aexcept those days should be shortened, there should no flesh be saved: but ^bfor the elect's sake those days shall be shortened.

^a And except that the Lord had shortened those days no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days, Mark xiii. 20.

^b Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there, Isa. lxxviii. 8, 9. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The LORD is my God, Zech. xiii. 8, 9. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth

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the praises of him who hath called you out of darkness into his marvelous light, 1 Pet. ii. 9.

VER. 23.

Τότε ἰάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὦδε ὁ Χριστός, ἢ ὦδε· μὴ πιστεύετε.

Then if any man shall say unto you, 'Lo, here is Christ, or there; believe it not.

^a And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not, Mark xiii. 21. And they shall say to you, See here, or see there: go not after them nor follow them. For as the lightning, that shineth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day, Luke xvii. 23, 24. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them, xxi. 8. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, John v. 43.

VER. 24.

Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.

For ^a there shall arise false Christs, and false prophets, ^b and shall shew great signs and wonders; insomuch that, ^c if it were possible, ^d they shall deceive the very elect.

^a See on ver. 5.

^b If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them, Deut. xiii. 1, 2. Even him, whose coming is after the working¹ of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 9—11. And he doeth great wonders,

so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live, Rev. xiii. 13, 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20.

^c For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect, Mark xiii. 22. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost, Acts xx. 16. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me, Gal. iv. 15.

^d All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out, John vi. 37. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, x. 28—30. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love

of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 31—39. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not, 1 John v. 18. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, Rev. xii. 9—11.

VER. 25.

Ἰδοὺ, ἀποστείλα ὑμῖν.

Behold, ^a I have told you before.

^a And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have I not told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any, Isa. xlii. 7, 8. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it, xlv. 10, 11. I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will ye not declare it? I have shewed thee new things from this time, even hidden things and thou didst not know them, xlviii. 5, 6. These things have I spoken unto you, that ye should not be offended, John xvi. 1.

VER. 26.

Ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ, ἐν τῇ ἐρήμῳ ἵστί· μὴ ἐξέλθῃτε ἰδοὺ, ἐν τοῖς ταμίαις μὴ πιστεύσητε.

Wherefore if they shall say unto you, Behold, ^a he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.

^a Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? Acts xxi. 38.

VER. 27.

Ὡςπερ γὰρ ἡ ἀστραὴ ἐξέρχεται ἀπὸ ἀνατολῆς, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἴσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

For ^a as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

^a For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day, Luke xvii. 24.

^b Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh, Jam. v. 8. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were

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from the beginning of the creation,
2 Pet. iii. 4.

VER. 28.

Ὅπου γὰρ ἔδωκε τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀστροί.

For ^a wheresoever the carcase is, there will the eagles be gathered together.

^a The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. xxviii. 49. Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock; and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she, Job xxxix. 27—30. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks, Jer. xvi. 16. I saw the LORD standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that flieth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good, Amos ix. 1—4. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together, Luke xvii. 37.

VER. 29.

Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν.

ἰαίωσιν, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσούνται ἄνω τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

Immediately ^a after the tribulation of those days ^b shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

^a All these are the beginning of sorrows, ver. 8. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken, Mark xiii. 24, 25.

^b For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, Isa. xiii. 10. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, xxiv. 23. I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger. For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it, Jer. iv. 23—28. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God, Ezek. xxxii. 7, 8. And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon

into blood, before the great and terrible day of the Lord come, Joel ii. 30, 31. *Shall* not the day of the Lord be darkness, and not light? even very darkness, and no brightness in it? Amos v. 20. The great day of the Lord is near, it is near, and hasteth greatly, *even* the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. i. 14, 15. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, Luke xxi. 25, 26. And I will shew wonders in heaven above, and signs in the earth beneath; blood and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, Acts ii. 19, 20. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken by a mighty wind. And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 12—17.

VER. 30.

Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κρύψονται πᾶσαι αἱ φύλαι τῆς γῆς, καὶ ὅλη-

ται τὴν ὕδιν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῶν νεφελῶν τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς.

And then shall appear ^a the sign of the Son of man in heaven: ^b and then shall all the tribes of the earth mourn, and they shall ^c see the Son of man coming in the clouds of heaven with power and great glory.

^a And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? ver. 3. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? Mark xiii. 4.

^b Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen, Rev. i. 7. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand, vi. 15—17.

^c And then shall they see the Son of man coming in the clouds with great power and glory, Mark xiii. 26. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up into heaven, shall so come in like manner, as ye have seen him go into heaven, Acts i. 11. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 7, 8. See also on chap. xvi. ver. 27. clause 1.

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VER. 31.

Καὶ ἀποσταλεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἀκρῶν οὐρανῶν ἕως ἀκρῶν αὐτῶν.

And ^a he shall send ^b his angels ^c with a great sound of a trumpet, ^d and they shall gather together his elect from the four winds, from one end of heaven to the other.

^e Or, with a trumpet, and a great voice.

^a And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47.

^b The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, xxv. 31. See also on chap. xiii. ver. 41. clause 1.

^c In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, 1 Cor. xv. 52. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, 1 Thess. iv. 16.

^d And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, Isa. xi. 12. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven, Mark xiii. 27. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 52. That in the dis-

pensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him, Eph. i. 10. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 Thes. ii. 1.

VER. 32.

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γίνεσθαι ἀπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἔγγυς τὸ θέρος.

Now learn ^a a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

^a Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors, Mark xiii. 28, 29. And he spake to them a parable; Behold the fig tree, and all the trees, When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand, Luke xxi. 29, 30.

VER. 33.

Ὅτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἔγγυς ἐστὶν ἡ ὑμέραις.

So likewise ye, when ye shall see all these things, ^a know that ^b it is near, even at the doors.

^c Or, he.

^a For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 37. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door, Jam. v. 9. But the end of all things is at hand: be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7.

VER. 34.

Ἀμὲν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γίνωνται.
Verily I say unto you, ^a This generation shall not pass, till all these things be fulfilled.

^a Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so

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shall it also be unto this wicked generation, Matt. xii. 45. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, xvi. 28. Verily I say unto you, all these things shall come upon this generation, xxiii. 36. Verily I say unto you, That this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away, Mark xiii. 30, 31. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, Luke xi. 50. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away, xxi. 32, 33.

VER. 35.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, αἱ δὲ λέξεις μου οὐ μὴ παρέλθωσι.

^a Heaven and earth shall pass away, but ^b my words shall not pass away.

^a See on chap. v. ver. 18. clause 1.

^b God is not a man, that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Num. xxiii. 19. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple, Psal. xix. 7. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 8. In hope of eternal life, which God that cannot lie, promised before the world began, Tit. i. 2. But the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you, 1 Pet. i. 25. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, Rev. iii. 14.

VER. 36.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ἥρας οὐδεὶς οἶδεν, οὐδὲ αἱ ἄγγελοι τῶν οὐρανῶν, αἱ μὴ ὁ πατὴρ μου μόνος.

But of ^a that day, and hour knoweth no man, no, not the angels of heaven, but my Father only.

^a Watch therefore: for ye know not what hour your Lord doth come.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh, ver. 42, 44. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 13. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is, Mark xiii. 32, 33. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, Acts i. 7. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, 1 Thess. v. 2. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up, 2 Pet. iii. 10. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 3. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15.

VER. 37.

Ὡςπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

But ^a as the days of Noe were, so shall also the coming of the Son of man be.

^a And the Lord said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them, Gen. vi. 7. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overthrown with a flood: Which said unto God, Depart from us: and what can the Almighty do for them? Job xxii. 15—17. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they

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drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all, Luke xvii. 26, 27. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 20, 21. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, 2 Pet. ii. v. Whereby the world that then was, being overflowed with water, perished, iii. 6.

VER. 38.

Ἦσῳτε γὰρ ὅταν ἐν ταῖς ἡμέραις ταῖς ἐπὶ τοῦ κατακλυσμοῦ τρώγοντες καὶ πόιντες, γαμύοντες καὶ ἐγκαμύζοντες, ἄχρη ἢς ἡμέρας εἰσέλθῃ Νῶς εἰς τὴν κιβάντην,

For as in the days that were before the flood ^a they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

^a And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded, Luke xvii. 26—28.

VER. 39.

Καὶ οὐκ ἔγνωσαν, ὡς ἔλθεν ὁ κατακλυσμός, καὶ ἦρ᾽ ἀπαντας ὅπως ἴσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

And knew not until the flood came, and took them all away, so shall also the coming of the Son of man be.

VER. 40.

Τότε δύο ἴσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίσταται.

^a Then shall two be in the field; the one shall be taken, and the other left.

^a I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together, Luke xvii. 34—37.

VER. 41.

Δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίσταται.

Two women shall be ^a grinding at one mill; the one shall be taken, and the other left.

^a And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that is behind the mill; and all the firstborn of beasts, Exod. xi. 5. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers, Isa. xlvii. 2.

VER. 42.

Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῦ ὁ ἀρχὸς ὑμῶν ἔρχεται.

^a Watch therefore: ^b for ye know not what hour your Lord doth come.

^a Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, Matt. xxv. 13. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak, xxvi. 38—41. Take ye heed, watch

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and pray : for ye know not when the time is. *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning : Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch, Mark xiii. 33—37. Let your loins be girded about, and your lights burning ; And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants, Luke xii. 35—38. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. And that knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed, Rom. xiii. 11. Watch ye, stand fast in the faith, quit you like men, be strong, 1 Cor. xvi. 13. Therefore let us not sleep as *do* others ; but let us watch and be sober, 1 Thess. v. 6. But the end of all things is at hand : be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7. Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour, v. 8. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 2, 3. Behold, I come as a thief. Blessed is he that watch-

eth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15.

^b But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only, ver. 36. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh, 44. Take ye heed, watch and pray : for ye know not when the time is. *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning, Mark xiii. 33—35.

VER. 43.

Ἔστω δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης, ποῖα φυλακὴ ὁ κλέπτῃς ἐρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴαστε διαρρηγναι τὴν οἰκίαν αὐτοῦ.

But know this, that if the ^a good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

^a And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through, Luke xii. 39. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness. Therefore let us not sleep as *do* others, but let us watch and be sober, 1 Thess. v. 2—6. But the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be

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MATT. XXIV. 44, 45.

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in all holy conversation and godliness,
2 Pet. iii. 10, 11.

VER. 44.

Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι
ἄρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Therefore ^a be ye also ready: for in
such an hour as ye think not the Son of
man cometh.

^a And while they went to buy, the
bridegroom came; and they that
were ready went in with him to the
marriage: and the door was shut.
Watch therefore, for ye know neither
the day nor the hour wherein the Son
of man cometh, Matt. xxv. 10, 13.
Be ye therefore ready also: for the Son
of man cometh at an hour when ye
think not, Luke xii. 40. Let your
moderation be known unto all men.
The Lord is at hand, Phil. iv. 5.
Grudge not one against another, bre-
thren, lest ye be condemned: behold,
the judge standeth before the door,
Jam. v. 9. Let us be glad and re-
joice; and give honour to him: for
the marriage of the Lamb is come,
and his wife hath made herself ready,
Rev. xix. 7.

VER. 45.

Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνι-
μος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς
συναγωγῆς αὐτοῦ, τοῦ δίδόναι αὐτοῖς τὴν
τροφὴν ἐν καιρῷ;

Who then ^a is a faithful and wise ser-
vant, whom his lord hath made ruler
over his household, ^b to give them meat
in due season?

^a Then Peter said unto him, Lord,
speakest thou this parable unto us,
or even to all? And the Lord said,
Who then is that faithful and wise
steward, whom his lord shall make
ruler over his household, to give them
their portion of meat in due season?
Blessed is that servant, whom his lord
when he cometh shall find so doing,
Luke xii. 41—43. He that is faithful
in that which is least is faithful also
in much: and he that is unjust in the
least is unjust also in much. If there-
fore ye have not been faithful in the
unrighteous mammon, who will com-
mit to your trust the true riches? And
if ye have not been faithful in that
which is another man's, who shall
give you that which is your own? xvi.
10—12. And he said unto him, Well,
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thou good servant: because thou hast
been faithful in a very little, have thou
authority over ten cities, xix. 17. Take
heed therefore unto yourselves, and
to all the flock, over the which the
Holy Ghost hath made you overseers,
to feed the Church of God, which he
hath purchased with his own blood,
Acts xx. 28. Let a man so account
of us, as of the ministers of Christ,
and stewards of the mysteries of God.
Moreover it is required in stewards,
that a man be found faithful, 1 Cor.
iv. 1, 2. And I thank Christ Jesus our
Lord, who hath enabled me, for that
he counted me faithful, putting me into
the ministry, 1 Tim. i. 12. And the
things that thou hast heard of me
among many witnesses, the same com-
mit thou to faithful men, who shall be
able to teach others also, 2 Tim. ii. 2.
And Moses verily was faithful in all
his house, as a servant, for a testi-
mony of those things which were to
be spoken after, Heb. iii. 5. Asevery
man hath received the gift, even so
minister the same one to another, as
good stewards of the manifold grace
of God. If any man speak, let him
speak as the oracles of God; if any
man minister, let him do it as of the
ability which God giveth: that God
in all things may be glorified through
Jesus Christ, to whom be praise and
dominion for ever and ever. Amen,
1 Pet. iv. 10, 11. I know thy works,
and where thou dwellest, even where
Satan's seat is: and thou holdest fast
my name, and hast not denied my
faith, even in those days, wherein An-
tipas was my faithful martyr, who
was slain among you, where Satan
dwelleth, Rev. ii. 13.

^b Son of man, prophesy against the
shepherds of Israel, prophesy and say
unto them, Thus saith the Lord God
unto the shepherds; Woe be to the
shepherds of Israel that do feed them-
selves! should not the shepherds feed
the flocks? Ezek. xxxiv. 2. So when
they had dined, Jesus saith to Simon
Peter, Simon, son of Jonas, lovest
thou me more than these? He saith
unto him, Yea, Lord; thou knowest
that I love thee. He saith unto him,
Feed my lambs. He saith to him
again the second time, Simon, son of
Jonas, lovest thou me? He saith unto
him, Yea, Lord; thou knowest that I

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love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, John xxi. 15—17. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. iii. 1, 2. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 11—13. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being examples to the flock, 1 Pet. v. 1—3.

VER. 46.

Μακάριος ὁ δούλος ἑκείνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσῃ ποιῶντα τὰς ἐντολὰς.

Blessed is that servant, whom his lord when he cometh shall find so doing.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. Blessed is that servant, whom his lord when he cometh shall find so doing, 43. For to me to live, is Christ, and to die, is gain. But if I live in the flesh this is

the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 21—23. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance, 2 Pet. i. 13—15. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first, Rev. ii. 19. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15.

VER. 47.

Ἀμὲν λέγω ὑμῖν, ὅτι ἐπὶ πάντων τῶν ἐπαρχουσιν αὐτῷ καταστήσει αὐτόν.

Verily I say unto you, That he shall make him ruler over all his goods.

His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 21, 23. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever, Matt. xii. 3. Blessed are those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and shall make them to sit down to meat, and will come forth and serve them, Luke xii. 37. Of a truth I say

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unto you, that he will make him ruler over all that he hath, 44. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities, xix. 17. And I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, xxii. 29, 30. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 26. If we suffer we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 12. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, xxi. 7.

VER. 48.

Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρησίζῃ ὁ κύριός μου ἐλθεῖν·

But and if that evil servant shall say in his heart, My lord delayeth his coming;

* For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Mark vii. 21. But and if that servant say in his heart, My lord delayeth his coming, Luke xii. 45. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22.

b Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil, Ec. viii. 11. Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Ezek. xii. 22. Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off, 27. Knowing this first, that there

shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, 2 Pet. iii. 3—5.

VER. 49.

Καὶ ἀρχήσεται πύπτειν τοὺς συνδούλους, ἰσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων·

And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

* Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face, 2 Cor. xi. 20. Neither as being lords over God's heritage, but being ensamples to the flock, 1 Pet. v. 3. I wrote unto the Church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church, 3 John 9, 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, Rev. xvi. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, xvii. 6. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand, xix. 2.

b Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15. And the priest's custom with the people was, that when any man

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offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand ; And he struck it into the pan, or kettle, or cauldron, or pot ; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest ; for he will not have soddened flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth ; then he would answer him, *Nay* ; but thou shalt give it me now : and if not, I will take it by force, 1 Sam. ii. 13—16. Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation ; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people ? 29. Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink ; and to morrow shall be as this day, and much more abundant, Isa. lvi. 12. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed : but ye feed not the flock, Ezek. xxxiv. 3. Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace ; and he that putteth not into their mouths, they even prepare war against him, Mic. iii. 5. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 18. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things, Phil. iii. 19. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies, Tit. i. 11, 12. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you ; Having eyes full

of adultery, and that cannot cease from sin ; beguiling unstable souls : an heart they have exercised with covetous practices ; cursed children, 2 Pet. ii. 13, 14. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear : clouds they are without water, carried about of winds ; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

VER. 50.

Ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ᾗ οὐ γινώσκει.

The lord of that servant shall *come in a day when he looketh not for him, and in an hour that he is not aware of,

* Watch therefore ; for ye know not what hour your Lord doth come, ver. 42. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh, 44. He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy, Prov. xxix. 1. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, 1 Thess. v. 2. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 3.

VER. 51.

Καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And * shall *cut him asunder, and appoint him his portion with the hypocrites : there shall he weeping and gnashing of teeth.

* Or, cut him off.

* And Samuel said, As thy sword hath made woman childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal, 1 Sam. xv. 33. Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, Dan. iii. 29.

^b This is the portion of a wicked man from God, and the heritage appointed unto him by God, Job xx. 29. The sinners in Zion are afraid ; fear

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MATT. XXIV. 51.—XXV. 1, 2.

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fulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Isa. xxxiii. 14. The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 46.

^c See on chap. viii. ver. 12. clause 2.

CHAP. XXV.—VER. 1.

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου—

Then shall ^athe kingdom of heaven be likened unto ten virgins, ^b which took their lamps, and ^cwent forth to meet the bridegroom.

^a See on chap. iii. ver. 2. clause 2.

^b Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately, Luke xii. 35, 36. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 15, 16. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13.

^c The kingdom of heaven is like unto a certain king, which made a marriage for his son, Matt. xxii. 2. For thy maker is thine husband; the Lord of hosts is his name: and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called, Isa. liv. 5. For I am jea-

lous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, 2 Cor. xi. 2. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband, Eph. v. 25—33. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, Rev. xix. 7. See also chap. ix. ver. 15. clause 1.

VER. 2.

Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραὶ.

And ^a five of them were wise, and five were foolish.

^a Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it, Matt. vii. 24—27. See also chap. xiii. ver. 47. clause 2.

VER. 3.

Αἱτίνας μωροὶ, λαβοῦσαι τὰς λαμπάδας
αὐτῶν, οὐκ ἔλαβον μὲθ' ἑαυτῶν ἔλαιον·

*They that were ^a foolish took their
lamps, and took no oil with them :*

^a Woe unto you Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 25, 26. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah ; which swear by the name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel ; The Lord of hosts is his name, Isa. xlviii. 1, 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God : they ask of me the ordinances of justice ; they take delight in approaching to God, lvi. 2. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them : for with their mouth they shew much love, *but* their heart goeth after their covetousness, Ezek. xxxiii. 31. Having a form of godliness, but denying the power thereof : from such turn away, 2 Tim. iii. 5. Looking diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xii. 15. And unto the angel of the church in Sardis write ; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead, Rev. iii. 1. I know thy works, that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, 15, 16.

VER. 4.

Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν, μετὰ τῶν λαμπάδων αὐτῶν.

*But the wise took ^a oil in their vessels
with their lamps.*

^a Thou lovest righteousness, and hatest wickedness : therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, Psal. xlv. 7. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me. And of his fulness have all we received, and grace for grace, John i. 15, 16. For he whom God hath sent speaketh the words of God : for God giveth not the Spirit by measure *unto him*, iii. 34. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance : against such there is no law, Gal. v. 22, 23. But ye have an unction from the Holy One, and ye know all things, 1 John ii. 20. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 27. These be they who separate themselves, sensual, having not the Spirit, Jude 19.

VER. 5.

Χρηστὸς δὲ τοῦ νυμφίου, ἐνίσταται
πῦραι, καὶ ἐκάθιδεν.

*While ^a the bridegroom tarried, ^b they
all slumbered and slept.*

^a After a long time the lord of those servants cometh, and reckoneth with them, ver. 19. But and if that evil servant shall say in his heart, My lord delayeth his coming, xxiv. 48. For the vision is yet for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it ; because it will surely come, it will not tarry, Hab. ii. 3. But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be

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drunken, Luke xii. 45. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, xx. 9. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 36, 37. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 4—9. But that which ye have already hold fast till I come, Rev. ii. 25.

^b And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Matt. xxvi. 40. And he came and found them asleep again: for their eyes were heavy, 43. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: The spirit truly is ready, but the flesh is weak, Mark xiv. 37, 38. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed, Rom. xiii. 11. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. Therefore let us not sleep, as do others; but let us watch and be sober. For they

that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 6—8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8.

VER. 6.

Μίσης δὲ κυρὸς κραυγὴ γέγονεν· Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἔξίτηθε εἰς ἀπάντην αὐτοῦ.

And ^a at midnight there was a cry made, ^b Behold, the bridegroom cometh; ^c go ye out to meet him.

^a But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief, 1 Thess. v. 1—4. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, 2 Pet. iii. 10—12. See also on chap. xxiv. ver. 44.

^b When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, ver. 31. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself, Psal. l. 3—6. Before the LORD: for he cometh, for he com-

eth to judge the earth : he shall judge the world with righteousness ; and the people with his truth, xcvi. 13. And to you who are troubled shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ : Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, Jude 14, 15.

^c Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, ver. 1. And it shall be said in that day, Lo, this is our God ; we have waited for him, and he will save us : this is the Lord ; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Therefore thus will I do unto thee, O Israel : and because I will do this unto thee, prepare to meet thy God, O Israel, Amos iv. 12. Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9.

VER. 7.

Τότε ἤγέρθησαν πᾶσαι αἱ παρθένοι ἐκείναι, καὶ ἐκόσμησαν τὰς λαμπράδας αὐτῶν.

Then ^aall those virgins arose, and trimmed their lamps.

^a Let your loins be girded about,

and your lights burning, Luke xii. 35. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14. Nevertheless, I have *some-what* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5.

VER. 8.

Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότι ἡμῖν ἐκ τοῦ ἔλαιου ἡμῶν, ὅτι αἱ λαμπράδες ἡμῶν σβέννυνται.

And the foolish said unto the wise, ^aGive us of your oil ; ^bfor our lamps are ^cgone out.

^{*} Or, going out.

^a And think not to say within yourselves, We have Abraham to our father : for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 9. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame, Luke xvi. 24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me, Acts viii. 24. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, Rev. iii. 9.

^b But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it ; Yet hath he not root in himself, but dureth for a while : for when tribulation or persecution ariseth because of the word, by and by he is offended, Matt. xiii. 20, 21. So are the paths of all that forget God ; and the hypocrite's hope shall perish : Whose hope shall be cut off, and whose trust shall be a spider's web, Job viii. 13, 14. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine, xviii. 5. How oft is the candle of the wicked put out ? and how oft cometh their destruction upon them ? God dis-

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tributeth sorrows in his anger, xxi. 17. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness : they know not at what they stumble, Prov. iv. 18, 19. The light of the righteous rejoiceth : but the lamp of the wicked shall be put out, xiii. 9. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18.

VER. 9.

Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μόλις οὐκ ἀρκίη ἡμῖν καὶ ὑμῖν· περιέσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυτάς.

But the wise answered, saying, Not so; ^alest there be not enough for us and you : ^bbut go ye rather to them that sell, and buy for yourselves.

^a None of them can by any means redeem his brother, nor give to God a ransom for him : (For the redemption of their soul is precious, and it ceaseth for ever :) That he should still live for ever, and not see corruption, Psal. xlix. 7—9. Then said the Lord unto me, though Moses and Samuel stood before me, yet my mind could not be towards this people : cast them out of my sight, and let them go forth, Jer. xv. 1. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts : Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters : they only shall be delivered, but the land shall be desolate, Ezek. xiv. 14—16. Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter, they shall but deliver their own souls by their righteousness, 20. So then every one of us shall give account of himself to God, Rom. xiv. 12.

^b Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without

money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me : hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David, Isa. lv. 1—3. Seek ye the Lord while he may be found, call ye upon him while he is near : Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, 6, 7. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22. Because thou sayest, I am rich, and increased with goods, and have need of nothing : and knowest not that thou art wretched, and miserable, and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see, Rev. iii. 17, 18.

VER. 10.

Ἀπερχόμενον δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοιμαὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

And while they went to buy, ^athe bridegroom came; ^band they that were ready went in with him to the marriage : ^cand the door was shut.

^a And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him, ver. 6. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be, Rev. xxii. 12. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, 20.

^b And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained beside them five talents more.

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His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, ver. 20—23. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 36, 37. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13.

^c And they that went in, went in male and female of all flesh: as God had commanded him: and the Lord shut him in, Gen. vii. 16. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are, Luke xiii. 25. And to whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, Heb. iii. 18, 19.

VER. 11.

ῥοτοτερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρ-
βνοι, λέγουσαι· Κύριε, κύριε, ἀνοίξον ἡμῖν.

Afterward came also the other virgins,
^a saying, Lord, Lord, open to us.

^a See on chap. vii. ver. 21. clause 1.

VER. 12.

Ὁ δὲ ἀπεκρίθεις εἶπεν Ἀμὲν λέγω
ὑμῖν, οὐκ οἶδα ὑμᾶς.

But he answered and said, Verily I
say unto you, ^a I know you not.

^a For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity, v. 5. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last, Luke xiii. 26—30. My sheep hear my voice, and I know them, and they follow me, John x. 27. But if any man love God, the same is known of him, 1 Cor. viii. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Gal. iv. 9. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

VER. 13.

Ἐγγραφεῖτε οὖν, ὅτι οὐκ οἰδατε τὴν ἡμέραν,
οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεται.

^a Watch therefore for ye know neither
the day nor the hour wherein the Son of
man cometh.

^a See on chap. xxiv. ver. 42.

VER. 14.

Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλει
τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς
τὰ ἰμάτια αὐτοῦ.

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For the kingdom of heaven is ^a as a man travelling into a far country, ^b who called his *own* servants, and delivered unto them his goods.

^a Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, Matt. xxi. 33. *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke xix. 12, 13. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, xx. 9.

^b And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods, Luke xvi. 1. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, Rom. xii. 6. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful, iv. 1, 2. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gift of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body

is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? But now hath God set the members, every one of them in the body, as it hath pleased him. And if they were all one member, where were the body. But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary: And those members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, xii. 7—28. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the ma-

nifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do* it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 9—11.

VER. 15.

Καὶ ὁ μὲν ἰδὼς πάντα τάλαντα, ὁ δὲ δύο, ὁ δὲ ἓν ἐκάστην κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθὺς.

And unto one he gave *five *talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

* A talent is 187l. 10s.

*But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 48. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke xix. 13.

VER. 16.

Πορευθεὶς δὲ ὁ τὰ πάντα τάλαντα λαβὼν, ἐπράτατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πάντα τάλαντα.

Then he that had received the five talents *went and traded with the same, and made them other five talents.

* For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself servant unto all, that I might

gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you, 1 Cor. ix. 16—23. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 5—8.

VER. 17.

Ἐσαύτως καὶ ὁ τὰ δύο, ἐκέρχθη καὶ αὐτὸς ἄλλα δύο.

And likewise he that had received two, * he also gained other two.

* Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while

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she was with them, Acts ix. 36—39. A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway, x. 2. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul, xi. 29, 30. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, Heb. vi. 10, 11. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. iv. 10.

VER. 18.

Ὁ δὲ τὸ ἐν λαβὼν, ἀπειλὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

But he that had received one, went and digged in the earth, ^a and hid his lord's money.

^a He also that is slothful in his work is brother to him that is a great waster, Prov. xviii. 9. The slothful *man* saith, *There is a lion in the way; a lion is in the streets.* As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; he grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason, xxvi. 13—16. Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Hag. i. 2—4. And another came, saying, Lord, behold, *here* is thy pound, which I have kept laid up in a

napkin, Luke xix. 20. That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. iv. 10. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 8.

VER. 19.

Μετὰ δὲ χρόνον πολλὸν ἔρχεται ὁ κύριος τῶν δούλων ἑκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.

After ^a a long time the lord of those servants cometh, ^b and reckoneth with them.

^a While the bridegroom tarried, they all slumbered and slept, ver. 5. But and if that evil servant shall say in his heart, My lord delayeth his coming, Matt. xxiv. 48.

^b See on chap. xviii. ver. 23. clause 2.

VER. 20.

Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων Κύριε, πέντε τάλαντά μοι παράδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐν αὐτοῖς.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdest unto me five talents: ^a behold, I have gained beside them five talents more.

^a Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities, Luke xix. 16, 17. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 24. But by the grace of God, I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 29.

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VER. 21.

"Εφη δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δούλε ἀγαθὲ καὶ πιστὲ· ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

His lord said unto him, ^a Well done, thou good and faithful servant; thou hast been faithful over a few things, ^b I will make thee ruler over many things: ^c enter thou into the joy of thy lord.

^a And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered, 2 Chron. xxxi. 20, 21. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much, Luke xvi. 10. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 29. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. Wherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. v. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, x. 18. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 7.

^b Verily I say unto you, That he shall make him ruler over all his goods, Matt. xxiv. 47. Of a truth I say unto you, that he will make him ruler over all that he hath, Luke xii. 44. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, xxii. 28—30. Fear none of those things which thou shalt suffer:

behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star, 26—28. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, xxi. 7.

^c For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, Psal. xvi. 10, 11. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 26. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 12. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, 1 Pet. i. 8. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters:

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and God shall wipe away all tears from their eyes, Rev. vii. 17.

VER. 22.

Προσέλθων δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά μου παραδώκας Ἰδε, ἄλλα δύο τάλαντα ἐκέρδισα ἐν' αὐτοῖς.

He also that had received two talents came, and said, Lord, thou deliverest unto me two talents: behold, ^a I have gained two other talents beside them.

^a And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. Luke xix. 18, 19. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 6—8. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. viii. 12.

VER. 23.

Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

His lord said unto him, ^a Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

^a And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living, Mark xii. 41—44.

VER. 24.

Προσέλθων δὲ καὶ ὁ τὰ ἑν τάλαντον λαβὼν,

φῶς, εἶπε· Κύριε, ἔγνωσ' ὅτι σκληρὸς εἰ ἄνθρωπος, διερίζων ὅπου οὐκ ἔσπευρας, καὶ συνάγων ὕδαν οὐ διεσπάρσισα·

Then he which had received the one talent came and said, ^a Lord, ^b I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

^a See on Matt. vii. 21. clause 1.

^b Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours, Isa. lviii. 3. As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine, Jer. xlv. 16—18. Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel; Is. not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Ezek. xviii. 25—29. But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible. Ye said also, Behold, what a weariness is it! and

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ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord, Mal. i. 12, 13. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered, iii. 14, 15. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, Luke xv. 29. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow, xix. 20. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7.

VER. 25.

Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψεν τὸ τάλαντον σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.

And I ^a was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

^a For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind, 2 Tim. i. 6, 7. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8.

VER. 26.

Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐ-

τῷ Πονηρῇ δούλῳ καὶ ὀκνηρῇ, ἦδεις ὅτι Σερίζω ὄππου οὐκ ἔσπευρα, καὶ συνάγω ὄδιν οὐ διεσκέπτεσα·

His lord answered and said unto him, ^aThou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

^a Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me, Matt. xviii. 32. For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 5, 6.

VER. 27.

Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου ταῖς τραπεζίταις· καὶ ἰλθὼν ἐγὼ ἐκομισάμην αὐτὸ τὸ ἐμὸν σὺν τόκῳ.

Thou ^a oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own ^b with usury.

^a And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that ^a at my coming I might have required mine own with usury? Luke xix. 22, 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them, Jude 15.

^b Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither

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thou goest to possess it, Deut. xxiii. 19, 20.

VER. 28.

Ἀραγε οὐκ ἀπ' αὐτοῦ τὰ τάλαντα, καὶ δότι τῷ ἔχοντι τὰ δικά τάλαντα.

Take ^a therefore the talent from him, and give it unto him which hath ten talents.

^a But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, Luke x. 42. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds, xix. 24.

VER. 29.

Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται: ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθθήσεται ἀπ' αὐτοῦ.

For ^a unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

^a See on chap. xiii. ver. 12.

VER. 30.

Καὶ τὸν ἀρχαῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἵσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And ^a cast ye the unprofitable servant into ^b outer darkness: there shall be weeping and gnashing of teeth.

^a See on chap. iii. ver. 10. clause 4.

^b See on chap. viii. ver. 12. clause 2.

VER. 31.

Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

When ^a the Son of man shall come in his glory, ^b and all the holy angels with him, ^c then shall he sit upon the throne of his glory:

^a See on chap. xvi. ver. 27. clause 1.

^b See on chap. xiii. ver. 41. clause 1.

^c But the Lord shall endure for ever: he hath prepared his throne for judgment, Psal. ix. 7. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, xx. 11.

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VER. 32.

Καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ὁ ἄλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

And ^a before him shall be gathered all nations: ^b and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

^a Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth, Psal. xcvi. 13. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. 30, 31. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, Rom. ii. 12. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel, 16. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God, xiv. 10—12. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second

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death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12—15.

^b See on chap. xiii. ver. 49. clause 2.

VER. 33.

Καὶ ὀρθοῦσι τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐξέφια ἐξ ἐναντίου.

And he shall set ^a the sheep on ^b his right hand, but the goats on the left.

^a So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations, Psal. lxxix. 13. For he is our God; and we are the people of his pasture, and the sheep of his hand, xcv. 7. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture, c. 3. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, John x. 26—28. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these; He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, xxi. 15—17.

^b Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir, Psal. xlv. 9. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, cx. 1. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. For David is not ascended into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool, Acts ii. 34, 35. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph. i. 20. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3.

VER. 34.

Τότε ἰπεί ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε ὁ εὐλογημένος τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

Then shall ^a the King say unto them on his right hand, ^b Come, ye blessed of my Father, ^c inherit the kingdom ^d prepared for you ^e from the foundation of the world:

^a See on chap. ii. ver. 2. clause 1.

^b See on chap. xxiv. ver. 46.

^c Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 17. Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 21. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 12. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, iv. 8. Hearken, my beloved brethren, Hath not God chosen the

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poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him, James ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 4, 5. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, Rev. xxi. 7.

^d And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father, Matt. xx. 23. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared, Mark x. 40. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, John xiv. 2, 3. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, 1 Cor. ii. 9. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.

^e Known unto God are all his works from the beginning of the world, Acts xv. 18. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 4, 5. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19, 20. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. xiii. 8.

VER. 35.

Ἐπειτα γὰρ, καὶ ἰδοὺ καὶ μοι φαγῶν ἰδίῃ μου, καὶ ἰπορίσταί μοι ἔτινος ἥσαν, καὶ συνπάγει μοι.

For ^a I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: ^b I was a stranger, and ye took me in:

^a And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, ver. 40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, x. 40—42. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out, Job xxix. 13—16. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish, Psal. cxii. 5—10. Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

2 H 2

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Prov. iii. 9, 10. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he, xiv. 21. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again, xix. 17. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor, xxii. 9. He hath shewed thee, O man, what is good: and what doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always, Mark xiv. 7. But rather give alms of such things as ye have; and, behold, all things are clean unto you, Luke xi. 41. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 19. See also on chap. v. ver. 42. clause 1.

^b And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us, Acts xvi. 15. Distributing to the necessity of the saints; given to hospitality, Rom. xii. 13. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, xvi. 23. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet; if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 1—3. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went

forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth, 3 John 5—8.

VER. 36.

Γυμνός, καὶ περιεβλάτετέ με· ἡσθίονσα, καὶ ἐπισκέψασθέ με· ἐν φυλακῇ ἤμουν, καὶ ἦλθετε πρὸς με.

^a Naked, and ye clothed me: ^b I was sick, and ye visited me: ^c I was in prison, and ye came unto me.

^a If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep, Job xxxi. 19, 20. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke iii. 11. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit, James ii. 14—16.

^b Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. i. 27.

^c The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 16—18. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34.

VER. 37.

Τότε ἀπεκρίθησάντες αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Κύριε, πότε σε εἶδομεν πενήτην, καὶ ἐβράβευμένον; ἢ διψῶντα, καὶ ἐποτίσαμεν;

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MATT. XXV. 37—41.

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Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink?

VER. 38.

Πότε δέ σε εἶδομεν ἔνι, καὶ συνηγόμεν; ἢ γυμνὸν, καὶ περιβάλομεν;

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

VER. 39.

Πότε δέ σε εἶδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σε;

Or when saw we thee sick, or in prison, and came unto thee?

VER. 40.

Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρεῖ αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἡμεῖς ποιήσατε.

And ^a the King shall answer and say unto them, ^b Verily I say unto you, inasmuch as ye have done it unto one of ^c the least of these my brethren, ^d ye have done it unto me.

^a Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, ver. 34. Put not forth thyself in the presence of the king, and stand not in the place of great men: For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen, Prov. xxv. 6, 7.

^b And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41.

^c See on chap. xii. ver. 50. clause 2.

^d And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks, Acts ix. 4, 5. For we are members of his body, of

his flesh, and of his bones, Eph. v. 30.

VER. 41.

Τότε ἐρεῖ καὶ τοῖς ἐξ ἐναντίας· Πορεύσθε ἀπ' ἐμοῦ οἱ καταραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

Then shall he say also unto them on the left hand, ^a Depart from me, ^b ye cursed, ^c into everlasting fire, ^d prepared for ^e the devil and his angels:

^a See on chap. vii. ver. 23. clause 2.

^b Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Cursed be he that lieth with any manner of beast. And all the people shall say, Amen. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Cursed be he that lieth with his mother in law. And all the people shall say, Amen. Cursed be he that smiteth his neighbour secretly. And all the people shall say, Amen. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 15—26. Cursed shalt thou be in the city, and cursed shalt thou be in the field, xxviii. 16. Thou hast rebuked the proud that are cursed, which do err from thy commandments, Psal. cxix. 21. Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart

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departeth from the LORD, Jer. xvii. 5. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 10—13. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned, Heb. vi. 8.

^c See on chap. iii. ver. 12. clause 5.

^d What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 22, 23. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, Jude 6. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9.

^e See on chap. iv. ver. 1. clause 4.

VER. 42.

Ἐπείνασα γὰρ, καὶ οὐκ ἴδωκατί μου φαγαί· ἰδιψήσα, καὶ οὐκ ἐποτίσαστί με.

For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

^a If a man say, I love God, and

hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 20.

VER. 43.

Ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπισκεύασθέ με.

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

VER. 44.

Τότε ἀποκριθίσονται αὐτοῖς καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐκ ἐπισκεύασμένους;

Then shall they also answer him, saying, ^a Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

^a But he, willing to justify himself, said unto Jesus, And who is my neighbour? Luke x. 29.

VER. 45.

Τότε ἀποκριθίσονται αὐτοῖς, λέγων· Ἀμὲν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποίησατε ἐνὶ τούτῳ, τῶν ἐλαχίστων, οὐδὲ ἡμῖς ἐποιήσατε.

Then shall he answer them, saying, Verily I say unto you, ^a Inasmuch as ye did it not to one of the least of these, ye did it not to me.

^a And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, ver. 40. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor, Prov. xiv. 31.

VER. 46.

Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

And these shall go away into ^a everlasting punishment: but ^b the righteous into life eternal.

^a And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from

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hence to you cannot; neither can they pass to us that *would come* from thence, Luke xvi. 26. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 29. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 9. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8. See also on chap. iii. ver. 12. clause 5.

^b Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 10, 11. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, 36. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, x. 27, 28. To them who, by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord, vi. 23. And this is the promise that he hath promised us, *even* eternal life, 1 John ii. 25. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life, v. 11, 12.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

CHAP. XXVI.—VER. 1.

Καὶ ἰγένετο, ὅτε ἐτέλειεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἰσεὶ τοῖς μαθηταῖς αὐτοῦ.

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

VER. 2.

Οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

Ye ^a know that after two days is ^b the feast of the Passover, ^c and the Son of man is betrayed to be crucified.

^a Now the feast of unleavened bread drew nigh, which is called the Passover. And the Chief Priests and Scribes sought how they might kill him; for they feared the people, Luke xxii. 1, 2. And he said unto them, With desire have I desired to eat this Passover with you before I suffer, 15. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, John xiii. 1.

^b And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever, Exod. xii. 11—14. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be

no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread, 18—20. Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, in all thy quarters. And thou shalt shew thy son in that day, saying, *This is done* because of that which the Lord did unto me when I came forth out of Egypt, xiii. 6—8. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of Passover be left unto the morning, xxiv. 25. And in the fourteenth day of the first month is the Passover of the Lord. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten, Num. xxviii. 16, 17. Observe the month of Abib, and keep the Passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning, Deut. xvi. 1—4. And the Jews' Passover was at hand, and Jesus went up to Jerusalem, John ii. 13. And the Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem before the Passover, to purify themselves, xi. 55.

^c See on chap. xx. ver. 18, and 19.

VER. 3.

Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα·

^a Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto ^bthe palace of the High Priest, who was called ^cCaiaphas.

^a See on chap. xii. ver. 14.

^b But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end, ver. 58.

^c And they that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled, ver. 57. And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, John xi. 49. And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people, xviii. 13, 14. Now Annas had sent him bound unto Caiaphas the High Priest, 24.

VER. 4.

Καὶ συμβουλευσάντο ἵνα τὸν Ἰησοῦν κηρύσωσι δόλω, καὶ ἀποκτείνωσιν.

^a And consulted that they might take Jesus ^bby subtilty, and kill him.

^a And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, Matt. xxi. 45, 46. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, Psal. ii. 1, 2. They gather themselves together, they hide themselves; they mark my steps, when they wait for my soul, lvi. 6. That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accom-

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plish a diligent search : both the inward *thought* of every one of them, and the heart is deep, *lxiv.* 4—6. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood, *xciv.* 20, 21. But I was like a lamb, or an ox that is brought to the slaughter ; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered, *Jer.* xi. 19.

^b Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? *Matt.* xxiii. 33. The same dealt subtly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live, *Acts.* vii. 19. And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? *xiii.* 10. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, *2 Cor.* xi. 3.

VER. 5.

Ἐλεγε δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

But they said, ^aNot on the feast day, lest there be an uproar among the people.

^a Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, *Psal.* lxxvi. 10. There are many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand, *Prov.* xix. 21. There is no wisdom nor understanding nor counsel against the Lord, *xxi.* 30. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, *Isa.* xlv. 10. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? *Lam.* iii. 37. But they said, not on the feast day, lest there be an uproar of the people, *Mark.* xiv. 2.

VER. 6.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βεθανίᾳ ἐν οἴκῳ Σίμωνος τοῦ λεπροῦ,

Now when Jesus was in Bethany, in the house of ^a Simon the leper,

^a And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spike-nard very precious ; and she brake the box, and poured it on his head, *Mark.* xiv. 3.

VER. 7.

Προσῆλθεν αὐτῷ γυνὴ ἀλάστατος μύρου ἔχουσα βαρυτίμου, καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀναμισμένου.

^a There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

^a And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment, *Luke.* vii. 37, 38.

VER. 8.

Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανάκτισαν, λέγοντες· Εἰς τί ἡ ἀπόλεια αὕτη ;

But when his disciples saw it, ^athey had indignation, saying, To what purpose is this waste?

^a And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? *Mark.* xiv. 4.

VER. 9.

Ἦδύνατο γὰρ τοῦτο τὸ μῶρον πωρῆσθαι πολλοῦ, καὶ δοθῆναι πτωχοῖς.

For ^athis ointment might have been sold for much, and given to the poor.

^a For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her, *Mark.* xiv. 5.

VER. 10.

Γινώσκει δὲ ὁ Ἰησοῦς, εἰπὼν αὐτοῖς· Τί κόπους ἀπαρέχεσθαι τῇ γυναικὶ ; ἔργον γὰρ καλὸν ἐπὶ ἔργασατο εἰς ἐμὲ.

When Jesus understood it, he said unto them, ^aWhy trouble ye the woman?

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for she hath wrought ^b a good work upon me.

^a And Jesus said, Let her alone; why trouble you her? she hath wrought a good work on me, Mark xiv. 6.

^b Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10.

VER. 11.

Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐγὼ δὲ οὐ πάντοτε ἔχεται.

For ^a ye have the poor always with you; ^b but me ye have not always.

^a For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land, Deut. xv. 11. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always, Mark xiv. 7. For the poor always ye have with you; but me ye have not always, John xii. 8. Only they would that we should remember the poor; the same which I also was forward to do, Gal. ii. 10. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

^b Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you, John xiii. 33. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also, xiv. 19. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? xvi. 5. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are, xvii. 11.

VER. 12.

Βαλῶσα γὰρ αὐτὴ τὸ μίρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὶν τοῦ ἐνταφιάσαι με ἐποίησεν.

For ^a in that she hath poured this ointment on my body, she did it for my burial.

^a And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him, 2 Chron. xvi. 14. She hath done what she could: she is come aforehand to anoint my body to the burying, Mark xiv. 8. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him, xvi. 1. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment, Luke xxiii. 56. Then said Jesus, Let her alone: against the day of my burying hath she kept this, John xii. 7. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury, xix. 39, 40.

VER. 13.

Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐπίκουσεν αὐτὴν, εἰς μνημόσυνον αὐτῆς.

Verily I say unto you, ^a Whosoever this Gospel shall be preached in the whole world, ^b there shall also this, that this woman hath done, be told for a memorial of her.

^a See on chap. xxiv. ver. 14.

^b Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. Surely he shall not be moved for ever: the righteous shall be in

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everlasting remembrance, Psal. cxii. 6. Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her, Mark xiv. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 18. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

VER. 14.

Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,

Then *one of the twelve, called Judas Iscariot, went unto the Chief Priests,

† And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them, Mark xiv. 10. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to convey him unto them in the absence of the multitude, Luke xxii. 3—6. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, John xiii. 2. He then having received the sop went immediately out: and it was night, 30.

VER. 15.

Εἶπε· τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῶν παραδώσω αὐτόν; Οἱ δὲ ἔστυσαν αὐτῷ τρεῖς κοῦρα ἀργύρια.

And said unto them, *What will ye give me, and I will deliver him unto you? † And they covenanted with him for thirty pieces of silver.

* But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10.

† And I said unto them, If ye think good, give me my price: and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord, Zech. xi. 12, 13.

VER. 16.

Καὶ ἀπὸ τότε ἐζήτησεν εὐκαιρίαν ἵνα αὐτὸν παραδώ.

And from that time *he sought opportunity to betray him.

† And when they heard it, they were glad, and promised to give him money, Mark xiv. 11. And he promised, and sought opportunity to betray him unto them in the absence of the multitude, Luke xxii. 6.

VER. 17.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Πού θύλεις ἱτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

Now *the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, † Where wilt thou that we prepare for thee to eat the Passover?

* And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover, Mark xiv. 12. Then came the day of unleavened bread, when the Passover must be killed, Luke xxii. 7. See also on ver. 2. clause 2.

† And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness, Matt. iii. 15. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? Luke xxii. 8, 9.

VER. 18.

Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δούλον, καὶ εἰπάτε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καθεὸς μου ἐγγὺς ἐστί, πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

And he said, *Go into the city to such a man, and say unto him, † The Master saith, ‡ My time is at hand; I will keep the Passover at thy house with my disciples.

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* And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guestchamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, Mark xiv. 13—16. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover, Luke xxii. 10—13.

^b See on ch. xxii. ver. 16. clause 2.

^c See on John vii. ver. 30. clause 2.

VER. 19.

Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα.

And * the disciples did as Jesus had appointed them; and they made ready the Passover.

* And the disciples went, and did as Jesus commanded them, Matt. xxi. 6. His mother saith unto the servants, Whatsoever he saith unto you do it, John ii. 5.

VER. 20.

Ὁ ἥλιος δὲ γένομενος, ἀνέσκητο μετὰ τῶν δούλων.

Now * when the even was come, he sat down with the twelve.

* And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me, Mark xiv. 17, 18. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired

to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God, Luke xxii. 14—16.

VER. 21.

Καὶ ἰσθιόντων αὐτῶν, εἶπεν ὁ Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

And as they did eat, he said, * Verily I say unto you, that one of you shall betray me.

* For it was not an enemy that reproached me; then could I have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company, Psal. lv. 12—14. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve, John vi. 70, 71. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me, xiii. 21. See also on chap. ix. ver. 4. clause 1.

VER. 22.

Καὶ λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν. Μήτις ἰσὺς εἰμι, Κύρις;

And * they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

* And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish, Mark xiv. 19, 20. And they began to inquire among themselves, which of them it was that should do this thing, Luke xxii. 23. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith un-

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to him, Lord, who is it? John xiii. 22—25.

VER. 23.

‘Ο δὲ ἀποκριθεὶς, εἶπεν· ‘Ο ἰματά-
μας ἐμοῦ ἐν τῇ τραβλίᾳ τὴν χεῖρα, οὗτός
μας παραδώσει.

*And he answered and said, ‘He that
dippeth his hand with me in the dish, the
same shall betray me.*

• Yea, mine own familiar friend, in
whom I trusted, which did eat of my
bread, hath lifted up his heel against
me, Psal. xli. 9. But, behold, the
hand of him that betrayeth me is with
me on the table, Luke xxii. 21. I
speak not of you all: I know whom I
have chosen: but that the Scripture
may be fulfilled, He that eateth
bread with me hath lifted up his heel
against me, John xiii. 18. Jesus an-
swered, He it is, to whom I shall give
a sop, when I have dipped it. And
when he had dipped the sop, he gave
it to Judas Iscariot, the son of Simon.
And after the sop Satan entered into
him. Then said Jesus unto him,
That thou doest, do quickly. Now no
man at the table knew for what in-
tent he spake this unto him, 26—28.

VER. 24.

‘Ο μὲν υἱὸς τοῦ ἀνθρώπου ἰπάγει, καθὼς
γέγραπται περὶ αὐτοῦ· οἶαί δὲ τῷ ἀνθρώ-
πῳ ἑσθίειν, δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
δίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγνωσθῇ ὁ
ἄνθρωπος ἑσθίειν.

*The ‘Son of man goeth as it is writ-
ten of him: ‘but woe unto that man by
whom the Son of man is betrayed! it had
been good for that man if he had not
been born.*

• But how then shall the Scriptures
be fulfilled, that thus it must be? *ver.* 54. But all this was done, that
the Scriptures of the prophets might
be fulfilled. Then all the disciples
forsook him, and fled, 56. And I will
put enmity between thee and the wo-
man, and between thy seed and her
seed; it shall bruise thy head, and
thou shalt bruise his heel, Gen. iii.
15. My God, My God, Why hast
thou forsaken me? *why art thou so far
from helping me, and from the words
of my roaring? O my God, I cry in
the day-time, but thou hearest not;
and in the night season, and am not
silent. But thou art holy, O thou
that inhabitest the praises of Israel,*

*Psal. cxli. 1—3. But I am a worm,
and no man; a reproach of men, and
despised of the people. All they
that see me laugh me to scorn: they
shoot out the lip, they shake the
head, saying, He trusted on the
Lord that he would deliver him: let
him deliver him, seeing he delight-
ed in him, 6—8. Many bulls have
compassed me: strong bulls of Ba-
shan have beset me round. They
gaped upon me with their mouths, as
a ravening and a roaring lion. I am
poured out like water, and all my
bones are out of joint: my heart is
like wax; it is melted in the midst of
my bowels. My strength is dried
up like a potsherd; and my tongue
cleaveth to my jaws; and thou hast
brought me into the dust of death.
For dogs have compassed me: the as-
sembly of the wicked have inclosed
me: they pierced my hands and my
feet. I may tell all my bones: they
look and stare upon me. They part
my garments among them, and cast
lots upon my vesture. But be not
thou far from me, O Lord: O my
strength, haste thee to help me. De-
liver my soul from the sword; my
darling from the power of the dog.
Save me from the lion’s mouth: for
thou hast heard me from the horns
of the unicorns, 12—21. The Lord
God hath opened mine ear; and I was
not rebellious, neither turned away
back. I gave my back to the smiters,
and my cheeks to them that plucked
off the hair: I hid not my face from
shame and spitting, Isa. l. 5, 6. And
after threescore and two weeks shall
Messiah be cut off, but not for him-
self: and the people of the prince
that shall come shall destroy the city
and the sanctuary; and the end there-
of shall be with a flood, and unto the
end of the war desolations are de-
termined, Dan. ix. 26. And I will
pour upon the house of David, and
upon the inhabitants of Jerusalem,
the spirit of grace and of supplica-
tions: and they shall look upon me
whom they have pierced, and they
shall mourn for him, as one mourneth
for his only son, and shall be in bitter-
ness for him, as one that is in bitter-
ness for his firstborn, Zech. xii. 10.
Awake, O sword, against my shep-
herd, and against the man that is my*

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fellow, saith the LORD of hosts: smite the shepherd: and the sheep shall be scattered: and I will turn mine hand upon the little ones, xiii. 7. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought, Mark ix. 12. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 25, 26. And said unto them, Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day, 46. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst, John xix. 28. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced, 36, 37. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death in *him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre, Acts xiii. 27—29. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ, xvii. 2, 3. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles, xxvi. 22, 23. For I delivered unto you first of all that which I also received, how that Christ died for our sins ac-

ording to the Scriptures, 1 Cor. xv. 3. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the Gospel unto you, 1 Pet. i. 12.

^b Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou *to that*, xxvii. 3—5. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them, Psal. lv. 15. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee, 23. Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out. Let them be before the LORD continually, that he may cut off the memory of them from the earth, cix. 6—15. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born, Mark xiv. 21. While I was with them in the world, I kept them in thy name:

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those that thou gavest me I have kept, and none of them is lost; but the son of perdition; that the Scripture might be fulfilled, John xvii. 12. Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take, Acts i. 16—20.

VER. 25.

Ἀποκριθεὶς δὲ ἰούδας, ὁ παραδίδους αὐτὸν, εἶπε· Μήτις ἐγὼ εἰμι, Ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

VER. 26.

Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἔδιδου τοῖς μαθηταῖς, καὶ εἶπεν· Λάβετε, φάγετε· τοῦτό ἐστι· τὸ σῶμά μου·

And ^a as they were eating, Jesus took bread, and blessed it, ^b and brake it, and gave it to the disciples, and said, ^c Take, eat; ^d this is my body.

^a And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body, Mark iv. 22. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me, Luke xxii. 19. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new

testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi. 23—25.

^b And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their bread with gladness and singleness of heart, Acts ii. 46. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight, xx. 7. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

^c For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst, John vi. 33—35. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead:

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he that eateth of this bread shall live for ever, 47—58. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, 1 Cor. xi. 26—29.

^a Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel. Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her, Ezek. v. 4, 5. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ, 1 Cor. x. 4. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children, Gal. iv. 24, 25.

VER. 27.

Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων Πίετε ἐξ αὐτοῦ πάντες·

And ^a he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

^a And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 23, 24. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you, Luke xxii. 20.

VER. 28.

Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυμένον εἰς ἄφεσιν ἁμαρτιῶν.

For this is ^a my blood of the new

testament, which is shed for many for the remission of sins.

^a And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words, Exod. xxiv. 7, 8. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul, Lev. xvii. 11. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, Jer. xxxi. 31. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit where there is no water, Zech. ix. 11. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you, Luke xxii. 20. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi. 25. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood: For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet

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wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 14—22. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 4—14. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, xiii. 20.

^b Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 28. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Rom. v. 15. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, 19. In whom we have redemption

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through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. In whom we have redemption through his blood, even the forgiveness of sins, Col. i. 14. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven, 20. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 22. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John ii. 2. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, Rev. vii. 9. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, 13, 14.

VER. 29.

Αὐτὸς δὲ ἡμεῖς, οὗ οὐ μὴ πίνω ἀπ' ἀγρι
ἐκ τούτου τοῦ γέννηματος τῆς ἀμπέλου,
ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ'
ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς
μου.

But I say unto you, ^a I will not drink henceforth of this fruit of the vine, ^b until that day when I drink it new ^c with you in my Father's kingdom.

^a Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, Mark xiv. 25. And he said unto them, With desire have I desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say

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unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, Luke xxii. 15—18.

^b For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, Luke xiii. 18. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, ~~even~~ unto the end of the world, xxviii. 20. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 22.

^c Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, xiv. 34. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, xxi. 18. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, 29, 30. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 17.

VER. 30.

Καὶ ὑμνήσαντες, ἐξῆλθεν εἰς τὸ ὄρος τῶν ἑλαιῶν.

And ^a when they had sung an ^ahymn, they went out into ^bthe mount of Olives.

^a Or, psalm.

^a Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob, Psal. lxxxi. 1—4. And when he had sung an hymn, they went out into the mount

of Olives, Mark xiv. 26. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, Ephes. v. 19, 20. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 16, 17.

^b And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him, Luke xxii. 39. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence, John xiv. 31. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? xviii. 1—4.

VER. 31.

Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν τῇ νύκτι ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης.

Then saith Jesus unto them, ^a All ye shall be offended because of me this night: for it is written, ^b I will smite the shepherd, ^c and the sheep of the flock shall be scattered abroad.

^a But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, ver. 56. And blessed is he, whosoever shall not be offended in me, xi. 6. And Jesus saith unto them, All ye shall be offended because of me this night: for, it is written, I will

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smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee, Mark xiv. 27, 28. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me, John xvi. 32.

^b Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, Isa. liii. 10. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7.

^c He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I intreated him with my mouth, Job xix. 13—16. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off, Psal. xxxviii. 11. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none, hix. 20. Lover and friend hast thou put far from me, and mine acquaintance into darkness, hxxviii. 18. I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls, Lam. i. 19. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock

was scattered upon all the face of the earth, and none did search or seek after them, Ezek. xxxiv. 5, 6.

VER. 32.

Μηδὲ δὲ τὸ ἡγεθῆναι με, προῶν ὑμῶν εἰς τὴν Γαλιλαίαν.

But after ^a I am risen again, ^b I will go before you into Galilee.

^a See on chap. xvi. ver 21. clause 3.

^b He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you, Matt. xxviii. 6, 7. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, 16. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you, Mark xvi. 7. After these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he himself, John xxi. 1.

VER. 33.

Ἄποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Εἰ καὶ πάντες σκανδαλισθῶσιν ἐν σοί, ἔγωγε οὐδέποτε σκανδαλισθήσομαι.

Peter answered and said unto him, ^a Though all men shall be offended because of thee, ^b yet will I never be offended.

^a But Peter said unto him, Although all shall be offended, yet will not I, Mark xiv. 29. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death, Luke xxii. 33. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake, John xiii. 36, 37.

^b Hold up my goings in thy paths, that my footsteps slip not, Psal. xvii. 5. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually, cxix. 116, 117. Pride goeth before destruction, and an haughty spirit before a fall. Better it is

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to be of an humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 18, 19. Most men will proclaim every one his own goodness: but a faithful man who can find? xx. 6. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii. 9.

VER. 34.

Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἄλλοτερά φωνῆσαι, τρίς ἀπαρήσῃ με.

Jesus said unto him, *Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.*

^a And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me, Luke xxii. 34. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice, John xiii. 38.

VER. 35.

Λέγει αὐτῷ ὁ Πέτρος· Κἀν δὲν με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρήσωμαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ ἔειπον.

Peter said unto him, *Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.*

^a Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief, Prov. xxviii. 14. A man's pride shall bring him low: but honour shall uphold the humble in spirit, xxix. 23. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, Phil. ii. 12.

VER. 36.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὴ· καὶ λέγει τοῖς μαθηταῖς· Καθίστατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξομαι ἑμεῖ.

Then cometh Jesus with them unto ^a a place called Gethsemane, and saith unto the disciples, Sit ye here, ^b while I go and pray yonder.

^a And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray, Mark xiv. 32. And he came out, and went; as he was wont, to the mount of Olives; and his disciples also followed him, Luke xxii. 39. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples, John xviii. 1.

^b Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, Heb. v. 7.

VER. 37.

Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδυνατεῖν.

And he took with him ^a Peter and the two sons of Zebedee, and began to be ^b sorrowful and very heavy.

^a See on Matt. xvii. ver. 1. clauses 1, 2.

^b And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy. And saith unto them, My soul is exceeding sorrowful unto death; tarry ye here and watch, Mark xiv. 33, 34. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, John xii. 27.

VER. 38.

Τότε λέγει αὐτοῖς· Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

Then saith he unto them, *My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.*

^a Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand, Isa. liii. 10. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in

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him, 2 Cor. v. 21. Christ hath re- deemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hang- eth on a tree, Gal. iii. 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24. For Christ also hath once suf- fered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quick- ened by the Spirit, iii. 18.

^b And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? ver. 40. Watch there- fore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 13.

VER. 39.

Καὶ προελθὼν μικρὸν, ἵσταται ἐπὶ πρόσω- πον αὐτοῦ, προσευχόμενος, καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστί, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

And he went a little farther, ^a and fell on his face, and prayed, saying, ^b O my Father, c if it be possible, d let this cup pass from me: nevertheless e not as I will, but as thou wilt.

^a And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Fa- ther, all things are possible unto thee, take away this cup from me: never- theless not what I will, but what thou wilt, Mark xiv. 35, 36. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, re- move this cup from me: nevertheless not my will, but thine be done, Luke xxii. 41, 42.

^b Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, John xii. 27. See also on chap. vii. ver. 21. clause 4.

^c or there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall de- ceive the very elect, Matt. xxiv. 24. See also on chap. xiv. ver. 24. clause 3.

^d But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the bap- tism that I am baptized with? They say unto him, We are able, Matt. xx. 22. Then said Jesus unto Peter, Put up thy sword into thy sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 11.

^e But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence, John xiv. 31. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, Rom. xv. 1—3. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 8.

VER. 40.

Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ ὑπνίσκει αὐτοὺς καθύπνουσας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἵσχύσατε μίαν ὥραν γρηγορεῖσαι μετ' ἐμοῦ;

And he cometh unto the disciples, ^a and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

^a And he came and found them asleep again: for their eyes were heavy, ver. 43. While the bridegroom tarried, they all slumbered and slept, xxv. 5. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Mark xiv. 37. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him, Luke ix. 32. And when he rose up from prayer, and was come to his disciples, he found them sleep- ing for sorrow, xxii. 45.

VER. 41.

Γρηγορεῖτε, καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

^a Watch and pray, ^b that ye enter not into temptation: ^c the spirit indeed is willing, but the flesh is weak.

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* See on chap. xxiv. ver. 42. clause 1.

* See on chap. vi. ver. 18. clause 1.

* For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, Rom. vii. 18—25.

VER. 42.

Πάλιν ἐκ δευτέρου ἀπελθὼν προσεκύματο, λέγων Πάτερ μου, εἰ τὸ δοῦναι τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἵνα μὴ αὐτὸ πίνω, γενομένην τὴν θέλησάν σου.

He went away again ^a the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

* And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him, Mark xiv. 39, 40. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered, Heb. v. 7, 8.

VER. 43.

Καὶ ἰδὼν ἐνύπναι αὐτοὺς πάλιν καθύπνουσαν ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βαρυνόμενοι.

And he came and found them asleep again: ^a for their eyes were heavy.

* But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his

glory, and the two men that stood with him, Luke ix. 32.

VER. 44.

Καὶ ἀφ' αὐτῶν, ἀπὸ τοῦ πάλιν, προσεκύματο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν.

And he left them, and went away again, and ^a prayed the third time, saying the same words.

* And he spake a parable unto them to this end, that men ought always to pray, and not to faint, Luke xviii. 1. For this thing I besought the Lord thrice, that it might depart from me, 2 Cor. xii. 8.

VER. 45.

Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἀμαρτωλῶν.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, ^a the hour is at hand, and the Son of man is betrayed into the hands of sinners.

* And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand, Mark xiv. 41, 42. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness, Luke xii. 53. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, John xiii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said; Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1.

VER. 46.

Ἐγείσθε, ἀγρευμεν, ἰδοὺ, ἤγγικεν ἡ παραδοὺς ἡμᾶς.

Rise, ^a let us be going: behold, he is at hand that doth betray me.

* But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Luke xii. 50. And he said unto them, With desire

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I have desired to eat this Passover with you before I suffer, xxi. 15. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do, John xiv. 31. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13.

VER. 47.

Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ κηρσβυτέρων τοῦ λαοῦ.

And while he yet spake, ^alo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people.

^a In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, ver. 55. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders, Mark xiv. 43. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? Luke xxii. 47, 48. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them,

I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way, John xviii. 1—8. Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16.

VER. 48.

Ὁ δὲ παραδίδους αὐτὸν, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἂν φιλήσῃ, αὐτὸς ἐστὶ· κρατήσατε αὐτόν.

Now he that betrayed him gave them a sign, saying, ^aWhomsoever I shall kiss, that same is he: ^bhold him fast.

^a And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother, 2 Sam. iii. 27. And Joab said to Amasa, Art thou in health, my brother? and Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri, xx. 9, 10. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts, Psal. xviii. 5. He hath put forth his hands against such as be at peace with him: he hath broken his covenant. The words of his mouth were smoother than butter, but war was in his heart: His words were softer than oil, yet were they drawn swords, Iv. 20, 21.

^b And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely, Mark xiv. 44.

VER. 49.

Καὶ εὐθὺς προσελθὼν αὐτῷ ἰησοῦ, εἶπε Χαῖρε, Παῖσι· Καὶ κἀνεφίλησάν αὐτόν.

And forthwith he came to Jesus, and said, ^aHail, master; ^b and kissed him.

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* And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews ! And they spit upon him, and took the reed, and smote him on the head, xxvii. 29, 30. And began to salute him, Hail, King of the Jews ! Mark xv. 18. And said, Hail, King of the Jews ! And they smote him with their hands, John xix. 3.

^b Faithful are the wounds of a friend ; but the kisses of an enemy are deceitful, Prov. xxvii. 6. And as soon as he was come, he goeth straightway to him, and saith, Master, master ; and kissed him. And they laid their hands on him, and took him, Mark xiv. 45, 46. Thou gavest me no kiss : but this woman since the time I came in hath not ceased to kiss my feet, Luke vii. 45. Greet all the brethren with an holy kiss, 1 Thess. v. 26.

VER. 50.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἐταῖροι, ἐφ' ὃ σῶμαί; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

And Jesus said unto him, * Friend, wherefore art thou come ? Then came they, and laid hands on Jesus, and took him.

* But he answered one of them, and said, Friend, I do thee no wrong ; didst thou not agree with me for a penny ? xx. 13. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me, Psal. xli. 9. But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company, lv. 13, 14. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ? Luke xxii. 48.

VER. 51.

Καὶ ἰδοὺ, εἰς τὴν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασεν τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφείλεν αὐτὸ τὸ ὄριον.

And, behold, * one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear.

* And one of them that stood by drew a sword, and smote a servant

of the High Priest, and cut off his ear, Mark xiv. 47. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of, Luke ix. 55. Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ? John xviii. 10, 11. Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, 36. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, 2 Cor. x. 4.

VER. 52.

Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀποδοτε μοι τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μάχαιρᾳ ἀπολούνται.

Then said Jesus unto him, * Put up again thy sword into his place : for all ^b they that take the sword shall perish with the sword.

* Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord, Rom. xii. 19. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : Who did no sin, neither was guile found in his mouth : Who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously, 1 Pet. ii. 21—23. See also on chap. v. ver. 39. clause 2.

^b Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man, Gen. ix. 6. But thou, O God, shalt bring them down into the pit of destruction : bloody and deceitful men shall not live out half their days ; but I will trust in thee, Psal. lv. 23. Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end : Therefore, as I live, saith the Lord God, I

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will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee, Ezek. xxxv. 5, 6. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, Rev. xiii. 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, xvi. 6.

VER. 53.

^a Ἡ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλεῖσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἁγγέλων;

Thinkest thou that I cannot now pray to my Father, ^a and he shall presently give me more than twelve ^b legions of angels?

^a When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, Matt. xxv. 31. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha, 2 Kings vi. 17. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousands times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 7. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

^b And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him, Luke viii. 30.

VER. 54.

Πῶς οὐκ πληρωθῶσιν αἱ γραφαί, ὅτι οὐ-τω δεῖ γενέσθαι;

But ^a how then shall the Scriptures be fulfilled, ^b that thus it must be.

^a And he said unto them, These are the words which I spake unto you,

while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus is it written, and thus it behoved Christ to suffer, and to rise from the dead the third day, Luke xxiv. 44—46. If he called them gods unto whom the word of God came, and the Scripture cannot be broken, John x. 35.

^b See on ver. 24. clause 1.

VER. 55.

^a Ἐν ἐκείνῃ τῇ ὥρᾳ ἦσαν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ ληστοὺν ἐξήλθετε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καὶ ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμενον διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐγκατέσχετέ με.

In that same hour said Jesus to the multitudes, ^a Are ye come out as against a thief with swords and staves for to take me? ^b I sat daily with you teaching in the temple, and ye laid no hold on me.

^a And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled, Mark xiv. 48—50. Then Jesus said unto the Chief Priests and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness, Luke xxii. 52, 53.

^b And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David? Mark xii. 35. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him, Luke xxi. 37, 38. And early in the morning he came again into the temple, and all the people came unto him; and he sat down; and taught them, John viii. 2. Jesus answered him, I spake open-

ly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said, xviii. 20, 21.

VER. 56.

Τούτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.

But all this was done, ^athat the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

^aThat confirmeth the word of his servant, and performeth the counsel of his messengers; Isa. xlv. 26. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. See also on chap. i. ver. 22.

VER. 57.

Οἱ δὲ κρατίσταντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερεῖα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνέχθησαν.

And ^athey that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled.

^aAnd they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes. And Peter followed him afar off, even into the palace of the High Priest; and he sat with the servants, and warmed himself at the fire, Mark xiv. 53, 54. Then took they him, and led him, and brought him into the High Priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them, Luke xxii. 54, 55. The band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people, John xviii. 12—14. Now Annas had sent him bound unto Caiaphas the High Priest, 24.

VER. 58.

Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω, ἐκάθιστο μετὰ τῶν ὑποδουλῶν, ἵδων τὸ τέλος.

^aBut Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end.

^aAnd Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest. But Peter stood at the door without. Then went out that other disciple which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter, John xviii. 15, 16. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not, 25.

VER. 59.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἔζητον ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι.

Now the Chief Priests, and elders, and all the council, ^asought false witness against Jesus, to put him to death;

^aDeliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty, Psal. xxvii. 18. False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul: xxix. 11, 12. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood, xlv. 20, 21. A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow, Prov. xv. 18. And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together, Mark xiv. 55, 56. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the Scribes, and came upon him, and caught him, and brought him to

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the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law, Acts vi. 11—13.

VER. 60.

Καὶ οὐχ εἶρον. καὶ πολλὰν ψευδομαρτυρίαν προσελθόντων, οὐχ εἶρον. Ὅτι τὸν δι' προσελθόντας δύο ψευδομάρτυρες,

But ^a found none: yea, though many false witnesses came, yet found they none.

^b At the last came two false witnesses,

^a Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God, Dan. vi. 4, 5. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 8. Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ, 1 Pet. iii. 16.

^b One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, Deut. xix. 15. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 57—59.

VER. 61.

Εἰπὼν οὗτος ἰσχυρὸν δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομησάιν αὐτόν.

And said, ^a This fellow said, ^b I am able to destroy the temple of God, and to build it in three days.

^a And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth, ver. 71. But when the Pharisees heard it, they said, this fellow

doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace, 1 Kings xxii. 27. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: They shoot out the lip, they shake the head, saying, Psal. xxii. 6, 7. Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised and we esteemed him not, liii. 3. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, Luke xxiii. 2. We know that God spake unto Moses: as for this fellow, we know not from whence he is, John ix. 29.

^b And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross, Matt. xxvii. 40. And they that passed by railled on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Mark xv. 29. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body, John ii. 19—21. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law, Acts vi. 13.

VER. 62.

Καὶ ἀναστὰς ὁ ἀρχιερεὺς, εἰπὼν αὐτῷ· οὐδὲν ἀποκρίνη; τί οὗτο σου καταμαρτυροῦσιν;

And the High Priest arose, and said unto him, ^a Answerest thou nothing? what is it which these witness against thee?

^a And when he was accused of the Chief Priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; inasmuch that the governor marvelled greatly, Matt. xxvii. 12—14. And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? Mark xiv. 60. Then he questioned with him in many words; but he answered him nothing, Luke xxiii. 9. The High Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? John xviii. 19—23. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin, xix. 9—11.

VER. 63.

Ὁ δὲ ἱερεὺς ἐρώσῃα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Ἐξομολογεῖς σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἢ καὶ ἡμῶν εἰπῆς, εἰ οὐ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.

But ^a Jesus held his peace. And the High Priest answered and said unto him, ^b I adjure thee by the living God, that thou tell us whether thou be ^c the Christ, ^d the Son of God.

^a They also that seek after my life

lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs, Psal. xxxviii. 12—14. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth, Isa. liii. 7. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter, Dan. iii. 16. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus, Acts viii. 32—35. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, 1 Pet. ii. 23.

^b And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity, Lev. v. 1. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? 1 Kings xxii. 16. Whoso is partner with a thief hateth his own soul: he heareth cursing and bewrayeth it not, Prov. xxix. 24.

^c See on John i. ver. 41.

^d See on chap. xiv. ver. 33. clause 2.

VER. 64.

Ἀγῶν αὐτῷ ὁ ἱερεὺς· καὶ λέγων αὐτῷ· ὁ Θεὸς ζῶν, καὶ ὁ Θεὸς ὁ υἱὸς τοῦ Θεοῦ, λέγω ὑμῖν ὅτι· ἂν εἴποις τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐν δεξιᾷ τῆς δόξης, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

Jesus saith unto him, ^a Thou hast said: nevertheless I say unto you,

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^b Hereafter shall ye see the Son of man sitting on the ^c right hand of power, and coming in the clouds of heaven.

^a Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said, ver. 25. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest, xxvii. 11. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Mark xiv. 62. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am, Luke xxii. 70. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, John xviii. 37.

^b See on chap. xvi. ver. 27, clause 1.

^c See on ch. xxv. ver. 33, clause 2.

VER. 65.

Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἑλθασφύμεθα· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἰδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ·

Then ^a the High Priest rent his clothes, saying, ^b He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

^a And he that is the High Priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes, Lev. xxi. 10. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death, Mark xiv. 63, 64.

^b If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? John x. 35, 36. See also on chap. ix. ver. 3. clause 2.

VER. 66.

Τί ἡμῖν δοκεῖ; Οἱ δὲ ἀποκριθεὶς, εἶπον· Ἐνοχὸς θανάτου ἐστὶ.

What think ye? They answered and said, ^a He is guilty of death.

^a And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses, (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan :) And they put him in ward, that the mind of the LORD might be shewed them. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death, Lev. xxiv. 11—16. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God, John ix. 7. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 52. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain, xiii. 27, 28. Ye have condemned and killed the Just; and he doth not resist you, James v. 6.

VER. 67.

Τότε ἐπάκυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐβρόντησαν,

Then ^a did they spit in his face, and buffeted him; ^b and others smote him with ^c the palms of their hands,

^c Or, rods.

A. D. 33.

MATT. XXVI. 67, 68.

A. D. 33.

* And they spit upon him, and took the reed, and smote him on the head, Matt. xxvii. 30. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house, Deut. xxv. 9. And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me, Job xxx. 9—11. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 6. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men, lii. 14. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, liii. 3. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands, Mark xiv. 65. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him, xv. 19. Being defamed, we intreat: we are made as the filth of the earth, and are the offscouring of all things unto this day, 1 Cor. iv. 13. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

^b And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so? John xviii. 22. And the High Priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whitened wall: for sittest thou to judge me after the law, and commandest thou me to be smitten con-

trary to the law, Acts xxiii. 2, 3. See also on chap. v. ver. 39. clause 3.

VER. 68.

Ἀποκριθεὶς Προφῆτῶσαν ἡμῖν, Χριστὶ, τίς ἐστιν ὁ παλαῖς σι;

Saying, * Prophecy unto us, ^b thou Christ, Who is he that smote thee?

* And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the Chief Priests mocking him, with the Scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth, Matt. xxvii. 39—44. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams, Gen. xxxvii. 19, 20. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars, Judg. xvi. 25. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him, Luke xxii. 63—65.

^b And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! Matt. xxvii. 28, 29. And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him,

A. D. 33.

MATT. XXVI. 68—72.

A. D. 33.

Mark xv. 18, 19. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands, John xix. 2, 3. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no king but Cæsar, 14, 15.

VER. 69.

Ὁ δὲ Πέτρος ἔξω ἐκάθηντο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίον, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ, τοῦ Γαλιλαίου.

Now * Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with ^bJesus of Galilee.

* But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end, ver. 58. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew, Mark xiv. 66—68. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not, Luke xxii. 55—57. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not, John xviii. 25.

^b See on chap. ii. ver. 23.

VER. 70.

Ὁ δὲ ἠρῆσατο ἐμπροσθεν πάντων, λέγων· Οὐκ οἶδα τί λέγεις.

But * he denied before them all, Saying, I know not what thou sayest.

* Jesus said unto him, Verily I say unto thee, That this night, before the

cock crew, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, ver. 34, 35. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered, Prov. xviii. 26. A man's pride shall bring him low; but honour shall uphold the humble in spirit, xxix. 23. The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe, 25. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not? Isa. lvii. 11. The heart is deceitful above all things, and desperately wicked: who can know it? Jer. xvii. 9. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear, Rom. xi. 20. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 12.

VER. 71.

Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεί· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

* And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

* But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them, Mark xiv. 68, 69. And after a little while another saw him, and said, Thou art also of them, Luke xxii. 58. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? John xviii. 25—27.

VER. 72.

Καὶ πάλιν ἠρῆσατο μεθ' ὅρων. Ὅτι οὐκ οἶδα τὸν ἀρῶμενον.

And again he denied * with an oath, ^b I do not know the man.

* But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King, Matt.

v. 34. Neither shalt thou swear by thy head, because thou canst not make one hair white or black, 36. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain, Exod. xx. 7. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness, Isa. xlviii. 1. Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof, Zech. v. 3, 4. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord, viii. 17. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts, Mal. iii. 5.

• Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew, ver. 74. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me, Luke xxii. 34.

VER. 73.

Μετὰ μικρὸν δὲ ἀποσελεύθους οἱ ἰσταντες, εἶπον τῷ Πέτρῳ· Ἀλλ' ὅπως καὶ σὺ ἐξ αὐτῶν εἶ; καὶ γὰρ ἡ λαλιά σου δὴλάνει σε αὐτοῖς.

* And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

* And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew, Luke xxii. 59, 60. One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew, John xviii. 26, 27.

VER. 74.

Τότε ἤρξατο καταναθεματίζειν, καὶ ἰμνῆσαι, ὅτι οὐκ ᾔδα τὸν ἄνθρωπον. Καὶ εὐθὺς ἀέκωτος ἐφώνησε.

Then • began he to curse and to swear, • saying, I know not the man. • And immediately the cock crew.

* But he began to curse and to swear, saying, I know not this man of whom ye speak, Mark xiv. 71.

• And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven, 32, 33.

• And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew, 68. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept, 72. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew, Luke xxii. 60. Peter then denied again: and immediately the cock crew, John xviii. 27.

A. D. 33.

MATT. XXVI. 75—XXVII. 1—3.

A. D. 33.

VER. 75.

Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ, εἰρηκότος αὐτοῦ· ὅτι πρὶν ἀλείψασθαι φωνῆσαι, τρεῖς ἀπαρήση με. Καὶ ἐξελθὼν ἔξω, ἔκλαυσεν πικρῶς.

And Peter ^aremembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. ^bAnd he went out, and wept bitterly.

^a Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, 34.

^b But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 32. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly, 61, 62. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1.

CHAP. XXVII.—VER. 1.

Πρωῖας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὅστε θανατῶσαι αὐτόν.

When ^athe morning was come, ^ball the Chief Priests and elders of the people took counsel against Jesus to put him to death:

^a And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, Luke xxii. 66.

^b See on chap. xii. ver. 14.

VER. 2.

Καὶ θύσαντες αὐτόν, ἀπήγαγον, καὶ παρέδωκαν αὐτόν Πόντιῳ Πιλάτῳ τῷ ἡγεμόνι.

And when they had ^abound him, they led him away, ^band delivered him to Pontius Pilate the governor.

^a Then the band, and the captain, and officers of the Jews, took Jesus, and bound him, John xviii. 12. Now Annas had sent him bound unto Caiaphas the High Priest, 24. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were

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men or women, he might bring them bound unto Jerusalem, Acts ix. 2. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison, xii. 6. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done, xxi. 33. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? xxii. 25. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

^b And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, Matt. xx. 19. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor, xx. 20. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up; and denied him in the presence of Pilate, when he was determined to let him go, Acts iii. 13.

VER. 3.

Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς, ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,

Then ^aJudas, which had betrayed him, ^bwhen he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,

^a See on chap. xxvi. ver. 14, 15.

^b That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Job xx. 5. For godly sorrow worketh repentance unto salvation not to be repented of: but the

2 K

A. D. 33.

MATT. XXVII. 3—6.

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sorrow of the world worketh death,
2 Cor. vii. 10.

VER. 4.

Ἀγὼν ἤμαρτον, παραδοὺς αἷμα ἀθῶν.
Οἱ δὲ εἶπον τί πρὸς ἡμᾶς; οὐδὲ τί.

Saying, ^aI have sinned in that I have
betrayed ^bthe innocent blood. ^cAnd they
said, What is that to us? see thou to
that.

^a And they said one to another, We
are verily guilty concerning our brother,
in that we saw the anguish of
his soul, when he besought us, and
we would not hear; therefore is this
distress come upon us. And Reuben
answered them, saying, Spake I not
unto you, saying, Do not sin against
the child; and ye would not hear?
therefore, behold, also his blood is re-
quired, Gen. xlii. 21, 22. And Pharaoh
sent, and called for Moses and
Aaron, and said unto them, I have
sinned this time: the LORD is righte-
ous, and I and my people are wicked,
Exod. ix. 27. Then Pharaoh called
for Moses and Aaron in haste; and
he said, I have sinned against the
LORD your God, and against you.
Now therefore forgive, I pray thee,
my sin only this once, and entreat the
LORD your God, that he may take
away from me this death only, x. 16,
17. And he called for Moses and
Aaron by night, and said, Rise up,
and get you forth from among my people,
both ye and the children of Israel;
and go, serve the LORD, as ye have
said, xii. 31.

^b When he was set down on the
judgment seat, his wife sent unto him,
saying, Have thou nothing to do with
that just man: for I have suffered
many things this day in a dream be-
cause of him, ver. 19. And the go-
vernor said, Why, what evil hath he
done? But they cried out the more,
saying, Let him be crucified. When
Pilate saw that he could prevail no-
thing, but that rather a tumult was
made, he took water, and washed his
hands before the multitude, saying, I
am innocent of the blood of this just
person: see ye to it, 23, 24. But
know ye for certain, that if ye put me
to death, ye shall surely bring inno-
cent blood upon yourselves, Jer. xxvi.
15. Wherefore they cried unto the
LORD, and said, We beseech thee, O

LORD, we beseech thee, let us not
perish for this man's life, and lay not
upon us innocent blood: for thou, O
LORD, hast done as it pleased thee,
Jonah i. 14. And he said unto them
the third time, Why, what evil hath
he done? I have found no cause of
death in him: I will therefore chas-
tise him, and let him go, Luke xxiii.
22. And we indeed justly; for we
receive the due reward of our deeds:
but this man hath done nothing amiss,
41. Now when the centurion saw
what was done, he glorified God, say-
ing, Certainly this was a righteous
man, 47. And though they found no
cause of death in him, yet desired
they Pilate that he should be slain,
Acts xiii. 28. For such an High
Priest became us, who is holy, harm-
less, undefiled, separate from sinners,
and made higher than the heavens,
Heb. vii. 26. But with the precious
blood of Christ, as of a lamb without
blemish and without spot, 1 Pet. i. 19.

^c Then answered all the people, and
said, His blood be on us, and on our
children, ver. 25. Speaking lies in hy-
pocrisy; having their conscience sear-
ed with a hot iron, 1 Tim. iv. 2. They
profess that they know God; but in
works they deny him, being abomina-
ble, and disobedient, and unto every
good work reprobate, Tit. i. 16.

VER. 5.

Καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀρπά-
ξας καὶ ἀπαυλῶν, ἀνέβη.

And he cast down the pieces of silver
in the temple, ^aand departed, and went
and hanged himself.

^a Now this man purchased a field
with the reward of iniquity; and fall-
ing headlong, he burst asunder in the
midst, and all his bowels gushed out.
And it was known unto all the dwellers
at Jerusalem; inasmuch as that field
is called in their proper tongue, Acel-
dama, that is to say, The field of blood,
Acts i. 18, 19.

VER. 6.

Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια,
εἶπον οὐκ ἔστι βαλεῖν αὐτὰ εἰς τὴν θη-
σαυρῶν, ἐντεῖ τιμὴ αἱματός ἐστιν.

And the Chief Priests took the silver
pieces, and said, ^aIt is not lawful for
to put them into the treasury, because
it is the price of blood.

A. D. 33.

MATT. XXVII. 6—12.

A. D. 33.

^a Ye blind guides, which strain at a gnat, and swallow a camel, Matt. xxiii. 24. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? Luke vi. 7—9. Then led they Jesus from Caia-phas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover, John xviii. 28.

^b Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God, Deut. xxiii. 18. For I the Lord love judgment, I hate robbery by burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them, Isa. lxi. 8.

VER. 7.

Συμβούλιον δὲ λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἄγγρὸν τοῦ κεραμείου, εἰς ταφὴν τοῖς ξένοις.

And they took counsel, and bought with them the potter's field, to bury strangers in.

VER. 8.

Ἰδοὺ ἐκλήθη ὁ ἄγγρος ἐκεῖνος, ἄγγρος αἱματος, ὡς τῆς σήμερον.

Wherefore that field was called, The field of blood, unto this day.

^a Inasmuch as that field is called in their proper tongue, Aeldama, that is to say, The field of blood, Acts i. 19.

VER. 9.

Τότε πληροῦν τὸ ῥηθὲν διὰ Ἰερραμίου τοῦ προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τετράκοντα ἀργύρια, τὴν τιμὴν τοῦ πετιμενημένου, ὃ ἐτιμήσατο ἀπὸ πλὴν Ἰσραὴλ.

^a Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

^b Or, whom they bought of the children of Israel.

^a And I said unto them, if ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord, Zech. xi. 12, 13.

^b And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver, Matt. xxvi. 15.

VER. 10.

Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἄγγρὸν τοῦ κεραμείου, καθὰ συνέταξέ μοι Κύριος.

And gave them for the potter's field, as the Lord appointed me.

VER. 11.

Ὁ δὲ Ἰησοῦς ἵστη ἐμπροσθεν τοῦ ἡγεμέ-
νος· καὶ ἐπρωτότησεν αὐτὸν ὁ ἡγεμὼν, λέγων·
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ
Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις.

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

^a And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it, Mark xv. 2. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it, Luke xxiii. 3. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? thine own nation and the Chief Priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, John xviii. 33—36.

^b See on chap. xxvi. ver. 64. clause 1.

VER. 12.

Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπε-
κρίνατο.

And when he was accused of the
2 K 2

Chief Priests and elders, he answered nothing.

* See chap. xxvi. ver. 63. clause 1.

VER. 13.

Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πάντα σου καταμαρτυροῦσι;

Then said Pilate unto him, ^aHearst thou not how many things they witness against thee?

* And the High Priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? xxvi. 62. Pilate answered, Am I a Jew? thine own nation and the Chief Priests have delivered thee unto me: what hast thou done? John xviii. 35.

VER. 14.

Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζουν τὸν ἡγεμόνα διὰ.

And he answered him to never a word; insomuch that the governor ^amarvelled greatly.

* I am as a wonder unto many; but thou art my strong refuge, Psal. lxxi. 7. Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion, Isa. viii. 18. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH, Zech. iii. 8. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men, 1 Cor. iv. 9.

VER. 15.

Κατὰ δὲ ἑορτὴν εἰσάγει ὁ ἡγεμὼν ἀπολύειν ἓνα τῶ ὄχλου δέσμιον, ὃν ᾔθελον.

Now at that ^afeast the governor was wont to release unto the people a prisoner, whom they would.

* But they said, not on the feast day lest there be an uproar among the people, Matt. xxvi. 5. Now at that feast he released unto them one prisoner, whomsoever they desired, Mark xv. 6. And the multitude crying aloud began to desire him to do as he had ever done unto them, 8. I will therefore chastise him, and release him. (For of necessity he must release one

unto them at the feast), Luke xxiii. 16, 17. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no fault in him at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? John xviii. 38, 39.

VER. 16.

Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.

And they had then ^aa notable prisoner, called Barabbas.

* And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection, Mark xv. 7. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison), Luke xxiii. 18, 19. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will, 25. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14.

VER. 17.

Συγγράμινον οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσει ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστὸν;

Therefore when they were gathered together, ^aPilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ.

* The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas, ver. 21.

* Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified, ver. 22. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the Chief Priests had delivered him for envy. But the Chief Priests moved the people, that he should rather release

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Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? Mark xv. 9—12. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no King but Cæsar, John xix. 15.

VER. 18.

Ἦδει γὰρ ὅτε διὰ φθόνου παρέδωκεν αὐτόν.

For ^a he kne w that for envy they had delivered him.

^a And his brethren envied him; but his father observed the saying, Gen. xxxvii. 11. They envied Moses also in the camp, and Aaron the saint of the Lord, Psal. cvi. 16. Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Prov. xvii. 4. Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit, Eccles. iv. 4. Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. For he knew that the Chief Priests had delivered him for envy, Mark xv. 10. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming, Acts xiii. 45. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? Jam. iv. 5.

VER. 19.

Καθημένον δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπίστωιλα πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔσχαθον σήμερον κατ' ὄναρ δι' αὐτόν.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

VER. 20.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ προσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦ ἀπολίσσωσιν.

^a But the Chief Priests and elders persuaded the multitude ^b that they should ask Barabbas, and destroy Jesus.

^a But the Chief Priests moved the people, that he should rather release Barabbas unto them, Mark xv. 11. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead, Acts xiv. 18, 19.

^b And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them, Luke xxiii. 18—20. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away, xix. 15, 16. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses, Acts iii. 14, 15.

VER. 21.

Ἀποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολίσσω ὑμεῖς; Οἱ δὲ εἶπον· Βαραββᾶν.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

VER. 22.

Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστὸν; Λέγουσιν, αὐτὸν πάντες, Σταυρωθήτω.

Pilate saith unto them, ^a What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

^a Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto

you? Barabbas, or Jesus, which is called Christ? ver. 17. Thus saith the LORD, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, Isa. xlix. 7. And the Chief Priests and all the council sought for witness against Jesus to put him to death, and found none, Mark xiv. 55. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him, xv. 12—14. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required, Luke xxiii. 20—24. And it was the preparation of the pass-over, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King? the Chief Priests answered, We have no King but Cæsar, John xix. 14, 15. And though they found no cause of death in him, yet desired they Pilate that he should be slain, Acts xiii. 28.

VER. 23.

Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω.

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

VER. 24.

Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀποτίψατο τὰς χεῖρας ἀπὸ τῆς ὀχλῆς, λέγων· Ἀθῶς εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς ὀφείθε.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, ^a he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this ^b just person: see ye to it.

—^a And all the elders of that city that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it, Deut. xxi. 6, 7. If I wash myself with snow water, and make my hands ever so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me, Job ix. 30, 31. I will wash mine hands in innocency: so will I compass thine altar, O LORD, Psal. xvi. 6. For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me saith the LORD GOD, Jer. ii. 22.

^b Now when the centurion, and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God, ver. 54. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him, John xix. 4. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

VER. 25.

Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν.

Then answered all the people, and said, ^a His blood be on us, ^b and on our children.

^a And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes:

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and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not, Matt. xxiii. 30—37. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb. xxxv. 33. That innocent blood be not shed in thy land which the Lord thy God giveth thee, for an inheritance, and so blood be upon thee, Deut. xix. 10. And it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head if any hand be upon him, Josh. ii. 19. And afterward when David heard it, he said, I and my kingdom are guiltless before the Lord for ever, from the blood of Abner, the son of Ner: Let it rest on the head of Joab, and on all his father's house: and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread, 2 Sam. iii. 28, 29. Saying, did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, Acts v. 28. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have now been the betrayers and murderers, vii. 52. Who both killed the Lord Jesus, and their own prophets; and

have persecuted us: and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16. He that despised Moses' law died without mercy, under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people, Heb. x. 28—30.

^b Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, Exod. xx. 5.

VER. 26.

Τὸν ἀφέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δι' ἰουδαίων φαραγγάσαντα, ἀπαρίσταν ἵνα σταυρωθῇ.

Then ^a released he Barabbas unto them: and when he had ^b scourged Jesus, he delivered him to be crucified.

^a And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified, Mark xv. 15. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will, Luke xxiii. 25.

^b And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him, Matt. xx. 19. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 6. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed, liii. 5. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him:

and the third day he shall rise again, Mark x. 34. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33. Then Pilate therefore took Jesus, and scourged him, John xix. 1. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24.

VER. 27.

Τότε οὖν στρατιῶται τοῦ ἡγεμόνος, παραβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπείραν.

Then the soldiers of the governor took Jesus into the *common hall, and gathered unto him the whole *band of soldiers.

* Or, governor's house.

* Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3. There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, Acts x. 1. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band, xxvii. 1.

VER. 28.

καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα ποκλίνην.

And they *stripped him, and put on him a scarlet robe.

* And they clothed him with purple, and platted a crown of thorns, and put it about his head, Mark xv. 17. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate, Luke xxiii. 11. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came

Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! John xix. 2—5.

VER. 29.

καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ λαβὼν ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων.

* And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, ^b Hail, king of the Jews!

* Because for thy sake I have borne reproach; shame hath covered my face, Psal. lxi. 7. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none, 19, 20. Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not, liii. 3. O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me, Jer. xx. 7. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 2, 3.

* And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS, ver. 37. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, xxvi. 49. And began to salute

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him, Hail, King of the Jews! Mark xv. 18. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the King of the Jews, save thyself, Luke xxiii. 36, 37. And said, Hail, King of the Jews! And they smote him with their hands, John xix. 3.

VER. 30.

Καὶ ἱμνωῦσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ.

And ^a they spit upon him, and took the reed, and smote him on the head.

^a Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Matt. xxvi. 67. They were children of fools, yea, children of base men: they were viler than the earth. And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face, Job xxx. 8—10. Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek, Mic. v. 1. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him, Mark xv. 19. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33.

VER. 31.

Καὶ ὅτε ἐνίπαιζαν αὐτῷ, ἐξίδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνίδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπαγάγον αὐτὸν εἰς τὸ σταυρῶσαι.

And after they had mocked him, they took the robe off from him, and put his own raiment on him, ^a and led him away to crucify him.

^a And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, Matt. xx. 19. And they caught him, and cast him out of the vineyard, and slew him, xxi. 39. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so

he openeth not his mouth, Isa. liii. 7. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away, John xix. 16.

VER. 32.

Ἐξερχόμενοι δὲ, εὗρον ἄνθρωπον Κυρηναιὸν, ὀνόματι Σίμωνα· τούτῳ ἐγγράψαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

^a And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

^a And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, Mark xv. 21. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus, Luke xxiii. 26.

VER. 33.

Καὶ ἰλθόντες εἰς τόπον λεγόμενον Γολγοθα, ὃς ἐστὶ λεγόμενος κρανίου τόπος.

^a And when they were come unto a place called Golgotha, that is to say, a place of a skull,

^a And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull, Mark xv. 22. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, What shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left, Luke xxiii. 27—33. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha, John xix. 17.

VER. 34.

Ἐδωκαν αὐτῷ ὡσεὶ ὄξος μετὰ χολῆς

μαρμερίων καὶ ψευδάσπετος, ὅτε ἤθελε
πιῖν.

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

^a And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink, ver. 48. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink, Psal. lxi. 21. And they gave him to drink wine mingled with myrrh: but he received it not, Mark xv. 23. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 28—30.

VER. 35.

Σταυρώσαντες δὲ αὐτὸν, διαμερίσαντο τὰ
ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἵνα πλη-
ρωθῇ τὸ ρηθὲν ὑπὸ τοῦ προφήτου. Διαμερί-
σαντο τὰ ἱμάτια μου αὐτοῖς, καὶ ἐπὶ τὴν
ἱματισμὸν μου ἔβαλον κλῆρον.

^a And they crucified him, ^b and parted his garments, casting lots: ^c that it might be fulfilled which was spoken by the prophet, *They parted my garments among them, and upon my vesture did they cast lots.*

^a His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance, Deut. xxi. 23. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet, Psal. xlii. 16. And they shall look upon me, whom they have pierced, Zech. xii. 10. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify, Matt. xx. 19. *Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him,*

and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, Mark x. 33, 34. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, John iii. 14. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? xii. 32—34.

^b And when they had crucified him, they parted his garments, casting lots upon them, what every man should take, Mark xv. 24. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, Luke xlii. 34. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did, John xix. 23, 24.

^c They parted my garments among them, and cast lots upon my vesture, Psal. xlii. 18. See also on chap. i. ver. 22.

VER. 36.

Καὶ καθήμεν ἐτίθεν αὐτὸν ἐκεῖ.

And sitting down, they watched him there;

^a Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, ver. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39.

VER. 37.

Καὶ ἐτίθεναν ἐπάνω τῆς κεφαλῆς αὐτοῦ
τὴν αἰτίαν αὐτοῦ γεγραμμένην ΟΥΤΟΣ

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ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
ΙΟΥΔΑΙΩΝ.

*And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

*And the superscription of his accusation was written over, **THE KING OF THE JEWS**, Mark xv. 26. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**, Luke xxiii. 38. And Pilate wrote a title, and put it on the cross. And the writing was, **JESUS OF NAZARETH THE KING OF THE JEWS.** This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written, John xix. 19—22.

VER. 38.

Τότε σταυρώθησαν σὺν αὐτῷ δύο λησταί,
εἷς ἐκ δεξιῶν, καὶ εἷς ἐξ ἐναντίων.

*Then were there two thieves crucified with him, one on the right hand, and another on the left.

*The thieves also, which were crucified with him, cast the same in his teeth, ver. 44. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors, Mark xv. 27, 28. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end, Luke xxii. 37. And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary,

there they crucified him, and the malefactors, one on the right hand, and the other on the left, xxiii. 32, 33. And one of the malefactors which were hanged, railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise, 39, 40. Where they crucified him, and two other with him, on either side one, and Jesus in the midst, John xix. 18.

VER. 39.

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινούμεντες τὰς κεφαλὰς αὐτῶν,

*And they that passed by reviled him, wagging their heads,

*But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, Psal. xxi. 6, 7. I may tell all my bones: they look and stare upon me, 17. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life, xxi. 11—13. But in mine adversity they rejoiced, and gathered themselves together: yea, the objects gathered themselves together against me, and I knew it not, they did tear me, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies, wrongfully rejoice over me: neither

let them wink with the eye that hate me without a cause. For they speak not peace : but they devise deceitful matters against *them that are* quiet in the land. Yea, they opened their mouth wide against me, *and said, Aha, aha, our eye hath seen it, xxxv. 15—21.* Because for thy sake I have borne reproach ; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up ; and the reproaches of them that reproached thee are fallen upon me. When I wept, *and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment ; and I became a proverb to them. They that sit in the gate speak against me ; and I was the song of the drunkards, lxix. 7—12.* Reproach hath broken my heart ; and I am full of heaviness : and I looked for *some* to take pity, but *there was* none ; and for comforters, but I found none, 20. For the mouth of the wicked and the mouth of the deceitful are opened against me : they have spoken against me with a lying tongue, *cix. 2.* I became also a reproach unto them : *when they looked upon me they shook their heads, 25.* *Is it* nothing to you, all ye that pass by ? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger, *Lam. i. 12.* All that pass by clap *their* hands at thee, they hiss and wag their head at the daughter of Jerusalem, *saying, Is this the city that men call The perfection of beauty, The Joy of the whole earth ? All thine enemies have opened their mouth against thee : they hiss and gnash the teeth : they say, We have swallowed her up : certainly this is the day that we looked for ; we have found, we have seen it. The Lord hath done that which he had devised ; he hath fulfilled his word that he had commanded in the days of old : he hath thrown down, and hath not pitied : and he hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries, ii. 15—17.* And they that passed by *railed on him, wagging their heads, and saying, Ah, thou that de-*

stroyest the temple, and buildest it in three days, Save thyself, and come down from the cross, *Mark xv. 29, 30.* And the people stood beholding. And the rulers also with them derided him, saying, He saved others ; let him save himself, If he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself, *Luke xxiii. 35—37.*

VER. 40.

Καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σώσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατὰβηθι ἀπὸ τοῦ σταυροῦ.

And saying, ^a Thou that destroyest the temple, and buildest it in three days, save thyself. ^b If thou be the Son of God, ^c come down from the cross.

^a And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, *Matt. xxvi. 61.* Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish, *Luke xiv. 29, 30.* Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them ; and they believed the Scripture, and the word which Jesus had said, *John ii. 19—22.*

^b See on chap. xiv. ver. 33. clause 2.

^c A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed, *Matt. xvi. 4.* And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead, *Luke xvi. 31.*

VER. 41.

Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων, ἔλεγον.

Likewise also ^a the Chief Priests mock-

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ing him, with the Scribes and elders said,

^aMany bulls have compassed me : strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion, Psal. xxii. 12, 13. Likewise also the Chief Priests mocking said among themselves with the Scribes, He saved others ; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 31, 32. Then Jesus said unto the Chief Priests and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? Luke xxii. 52. And the people stood beholding. And the rulers also with them derided him, saying, He saved others ; let him save himself, If he be Christ, the chosen of God, xxiii. 35.

VER. 42.

^aἌλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραὴλ ἔστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσωμεν αὐτῷ.

He saved others ; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

VER. 43.

Πίποθεν ἐπὶ τὸν Θεόν ῥυσάσθαι νυν αὐτὸν, εἰ θέλει αὐτὸν εἶπαι γὰρ· Ὅτι Θεοῦ εἰμι υἱός.

^aHe trusted in God ; let him deliver him now, if he will have him : ^bfor he said, I am the Son of God.

^aMany there be which say of my soul, There is no help for him in God, Psal. iii. 2. Ye have shamed the counsel of the poor, because the Lord is his refuge, xiv. 6. He trusted on the Lord, that he would deliver him : let him deliver him, seeing he delighted in him, xxii. 8. As with a sword in my bones, mine enemies reproach me : while they say daily unto me, where is thy God? xlii. 10.

^bAnd saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross,

ver. 40. See on chap. xiv. ver. 33. clause 2.

VER. 44.

Τὸ δ' αὐτὸ καὶ οἱ ἁγῶται, οἱ συσταυρωθέντες αὐτῷ, ἀντιδίζον αὐτῷ.

The ^athieves also, which were crucified with him, cast the same in his teeth.

^aThen were there two thieves crucified with him, one on the right hand, and another on the left, ver. 38. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 32. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? Luke xxiii. 39, 40.

VER. 45.

^aἘκ τῆς ἑξῆς ὥρας σκότος ἐγένετο ἐπὶ πάντας τὴν γῆν, ἕως ὥρας ἐνάτης.

Now ^afrom the sixth hour ^bthere was darkness over all the land unto the ninth hour.

^aAnd it was the third hour, and they crucified him, Mark xv. 25. And when the sixth hour was come, there was darkness over the whole land until the ninth hour, 33. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 34. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst, Luke xxiii. 44, 45.

^bI clothe the heavens with blackness, and I make sackcloth their covering, Isa. i. 3. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, Amos viii. 9.

VER. 46.

Περὶ δὲ τὴν ἐνάτην ὥραν ἀνέβησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανὶ ; τοῦτ' ἔστι, Θεὲ μου, Θεὲ μου, ἵνατί με ἠγκατέλιπες ;

And about the ninth hour ^aJesus cried with a loud voice, saying, ^bEli, Eli, lama

sabachthanij? that is to say, My God, my God, why hast thou forsaken me?

* And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost, Luke xxiii. 46. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 28—30.

* My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* Psal. xxii. 1. Saying, God hath forsaken him: persecute and take him; for there is none to deliver him; lxxi. 11.

VER. 47.

Τινες δὲ τῶν αὐτῶν ἰστάμενοι ἀποσπᾶντες, ἔλεγον· Ὅτι Ἠλίας φωνεῖ ὁὗτος.

*Some of them that stood there, when they heard that, said, *This man calleth for Elias.*

* And if ye will receive it, this is Elias which was for to come, Matt. xi. 14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down, Mark xv. 35, 36.

VER. 48.

Καὶ εὐθὺς δραμὸν εἰς ἑξ αὐτῶν, καὶ λαβὼν σπάγγον, πλῆσας τι οἴνου, καὶ περιθεὶς καλὰ μαν, ἐπίτιζεν αὐτόν.

*And straightway one of them ran, and took a sponge, *and filled it with vinegar, and put it on a reed, and gave him to drink.*

* See parallels on verse 34.

VER. 49.

Οἱ δὲ λαοὶ ἔλεγον· Ἄφες, ἵνα μαν εἰσχηται Ἠλίας σάσαι αὐτόν.

The rest said, Let be, let us see whether Elias will come to save him.

VER. 50.

Ὁ δὲ Ἰησοῦς, πάλιν κηρύξας φωνῇ μεγάλῃ, ἔφηκε τὸ πνεῦμα.

*Jesus, *when he had cried again with a loud voice, yielded up the ghost.*

* And Jesus cried with a loud voice, and gave up the ghost, Mark xv. 37. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost, Luke xxiii. 46.

VER. 51.

Καὶ ἰδοὺ, τὸ κατασκεῖσθαι τοῦ ναοῦ ἰσχύσθαι εἰς δύο ἀπὸ ἀνωθεν ἕως κάτω· καὶ ἡ γῆ ἰσείσθη, καὶ αἱ πέτραι ἰσχυλίσθησαν.

*And, behold, *the veil of the temple was rent in twain from the top to the bottom; and *the earth did quake, and the rocks rent;*

* And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood, overlaid with gold; their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony: and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony, in the most holy place. And thou shalt set the table without the veil, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them, Exod. xxvi. 31—37. And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the Lord commanded Moses, xl. 21. And he made the

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vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon, 2 Chron. iii. 14. And the veil of the temple was rent in twain from the top to the bottom, Mark xv. 38. And the sun was darkened, and the veil of the temple was rent in the midst, Luke xxiii. 45. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even the law of commandments contained in ordinances*, for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 13—18. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 19—22.

^b And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, Matt. xxviii. 2. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth, Psal. xviii. 7. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke. O LORD, at the blast of the breath of thy nostrils, 15. For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place, Mic. i. 3,

4. The mountains saw thee, *and they trembled*: the overflowing of the water passed by: the deep uttered his voice, *and lifted up his hands on high*, Hab. iii. 10. Thou wentest forth for the salvation of thy people, *even for salvation with thine anointed*; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck, 13. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we *escape*, if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, Heb. xii. 25—27. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven, Rev. xi. 13.

VER. 52.

Καὶ τὰ μνημεῖα ἀνεῳχθήσονται· καὶ πολλὰ σώματα τῶν κοιμημένων ἁγίων ὑψήσονται.

^a And the graves were opened; and many bodies of the saints which ^b slept arose,

^a Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead, Isa. xxvi. 19. The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live, John v. 25.

^b And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2. For this cause many are weak and sickly among you, and many sleep, 1 Cor. xi. 30. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, xv. 51. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God

bring with him, 1 Thess. iv. 14. Who died for us, that, whether we wake or sleep, we should live together with him, v. 10.

VER. 53.

Καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

And came out of the graves after his resurrection, and went into the ^a holy city, and appeared unto many.

^a See on chap. v. ver. 35. clause 2.

VER. 54.

Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ, τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.

Now when ^a the centurion, and they that were with him, watching Jesus, ^b saw the earthquake, and those things that were done, they feared greatly, saying, ^c Truly this was the Son of God.

^a And sitting down, they watched him there, ver. 36.

^b And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, Luke xxiii. 47.

^c See on chap. xiv. ver. 33. clause 2.

VER. 55.

Ἦσαν δὲ καὶ γυναῖκες πολλαί, ἀπὸ μακρόθεν θαυμάσαι, αἷτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ.

And ^a many women were there beholding afar off, which followed Jesus from Galilee, ^b ministering unto him:

^a And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children, Luke xxiii. 27, 28. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things, 48, 49. Now there stood by the cross of Jesus

his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home, John xix. 25—27.

^b And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, Luke viii. 3.

VER. 56.

Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μητρί, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

Among which was ^a Mary Magdalene, ^b and Mary the mother of ^c James and Joseph, ^d and the mother of Zebedee's children.

^a And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, ver. 61. In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, xxviii. 1. And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him, Mark xvi. 1. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, 9. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles, Luke xxiv. 10. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xx. 1. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her, 18.

^b And Mary Magdalene and Mary the mother of Joseph beheld where he was laid, Mark xv. 47.

^c Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? Matt. xiii. 55.

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MATT. XXVII. 56—60.

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There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome, Mark xv. 40.

^d Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 20, 21.

VER. 57.

Ὁ Ἰάκωβος δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ.

^a When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

^a And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 42, 43. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) He was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God, Luke xiii. 50, 51. And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews, preparation day; for the sepulchre was nigh at hand, John xix. 38—42.

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VER. 58.

Οὗτος προσελθὼν τῷ Πιλάτῳ, ἐτίμησεν τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.

^a He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

^a And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre, Mark xv. 44—46. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid, Luke xliii. 52, 53.

VER. 59.

Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ, ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ.

^a And when Joseph had taken the body, he wrapped it in a clean linen cloth,

VER. 60.

Καὶ ᾤκτισεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμηνεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.

^a And laid it in his own new tomb, which he had hewn out in the rock: and he rolled ^b a great stone to the door of the sepulchre, and departed.

^a And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth, Isa. liii. 9.

^b So they went, and made the sepulchre sure, sealing the stone, and setting a watch, ver. 66. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, xxviii. 2. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled

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MATT. XXVII. 60—64.

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away : for it was very great, Mark xvi. 3, 4. And they found the stone rolled away from the sepulchre, Luke xxiv. 2. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xx. 1.

VER. 61.

Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

VER. 62.

Τῇ δὲ ἑσπέρῳ, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι πρὸς Πιλάτον,

* Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate.

* Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? Matt. xxvi. 17. Now when the even was come, because it was the preparation, that is, the day before the sabbath, Mark xv. 42. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments ; and rested the sabbath day according to the commandment, Luke xxiii. 54—56. And it was the preparation of the Passover, and about the sixth hour : and he saith unto the Jews, Behold your King ! John xix. 14. There laid they Jesus therefore because of the Jews, preparation day ; for the sepulchre was nigh at hand, 42.

VER. 63.

Λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν, ἵτι ζῶν. Μετὰ τρεῖς ἡμέρας ἔγερσεται.

* Saying, Sir, we remember that that deceiver said, while he was yet alive,

Ἐγὼ τρεῖς ἡμέρας ἔγερσεται.

* And they began to accuse him, saying, We found this fellow pervert-

ing the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, Luke xxiii. 2. And there was much murmuring among the people concerning him : for some said, He is a good man : others said, Nay ; but he deceiveth the people, John vii. 12. Then answered them the Pharisees, Are ye also deceived? 47. By honour and dishonour, by evil report and good report : as deceivers, and yet true, 2 Cor. vi. 8.

^b From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, xvii. 23. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him : and the third day he shall rise again, xx. 19. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, xxvi. 61. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again, x. 34. Saying, the Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day, Luke ix. 22. And they shall scourge him, and put him to death : and the third day he shall rise again, xviii. 33. He is not here, but is risen : remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, xxiv. 6, 7. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19.

VER. 64.

Καί λυσον αὐτὸν ἀσφαλίσθαι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς, κλέψωσιν αὐτόν,

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MATT. XXVII. 64—66.—XXVIII. 1, 2.

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καὶ εἰπωσι τῇ λαῷ· Ἥγερθη ἀπὸ τῶν νεκρῶν καὶ ἵσταται ἡ ἰσχάτη πλάτη χεῖρων τῆς πρώτης.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

VER. 65.

Ἐφη δὲ αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστῶδιον ὑπάγειτε, ἀσφαλίσασθε ὡς οἰδατε.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.

VER. 66.

Οἱ δὲ παραβύτις, ἰσφαλίσαντες τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστῶδιος.

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

*And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel, Dan. vi. 17.

CHAP. XXVIII.—VER. 1.

Ὅτι δὲ σαββάτων, τῇ ἡμέρᾳ τῇ πρώτῃ εἰς ἡμέραν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρεῖσαι τὸν τάφον.

*In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

*And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun, Mark xvi. 1, 2. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment, Luke xxiii. 56. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them, xxiv. 1. Yea, and certain women also of our com-

pany made us astonished, which were early at the sepulchre, 22.

VER. 2.

Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπ' αὐτῷ.

*And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

*Or, had been.

*And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many, Matt. xxvii. 51—53. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed, Acts xvi. 26. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail, Rev. xi. 19.

*And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted, Mark xvi. 3—5. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? Luke xxiv. 2—5. The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken

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MATT. XXVIII. 2—6.

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away from the sepulchre, John xx. 1. And seeth two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him, 12, 13.

VER. 3.

⁷Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἵνδυμα αὐτοῦ λευκὸν ὥστε χιῶν.

^a His countenance was like lightning, and ^b his raiment white as snow:

^a And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, Matt. xvii. 2. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude, Dan. x. 5, 6. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, Rev. x. 1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, xviii. 1.

^b And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 3. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, Acts i. 10.

VER. 4.

⁷Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὥστε νεκροί.

And for fear of him ^a the keepers did shake, ^b and became as dead men.

^a Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done, ver. 11. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the

stone, and setting a watch, xviii. 65, 66.

^b Fear came upon me, and trembling, which made all my bones to shake, Job iv. 14. Fear took hold upon them there, and pain, as of a woman in travail, Psal. xlviii. 6. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves, Dan. x. 7.

VER. 5.

⁷Ἀποκριθεὶς δὲ ὁ ἄγγελος, εἶπε ταῖς γυναῖξιν· Μὴ φοβεῖσθε ἡμεῖς· οἶδα γὰρ ὅτι ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.

And the angel answered and said unto the women, ^a Fear not ye: for I know that ye seek Jesus, which was crucified.

^a And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here, Mark xvi. 6. And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? Luke xxiv. 5. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away, John xx. 13—15. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

VER. 6.

Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπεν. Δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος.

He is not here: ^a for he is risen, as he said. ^b Come, see the place where the Lord lay.

^a See on chap. xvi. ver. 21. clause 3.

^b He is risen; he is not here: behold the place where they laid him, Mark xvi. 6. Then arose Peter, and

ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass, Luke xxiv. 12. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead, John xx. 4—9.

VER. 7.

Καὶ ταχὺ πορευθεῖσαι, εἰπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ, ὑπάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἰναὶ αὐτὸν ὁψεσθε. Ἰδοὺ, εἰπον ὑμῖν.

And ^a go quickly, and tell his disciples that he is risen from the dead; and, behold, ^b he goeth before you into Galilee, there shall ye see him: ^c lo, I have told you.

^aThen said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, ver. 10. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid, Mark xvi. 7, 8. And she went and told them that had been with him, as they mourned and wept, 10. And they went and told it unto the residue: neither believed they them, 13. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles, Luke xxiv. 9, 10. Yea, and certain women also of our company made us astonished, which were early

at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not, 22—24. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her, John xx. 17, 18.

^bThen the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted, ver. 16, 17. But after I am risen again, I will go before you into Galilee, xxvi. 32. But after that I am risen, I will go before you into Galilee, Mark. xiv. 28. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself, John xxi. 1. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep, 1 Cor. xv. 6.

^cAnd now I have told you before it come to pass, that, when it is come to pass, ye might believe, John xiv. 29.

VER. 8.

Καὶ ἐξελθεῖσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἵδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

^aAnd they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

^aAnd they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid, Mark xvi. 8. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and

my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? Luke xxiv. 36—41. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 22. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, xx. 20, 21.

VER. 9.

Ὡς δὲ ἐπορεύοντο ἀπαγγέλλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπῆντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθούσαι, ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσκύνησαν αὐτῷ.

And ^a as they went to tell his disciples, behold, Jesus met them, saying, All hail. ^b And they came and held him by the feet, ^c and worshipped him.

^a Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept, Mark xvi. 9, 10. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabbi; which is to say, Master, John xx. 14—16.

^b Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house

was filled with the odour of the ointment, John xii. 3. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, xx. 17. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, Rev. iii. 9.

^c And when they saw him, they worshipped him: but some doubted, ver. 17. And they worshipped him, and returned to Jerusalem with great joy, Luke xxiv. 52. And Thomas answered and said unto him, My Lord and my God, John xx. 28. See also on chap. ii. ver. 2. clause 3.

VER. 10.

Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεσθε· ὑπάγετε, ἀπαγγέilate τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ μεθ' ὅσονταί.

Then said Jesus unto them, ^a Be not afraid: ^b go tell ^c my brethren that they go into Galilee, and there shall they see me.

^a See on chap. xiv. ver. 27.

^b And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you, ver. 7. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you, Mark xvi. 7.

^c See on chap. xii. ver. 50. clause 2.

VER. 11.

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῶν κουστωδίας ἑλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γέγονενα.

Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

VER. 12.

Καὶ συναχθέντες μετὰ τῶν προεσβιτήων, συμβούλιόν τε λαβόντες, ἀργύρια ἑώραξαν τοῖς στρατιώταις,

And when they were assembled with

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the elders, and had taken counsel, they gave large money unto the soldiers,

VER. 13.

Λέγοντες· Εἴπωσι, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες, ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένον.

Saying, Say ye, His disciples came by night, and stole him away while we slept.

VER. 14.

Καὶ ἰὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμῖς πείσομεν αὐτὸν, καὶ ὑμεῖς ἀμείβε-
νους ποίσομεν.

And if this come to the governor's ears, ^a we will persuade him, and secure you.

^a And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode, Acts xii. 19.

VER. 15.

Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day:

VER. 16.

· Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος ᾧ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

Then ^a the eleven disciples ^b went away into Galilee, into a mountain where Jesus had appointed them.

^a Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, Mark xvi. 14.

^b And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you, ver. 7. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, 10. But after I am risen again, I will go before you into Galilee, xxvi. 32.

VER. 17.

Καὶ ἰδόντες αὐτὸν, προσκύνησαν αὐτῷ· οἱ δὲ ἰδίστασαν.

And when they saw him, they ^a worshipped him: but some doubted.

^a And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, ver. 9. See also on chap. ii. ver. 2. clause 3.

VER. 18.

Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

And Jesus came and spake unto them, saying, ^a All power is given unto me in heaven and in earth.

^a Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 6—9. Also I will make him my first-born, higher than the kings of the earth, lxxxix. 27. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, cx. 1, 2. For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. And there was given him dominion, and glory, and a kingdom, that all people, na-

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tions, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 14. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end, Luke i. 32, 33. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him, x. 22. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ, Acts ii. 36. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all), x. 36. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9. God—hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 1, 2. See also on chap. xi. ver. 27. clause 1.

VER. 19.

Πορεύοντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος·

^aGo ye therefore, and ^ateach all nations, ^bbaptizing them in ^cthe name of the Father, and of the Son, and of the Holy Ghost:

^aOr, make disciples, or, Christians of all nations.

^aAnd he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things, Luke xxiv. 47, 48. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jeru-

salem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. See also on chap. viii. ver. 11. clause 1.

^bThen Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls, 41. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus), viii. 12—16. And as they went on their way, they came unto a certain water: and the eunuch said; See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him, 36—38. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized, ix. 18. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days, x. 47, 48. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us, xvi. 15. And he

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took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway, 33. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus, xix. 3—5. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other, 1 Cor. i. 13—16. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? xv. 29. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

And Jesus, when he was baptized, went up straightway out of the water: And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. And God said, Let us make man in our image, after our likeness, Gen. i. 26. And the Lord God said, Behold, the man is become as one of us, to know good and evil, Gen. iii. 22. And the Lord said,—let us go down, and there confound their language, xi. 6, 7. The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them, Numb. vi. 24—27. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there

am I: and now the Lord God, and his Spirit, hath sent me, Isa. xlvi. 16. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all, 1 Cor. xii. 4—6. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen, 2 Cor. xiii. 14. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, 1 John v. 7. John to the seven churches which are in Asia: grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen, Rev. i. 4—6.

VER. 20.

Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν καὶ ἰδοὺ, ἐγὼ μετ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἵωνος. Ἀμήν.

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 24—27.

Ye shall observe to do therefore as the Lord your God hath commanded you : ye shall not turn aside to the right hand nor to the left, Deut. v. 32. What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it, xii. 32. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, Acts ii. 42. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, xx. 20, 21. For I have not shunned to declare unto you all the counsel of God, 27. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you, 1 Cor. xi. 2. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord, xiv. 37. And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ : That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ : From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 11—17. Whom we preach, warning every man, and teaching every man in all wisdom ; that we may present every man perfect in

Christ Jesus, Col. i. 28. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus, 1 Thess. iv. 1, 2. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you : Neither did we eat any man's bread for nought : but wrought with labour and travail night and day, that we might not be chargeable to any of you : Not because we have not power, but to make ourselves an ensample to you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 6—12. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness ; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 1 Tim. vi. 1—4. But speak thou the things which become sound doctrine : That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given

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to much wine, teachers of good things ; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works : in doctrine *shewing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned ; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, and to please *them* well in all things ; not answering again ; Not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 1—10. Which in time past *were* not a people, but *are* now the people of God : which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul ; Having your conversation honest among the Gentiles : that, whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake : whether it be to the king, as supreme ; Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men : As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king. Servants, be subject to *your* masters with all fear ; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully, 1 Pet. ii. 10—19. And beside this, giving all diligence, add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience god-

liness ; and to godliness brotherly kindness ; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure : for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 5—11. That ye may be mindful of the words which were spoken before of the holy prophets, and of the commandment of us the apostles of the Lord and Saviour, iii. 2. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not *his* commandments, is a liar, and the truth is not in him, 1 John ii. 3, 4. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, iii. 19—21. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxii. 14.

^b For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following, Mark xvi. 20. I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou

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wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 18—23. Notwithstanding the Lord stood with me, and strength-

ened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 17. The grace of our Lord Jesus Christ be with you all. Amen, Rev. xxii. 21. See also on chap. i. ver. 23. clause 2.

END OF ST. MATTHEW'S GOSPEL.

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THE GOSPEL ACCORDING TO ST. MARK.

A. D. 26.

CHAP. I. 1—5.

A. D. 26.

CHAP. I.—VER. 1.

ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ,
υἱοῦ τοῦ Θεοῦ·

^aThe beginning of the Gospel of Jesus Christ, the Son of God ;

^a Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word ; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed, Luke i. 1—4. And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, ii. 10, 11. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen, Acts i. 1, 2.

^b For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 3. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name, xx. 31. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the holy Scriptures,) con-

cerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 1—4.

^c See on Matt. xiv. ver. 33. clause 3.

VER. 2.

Ὡς γέγραπται ἐν τοῖς προφήταις· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἀγγέλόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

As it is written in the prophets, ^aBehold, I send my messenger before thy face, which shall prepare thy way before thee.

^a See on Matt. xi. ver. 10.

VER. 3.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

^aThe voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

^a See on Matt. iii. ver. 3.

VER. 4.

Ἐγένετο Ἰωάννης, βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσειν βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

^aJohn did baptize in the wilderness, and preach the baptism of repentance ^afor the remission of sins.

^a Or, unto.

^a See on Matt. iii. ver. 2.

VER. 5.

Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμίται· καὶ ἠβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

^aAnd there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

^a See on Matt. iii. ver. 5, 6.

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MARK I. 6—15.

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VER. 6.

Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφίν αὐτοῦ· καὶ ἔσθιον ἀκρίδας καὶ μέλι ἄγριον.

^aAnd John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

^a See on Matt. iii. ver. 4.

VER. 7.

Καὶ ἐκίρυσσε, λέγων· Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανός, κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

^aAnd preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

^a See on Matt. iii. ver. 11.

VER. 8.

Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτοὺς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

VER. 9.

Καὶ ἔγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

^aAnd it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

^a See on Matt. iii. ver. 13—15.

VER. 10.

Καὶ εὐθὺς ἀναβαῖνον ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστρεφάν, καταβαῖνον ἐπ' αὐτόν.

^aAnd straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

^a Or, cloven, or rent.

^a See on Matt. iii. ver. 16, 17.

VER. 11.

Καὶ φωνὴ ἔγενετο ἐκ τῶν οὐρανῶν· Σὺ εἰ ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

VER. 12.

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

^aAnd immediately the spirit driveth him into the wilderness.

^a See on Matt. iv. ver. 1, clauses 1, 2.

VER. 13.

Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετὰ τῶν θυρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

^aAnd he was there in the wilderness forty days, ^btempted of Satan; and was with the wild beasts; ^cand the angels ministered unto him.

^a See on Matt. iv. ver. 2. clause 1.

^b See on Matt. iv. ver. 1. clause 3.

^c See on Matt. iv. ver. 11. clause 2.

VER. 14.

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς· εἰς τὴν Γαλιλαίαν, κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ.

^aNow after that John was put in prison, Jesus came into Galilee, ^bpreaching the Gospel of the kingdom of God,

^a See on Matt. iv. ver. 12.

^b See on Matt. iv. ver. 23. clause 3.

VER. 15.

Καὶ λέγων· Ὅτι πληρώται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

And saying, ^aThe time is fulfilled, and ^bthe kingdom of God is at hand: ^crepent ye, ^dand believe the Gospel.

^a And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, ix. 24, 25. For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the

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dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 6—9. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

^b See on Matt. iii. ver. 2. clause 2.

^c See on Matt. iii. ver. 2. clause 1.

^d See on chap. xvi. ver. 16. clause 1.

VER. 16.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρίαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβλητρον ἐν τῇ θαλάσσῃ· (ἦσαν γὰρ ἀλιεῖς.)

^a Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

^a See on Matt. iv. ver. 18—22.

VER. 17.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

VER. 18.

Καὶ εὐθὺς, ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.

And straightway they forsook their nets, and followed him.

VER. 19.

Καὶ προβάς ἐκείθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς, ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

VER. 20.

Καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ ἀφέντες

τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

VER. 21.

Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

And they went into ^aCapernaum; and straightway on ^bthe sabbath day he entered into the synagogue, and taught.

^a See on Matt. iv. ver. 13. clause 2.

^b See on Matt. iv. ver. 23. clause 2.

VER. 22.

Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

^a And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.

^b See on Matt. vii. ver. 28, 29.

VER. 23.

Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἐνέκραξε,

^a And there was in their synagogue a man with an unclean spirit; and he cried out,

^a And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about, Luke iv. 33—37. See also on Matt. iv. ver. 24. clause 4.

VER. 24.

Λέγων· Ἐὰν, τί ἡμῖν καὶ σοι, Ἰησοῦ Ναζαρενῆ; ἤλθες ἀπολῆσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

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^a *Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, ^bthe Holy One of God.*

^a See on Matt. viii. ver. 29.

^b For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10; and Acts ii. 27. For the Lord is our defence; and the Holy One of Israel is our king. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people, Psal. lxxxix. 18, 19. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. That holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14.

VER. 25.

Καὶ ἐπετίμησεν αὐτῷ ὁ ἰησοῦς, λέγων· σιωπήσῃτι, καὶ ἐξέλθε ἐξ αὐτοῦ.

^a And Jesus rebuked him, saying, *Hold thy peace, and come out of him.*

^a And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, ver. 34. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straightly charged them that they should not make him known, iii. 11, 12. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more in him, ix. 25.* And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ, Luke iv. 41.

VER. 26.

Καὶ σωμαρίζαν αὐτὸν τὸ πνεῦμα τὸ ἀνά-
θαρτον, καὶ κράζαν φωνῇ μεγάλῃ· ἐξῆλθεν
ἐξ αὐτοῦ.

^a *And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.*

[†] And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming, Mark ix. 20. And the spirit cried, and rent him sore, and came out of him: and he was as one dead; inasmuch that many said, He is dead, 26. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour where-in he trusted, and divideth his spoils, Luke xi. 21, 22.

VER. 27.

Καὶ ἐθαμβήθησαν πάντες, ὥστε συζη-
τεῖν πρὸς αὐτοὺς, λέγοντας· Τί ἐστι τοῦτο;
τίς ἡ διδασχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξου-
σίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;

^a *And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? ^bfor with authority commandeth he even the unclean spirits, and they do obey him.*

^a And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, Matt. ix. 33.

^b Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, Luke ix. 1. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, x. 17—19.

VER. 28.

Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην
τὴν περίχωρον τῆς Γαλιλαίας.

And immediately ^ahis fame spread abroad throughout all the region round about Galilee.

^a See on Matt. iv. ver. 24. clause 1.

VER. 29.

Καὶ εὐθὺς ἐκ τῆς σιναγωγῆς ἐξῆλθίς,

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ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.

And forthwith, when they were come out of the synagogue, ^athey entered into the house of Simon and Andrew, with James and John.

^a See on Matt. viii. ver. 14, 15.

VER. 30.

Ἡ δὲ πῦρρα Σίμωνος κατάνειτο πυρεσούσα· καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

VER. 31.

Καὶ προσελθὼν ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ διηκόνει αὐτοῖς.

And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

VER. 32.

Ὅρας δὲ γυναικίνας, ὅτι ἦσαν οἱ ἄλλοι, ἔφερον αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους.

^a And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

^a See on Matt. viii. ver. 16.

VER. 33.

Καὶ ἡ πόλις ὅλη ἐπισυναγμένη ἦν πρὸς τὴν οἶκον.

And all the city was gathered together at the door.

VER. 34.

Καὶ ἰθεὺς αὐτοὺς πολλοὺς κακῶς ἔχοντας· ἀποβάλλει νόσους· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οἱ αἱ οἱ λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

And he healed many that were sick of divers diseases, and cast out many devils; ^a and suffered not the devils ^a to speak, because they knew him.

^a Or, to say that they knew him.

^a See on verse 25.

VER. 35.

Καὶ πρὶ ἡμέρας λίαν ἄναστας, ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἱερὸν τόπον, καὶ αὐτὸς προσέειπε.

^a And in the morning, rising up a great while before day, he went out, and de-

parted into a solitary place, and there prayed.

^a And when he had sent them away, he departed into a mountain to pray, Mark vi. 46. My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up, Psal. v. 3. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God, Luke vi. 12.

VER. 36.

Καὶ παραδίδοσαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.

And Simon, and they that were with him, followed after him.

VER. 37.

Καὶ εὐρύντες αὐτόν, λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσί σε.

And when they had found him, they said unto him, ^a All men seek for thee.

^a And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, John iii. 26. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him, xii. 19.

VER. 38.

Καὶ λέγει αὐτοῖς· Ἀγνοεῖτε εἰς τὰς ἐχόμενας κομωπόλεις, ἵνα καὶ αὐτὸς εἰς τοῦτο γὰρ ἐξελήλυθα.

^a And he said unto them, Let us go into the next towns, that I may preach there also: ^b for therefore came I forth.

^a And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent, Luke iv. 43.

^b The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for

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the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, Isa. lxi. 1—3. and Luke iv. 16—19. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? Luke iv. 49. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world, John ix. 4, 5. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28.

VER. 39.

Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

And he ^apreached in their synagogues throughout all Galilee, ^band cast out devils.

^a See on Matt. iv. ver. 23. clauses 1, 2.

^b See on Matt. iv. ver. 24. clause 4.

VER. 40.

Καὶ ἔρχεται πρὸς αὐτὸν λεῦρος, παρακαλῶν αὐτὸν, καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ· Ὅτι ἰὼν Σίλῃς, δύνασαι με καθαρίσαι.

^a And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

^a See on Matt. viii. ver. 2—4.

VER. 41.

Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θίλω, καθαρίσθῃ.

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

VER. 42.

Καὶ εὐπρότος αὐτοῦ, εὐθὺς ἀπηλθεῖν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

VER. 43.

Καὶ ἐμβρυμυσάμενος αὐτῷ, εὐθὺς ἐξέβαλεν αὐτόν.

And he straitly charged him, and forthwith sent him away;

VER. 44.

Καὶ λέγει αὐτῷ· Ὅρα μηδεὶς μὴ εἰπῇς· ἀλλ' ὑπάγε, σταντὺν δέξιν τῷ ἱερεῖ, καὶ προσένηγε περὶ τοῦ καθαρισμοῦ σου ὡς προσέταξε Μωσὴς, εἰς μαρτύριον αὐτοῖς.

And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

VER. 45.

Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

^a But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

^a See on Matt. ix. ver. 31.

CHAP. II.—VER. 1.

Καὶ πάλιν εἰσῆλθεν εἰς Καπernaυμ δι' ἡμερῶν καὶ ἡκούσθη ὅτι εἰς οἶκόν ἴσται.

And again ^a he entered into Capernaum after some days; and it was noised that he was in the house.

^a And he entered into a ship, and passed over, and came into his own city, Matt. ix. 1.

VER. 2.

Καὶ εὐθὺς συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν καὶ ἰλᾶσαι αὐτοῖς τὸν λόγον.

And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: ^a and he preached the word unto them.

^a See on Matt. iv. ver. 23. clauses 2, 3.

VER. 3.

Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰρέμενον ὑπὸ τέσσαρσι.

And ^a they come unto him, bringing one sick of the palsy, which was borne of four.

^a See on Matt. ix. ver. 2—8.

VER. 4.

Καὶ μὴ δυνάμενος προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀποστήσας τὴν στήνην ὅσω ἦν καὶ ἐξορύξαντες χαλᾶσι τὴν κρέββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατίκειτο.

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And when they could not come nigh unto him for the press,^a they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

^a When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus, Luke v. 19.

VER. 5.

Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τίκνον, ἀφίανται σοὶ αἱ ἁμαρτίαι σου.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

VER. 6.

Ἦσαν δὲ τινες τῶν γραμματέων καὶ καθήμενοι, καὶ διαλογίζεσθαι ἐν ταῖς καρδίαις αὐτῶν·

But there were certain of the Scribes sitting there, and reasoning in their hearts,

VER. 7.

τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφίναί ἁμαρτίας, εἰ μὴ εἰς ὁ Θεός;

Why doth this man thus speak blasphemies? ^a who can forgive sins but God only?

^a But there is forgiveness with thee, that thou mayest be feared, Psal. cxxx. 4. I, even I, am he that blot-teth out thy transgressions for mine own sake, and will not remember thy sins, Isa. xliii. 25. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, Dan. ix. 9. Who is a God like unto thee; that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, Mic. vii. 18. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21.

VER. 8.

Καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύ-

ματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

VER. 9.

τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφίανται σοὶ αἱ ἁμαρτίαι; ἢ εἰπεῖν· Ἐγείραι, καὶ ἄρον σου τὸν κράββατον, καὶ περιπάτη;

Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

VER. 10.

Ἰνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίναί ἐπὶ τῆς γῆς ἁμαρτίας· (λέγει τῷ παραλυτικῷ·)

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

VER. 11.

Σοὶ λέγω, ἔγεραι, καὶ ἄρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

VER. 12.

Καὶ ἠγέρθη εὐθὺς, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἰναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεόν, λέγοντας· Ὅτι οὐδέποτε οὕτως εἶδομεν.

And immediately he arose, took up the bed, and went forth before them all; in-somuch that they were all amazed, and glorified God, saying, we never saw it on this fashion.

VER. 13.

Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.

And he went forth again ^a by the sea-side; and all the ^b multitude resorted unto him, and he taught them.

^a See on Matt. v. ver. 1. clause 2.

^b See on Matt. iv. ver. 25. clause 1.

VER. 14.

Καὶ παράγων εἰς Ἀνὴν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τῷ τελωνίῳ· καὶ λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

A. D. 30.

MARK II. 14—25.

A. D. 31.

* And, as he passed by, he saw Levi the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him,

* See on Matt. ix. ver. 9—17.

VER. 15.

Καὶ ἐγένετο ἐν τῷ κατακλιθεῖσαι αὐτὸν ἐν τῇ οἰκῇ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ, καὶ τοῖς μαθηταῖς αὐτοῦ ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ.

And it came to pass, that, as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

VER. 16.

Καὶ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι ἰδόντες αὐτὸν ἐσθίωντα μετὰ τῶν τελῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί οὗτο μετὰ τῶν τελῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;

And when the Scribes and Pharisees saw him eat with Publicans and sinners; they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

VER. 17.

Καὶ ἀκούσας ὁ Ἰησοῦς, λέγει αὐτοῖς· Οὐ χρειᾶν ἔχουσιν οἱ ἰσχυροὶ ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Οὐκ ἦλθεν καλεῖσθαι δικαιούς, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

VER. 18.

Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων νοστινόντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων νοστινοῦσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νοστινοῦσι;

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

VER. 19.

Καὶ ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Μὴ δύναται ὁ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτοῦ ἐσθίει, νηστεῖν; ὅταν χωρὶς μετ' αὐτῶν ἔχωσι τὸν νυμφίον, οὐ δύναται νηστεῖν.

And Jesus said unto them, Can the

children of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

VER. 20.

Ἐλθόντων δὲ ἡμέραι ὅταν ἀφαιρῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἡ ἐκείναις ταῖς ἡμέραις.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

VER. 21.

Καὶ οὐδεὶς ἐπιβλημα ῥακῆς ἀγνῶφω ἐπιτίθεται ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἰσὶν τὸ πῶλον αὐτοῦ τὸ κατὸν τῷ παλαιῷ, καὶ χεῖρον σχίσμα γίνεται.

No man also seweth a piece of *new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

* Or, raw, or, unwrought.

VER. 22.

Καὶ οὐδεὶς βάλλει ὄνον νέον εἰς ἀσπίδος παλαιῆς· εἰ δὲ μὴ, ῥήσσει ὁ ὄνος ὁ νέος τοὺς ἀσπίδος, καὶ ὁ ὄνος ἐκχεῖται, καὶ ἡ ἀσπίς ἀπολούεται· ἀλλὰ ὄνον νέον εἰς ἀσπίδος καινὴς βλητέον.

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

VER. 23.

Καὶ ἐγένετο παραπονεῖσθαι αὐτὸν ἐν τοῖς σάββασιν διὰ τῶν σπορέων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὀδεῖ ποιῆν τιλῶντας τὰς στάχνας.

* And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

* See on Matt. xii. ver. 1—4.

VER. 24.

Καὶ οἱ φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔστιν;

And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

VER. 25.

Καὶ αὐτὸς ἔλεγον αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαβὶδ, ὅτε χρειᾶν ἔρχετο, καὶ ἐκτίνασεν αὐτὸς καὶ οἱ μετ', αὐτοῦ;

A. D. 31.

MARK II. 25—28.—III. 1—5.

A. D. 31.

And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

VER. 26.

Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὗς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἰδοὺ καὶ τοῖς σὺν αὐτῷ οὖσι;

How he went into the house of God in the days of Abiathar the High Priest, and did eat the shewbread, which is not lawful to eat but for the Priests, and gave also to them which were with him?

VER. 27.

Καὶ ἔλεγον αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

And he said unto them, *the sabbath was made for man, and not man for the sabbath:

*Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed, Exod. xiii. 12. But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant, and thy maidservant may rest as well as thou, Deut. v. 14. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them, Ezek. xx. 12. If a man on the sabbath day receive circumcision, that the law of Moses shall not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? John vii. 23.

VER. 28.

Ὡστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σάββατου.

Therefore *the Son of man is Lord also of the sabbath.

* See on Matt. xii. ver. 8.

CHAP. III.—VER. 1.

Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμενὸς ἔχων τὴν χεῖρα·

*And he entered again into the synagogue; and there was a man there which had a withered hand.

* See on Matt. xii. ver. 9, 10.

VER. 2.

Καὶ παρατήρουν αὐτὸν εἰ τοῖς σάββασι διαπραΐνους αὐτὸν, ἵνα καταγορεύσωσιν αὐτοῦ.

And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

VER. 3.

Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμένῳ ἔχοντι τὴν χεῖρα· Ἐγείραι εἰς τὸ μέσον.

*And he saith unto the man which had the withered hand, *Stand forth.

* Gr. arise, stand forth in the midst.

*But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth, Luke vi. 8.

VER. 4.

Καὶ λέγει αὐτοῖς· Ἐξεστὶ τοῖς σάββασι ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.

*And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life or to kill? But they held their peace.

* Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? Luke vi. 9. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? xiv. 3.

VER. 5.

Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πενίᾳ τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἐκτείνου τὴν χεῖρά σου καὶ ἔξεστιν καὶ ἀνωκαταστάθῃ ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.

And when he had looked round about on them *with anger, being ^bgrieved for ^cthe *hardness of their hearts, ^dhe saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

* Or, blindness.

*Be ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv. 26.

* See on Matt. ix. ver. 36. clause 1.

A. D. 31.

MARK III. 5—11.

A. D. 31.

c They have not known nor understood : for he hath shut their eyes, that they cannot see ; and their hearts, that they cannot understand, Isa. xlv. 18. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive : for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, Matt. xiii. 14, 15. What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them : Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall ? God forbid : but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy, Rom. xi. 7—11. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, 25. But their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the old testament ; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 14—16. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, Eph. iv. 18.

d See on Matt. xii. ver. 13—15.

VER. 6.

Καὶ ἐξελθόντες, εἰ θαλασσίαι, εὐθὺς μετὰ

τῶν Ἡρῳδιανῶν συμβούλιον ἔποιον κατ' αὐτοῦ, ὥστε αὐτὸν ἀπολέσσω.

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

VER. 7.

Καὶ ὁ Ἰησοῦς ἀπηχώρησεν μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας.

But Jesus withdrew himself with his disciples to the sea : and a great multitude from Galilee followed him, and from Judea,

VER. 8.

Καὶ ἀπὸ Ἱερουσαλὴμ, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἔποιε, ἦλθον πρὸς αὐτόν.

And from Jerusalem, and from Idumea, and from beyond Jordan ; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

VER. 9.

Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτεγῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

VER. 10.

Πολλοὺς γὰρ ἰθεράπευσεν, ὥστε ἐπιώσταν αὐτῷ, ἵνα αὐτοῦ ἀφανταί, ὅσα εἶχον μάστιγας.

For he had healed many ; inasmuch that they *pressed upon him for to touch him, as many as had plagues.

* Or, rushed.

VER. 11.

Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἰδῶσι, προσπίπτειν αὐτῷ, καὶ ἔκραζε, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.

And *unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

* And there was in their synagogue a man with an unclean spirit ; and he cried out, Mark i. 23. And when he was come out of the ship, immediately there met him out of the tombs

A. D. 31.

MARK III. 11—19.

A. D. 31.

a man with an unclean spirit, v. 2.
See also on Matt. iv. ver. 24. clause 4.

^b See on Matt. xiv. ver. 33. clause 2.

VER. 12.

Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.

^a And he straitly charged them that they should not make him known.

^a See on Matt. viii. ver. 4. clause 1.

VER. 13.

Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέλην αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν.

And ^a he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

^a And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease, Matt. x. 1. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick, ix. 1, 2.

VER. 14.

Καὶ ἔθηκες δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ, καὶ ἵνα ἀποστείλῃ αὐτοὺς κηρύσσειν,

And ^a he ordained twelve, that they should be with him, ^b and that he might send them forth to preach.

^a Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, John xv. 16. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place, Acts i. 24, 25. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, Rom. i. 1. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Fa-

ther, who raised him from the dead,) Gal. i. 1. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope, 1 Tim. i. 1.

^a See on Matt. x. ver. 7.

VER. 15.

Καὶ ἔχουσιν ἰξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια.

And to ^a have power to heal sicknesses, and to ^b cast out devils:

^a See on Matt. x. ver. 1. clause 2.

^b See on Matt. iv. ver. 24. clause 4.

VER. 16.

Καὶ ἐπίθηκε τῷ Σίμωνι ὄνομα Πέτρον·

And ^a Simon he surnamed Peter;

^a See on Matt. x. ver. 2. clause 2.

VER. 17.

Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐτίθηκεν αὐτοῖς ὄνόματα Βοανεργεῖς ὃ ὅστις, υἱοὶ βροντῆς·

And ^a James the son of Zebedee, and John the brother of James; and he surnamed them ^b Boanerges, which is, the sons of thunder:

^a See on Matt. x. ver. 2. clause 4.

^b Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins, Isa. lviii. 1. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces, Jer. xxiii. 29. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart, Heb. iv. 12.

VER. 18.

Καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην·

And ^a Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

^a See on Matt. x. verses 3, 4.

VER. 19.

Καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται εἰς οἶκον.

A. D. 31.

MARK III. 19—31.

A. D. 31.

And Judas Iscariot, which also betrayed him: and they went * into an house.

* Or, home.

VER. 20.

Καὶ συνέχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτι ἄρτον φαγεῖν.

And the * multitude cometh together again, ^b so that they could not so much as eat bread.

* See on Matt. iv. ver. 25. clause 1.

^b And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat, Mark vi. 31.

VER. 21.

Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ, ἐξῆλθον κηρύττειν αὐτόν· ἔλεγον γάρ· Ὅτι ἐξίστη.

And when * his * friends heard of it, they went out to lay hold on him: for they said, ^b He is beside himself.

* Or, kinsmen.

* There came then his brethren and his mother, and standing without, sent unto him, calling him, ver. 31. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest, John vii. 3. For neither did his brethren believe in him, ver. 5.

^b And many of them said, He hath a devil, and is mad; why hear ye him? John x. 20. The people answered and said, Thou hast a devil: who goeth about to kill thee? vii. 30. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil, viii. 48. Then said the Jews unto him, Now we know that thou hast a devil, 52.

VER. 22.

Καὶ ἡ γραμματεὺς, ὃς ἀπὸ Ἰερουσαλὴμ καταβάντης, ἔλεγον· Ὅτι Βελζεβούλ ἔχει· καὶ, Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

* And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

* See on Matt. xii. ver. 24—32.

VER. 23.

Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγον αὐτοῖς· Πᾶς δύνει· Σατανᾶς Σατανᾶς ἐκβάλλειν;

And he called them unto him, and said unto them: in parables, How can Satan cast out Satan?

VER. 24.

Καὶ ἐὰν βασιλεὺς ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι· ἢ βασιλεὺς ἐαυτὴν·

And if a kingdom be divided against itself, that kingdom cannot stand.

VER. 25.

Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι· ἢ οἰκία ἐαυτὴν·

And if a house be divided against itself, that house cannot stand.

VER. 26.

Καὶ εἰ ὁ Σατανᾶς ἀνίστη ἐφ' ἑαυτὸν, καὶ μαμρίσκει, οὐ δύναται σταθῆναι, ἀλλὰ τίλος ἔχει.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

VER. 27.

Οὐ δύναται εὐδεῖς τὰ σκεῦος τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάξαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσσει.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

VER. 28.

* Ἀμὲν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ αἱ βλασφημίαι ὅσας ἂν βίωσι φημίσωσιν·

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

VER. 29.

* Ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἐνοχός ἐστιν κτηνίου κρῖντος.

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

VER. 30.

* Ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει. Because they said, He hath an unclean spirit.

VER. 31.

* Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ· καὶ ἔξω ἱστῶντες· ἀποστείλαις πρὸς αὐτὸν φωνῶντες αὐτόν.

A. D. 31.

MARK. III. 31—35.—IV. 1—11.

A. D. 31.

*There came then his brethren and his mother, and, standing without, sent unto him, calling him.

* See on Matt. xii. ver. 46—50.

VER. 32.

Καὶ ἐκάθην ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

VER. 33.

Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστιν ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου;

And he answered them, saying, Who is my mother, or my brethren?

VER. 34.

Καὶ περιεβλέψας αὐτοὺς κύκλῳ τοὺς περὶ αὐτόν καθήμενους, λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

VER. 35.

*Ὁς γὰρ ἂν ποιῇ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου, καὶ ἀδελφὴ μου, καὶ μήτηρ ἐστίν.

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.—VER. 1.

Καὶ πάλιν ἤρξαντο διδάσκειν παρὰ τὴν θάλασσαν καὶ συνηχθὼ πρὸς αὐτόν ὄχλος πολλὸς, ὥστε αὐτὸν ἐμίστῃ εἰς τὸ πλοῖον, καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

*And he began again to teach by the sea side; and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

* See on Matt. xiii. ver. 1—9.

VER. 2.

Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

And he taught them many things by parables, and said unto them in his doctrine,

VER. 3.

*Ἀκούετε ἰδοὺ, ἐξῆλθεν ὁ σπέρμα τοῦ σπύρου.

- Hearken; Behold, there went out a sower to sow:

VER. 4.

Καὶ ἔγενετο ἐν τῷ σπέρματι, ὃ γὰρ ἔπεσε παρὰ τὴν ἰδὴν, καὶ ἔλαθ' τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτό.

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

VER. 5.

*Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρώδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξαντίσθη, διὰ τὸ μὴ ἔχειν βάθος γῆς·

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

VER. 6.

*Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

But when the sun was up, it was scorched, and because it had no root, it withered away.

VER. 7.

Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκανθὰς· καὶ ἀνέβησαν αἱ ἀκανθὰς, καὶ συνένιξαν αὐτό, καὶ κατέπνιν οὐκ ἴδουν.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

VER. 8.

Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐβόησαν καρπὸν ἀνακαύοντα καὶ αὐξανοντα, καὶ ἔφερον, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.

And other fell in good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

VER. 9.

Καὶ ἔλεγεν αὐτοῖς· Ὁ ἔχων ὅρα ἀκούει, ἀκούει.

And he said unto them, He that hath ears to hear, let him hear.

VER. 10.

*Ὅτι δὲ ἔγενετο καταμαρτυρεῖται, ἠρώτων αὐτὸν οἱ περὶ αὐτόν, σὺν τοῖς δώδεκα, τὴν παραβολήν.

And when he was alone, they that were about him with the twelve asked of him the parable.

VER. 11.

Καὶ ἔλεγεν αὐτοῖς· Ὅτι μὴ δίδεται γινῆναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκεί-

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νοὺς δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνονται.

And he said unto them, ^aUnto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

^a See on Matt. xiii. ver. 11.

VER. 12.

ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.

That ^aseeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

^a See on Matt. xiii. ver. 13—15.

VER. 13.

Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσισθε;

And he said unto them, ^aKnow ye not this parable? and how then will ye know all parables?

^a And he saith unto them, Are ye so without understanding also? Mark vii. 18. And Jesus said, Are ye also yet without understanding? Do not ye yet understand? Matt. xv. 16, 17. and xvi. 8—11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat, Heb. v. 11, 12.

VER. 14.

Ὁ σπείρων, τὸν λόγον σπείρει.

The ^asower soweth the word.

^a And he preached the word unto them, Mark ii. 2. He that soweth the good seed is the Son of man, Matt. xiii. 37. The seed is the word of God, Luke viii. 11. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col.

i. 5, 6. Being born again; not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And this is the word which by the Gospel is preached unto you, 1 Pet. i. 23. 25.

VER. 15.

Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος· καὶ ὅταν ἀκούσωσι, εὐθέως ἔρχεται ὁ Σατανᾶς, καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.

^a And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

^a See on Matt. xiii. ver. 19—23.

VER. 16.

Καὶ οὗτοι εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπείρόμενοι, οἱ, ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

VER. 17.

Καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως, ἢ διαγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται.

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

VER. 18.

Καὶ οὗτοι εἰσιν οἱ εἰς τὰς ἀκανθὰς σπείρόμενοι, οὗτοι εἰσιν οἱ τὸν λόγον ἀκούοντες·

And these are they which are sown among thorns; such as hear the word,

VER. 19.

Καὶ αἱ μέριμναι τοῦ αἵματος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι ἐισπορεύονται, καὶ συμπνέουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

VER. 20.

Καὶ οὗτοι εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον, καὶ παραδέχονται· καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ ἐν ἑξήκοντα, καὶ ἐν ἑκατὼ.

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And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

VER. 21.

Καὶ ἔλεγεν αὐτοῖς· Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τιθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;

And he said unto them, ^aIs a candle brought to be put under a ^abushel? or under a bed? and not to be set on a candlestick?

^a See margin of Matt. v. 15.

^a See on Matt. v. ver. 15.

VER. 22.

Οὐ γὰρ ἔστι τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἵκναιτο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερόν ἵδῃ.

^a For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

^a See on Matt. x. ver. 26.

VER. 23.

Εἴ τις ἔχει ὦτα ἀκούειν, ἀκούτω.

^a If any man have ears to hear, let him hear.

^a See on Matt. xi. ver. 15.

VER. 24.

Καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε· ἐν ᾧ μέτρε μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.

And he saith unto them, ^aTake heed what ye hear: ^bwith what measure ye mete, it shall be measured to you: ^cand unto you that hear shall more be given.

^a Cease, my son, to hear the instruction that causeth to err from the words of knowledge, Prov. xix. 27. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11. But though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed, Gal. i. 8. Beloved, believe not every spirit, but try the spirits whether they are of

God: because many false prophets are gone out into the world, 1 John iv. 1.

^b See on Matt. vii. ver. 2.

^c My sheep hear my voice, and I know them, and they follow me, John x. 27.

VER. 25.

*Ὁς γὰρ ἂν ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

^a For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

^a See on Matt. xiii. ver. 12.

VER. 26.

Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὥς ἐὰν ἄνθρωπος βάλη τὸν σπέρτον ἐπὶ τῆς γῆς,

And he said, So is ^athe kingdom of God, ^bas if a man should cast seed into the ground;

^a See on Matt. iii. ver. 2. clause 2.

^b Harken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, &c. ver. 3, 4. and Matt. xiii. 3. and Luke viii. 5. The sower soweth the word, 14. To him that soweth righteousness shall be a sure reward, Prov. xi. 18. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good, Eccles. xi. 6. Blessed are ye that sow beside all waters, Isa. xxxiii. 20. For we are labourers together with God: ye are God's husbandry, Ye are God's building, 1 Cor. iii. 9.

VER. 27.

Καὶ καθεῖδον, καὶ ἔγερται νύκτα καὶ ἡμέραν· καὶ ὁ σπέρτος βλάσταιται καὶ μνησκύνηται, ὥς οὐκ οἶδεν αὐτός.

And should sleep, and rise night and day, ^aand the seed should spring and grow up, he knoweth not how.

^a Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther; though a wise man think to know it, yet shall he not be able to find it, Eccles. viii. 17. The wind bloweth where it listeth, and thou hearest the

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sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John iii. 8. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God, 1 Cor. ii. 11.

VER. 28.

Αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χορτόν, εἶτα στάχυν, εἶτα πλὴν σίτον ἐν τῇ στάχυν.

For ^athe earth bringeth forth fruit of herself; ^bfirst the blade, then the ear, after that the full corn in the ear.

^a And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good, Gen. i. 11, 12. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations, Isa. lxi. 11.

^b But when the blade was sprung up, and brought forth fruit, then appeared the tares also, Matt. xiii. 26.

VER. 29.

*Ὅταν δὲ παραδῇ ὁ καρπός, πῶς ἀποσπύλλῃ τὸ ἄνθος, οἷον παρίστηναι ὁ θεός.

But when the fruit is ^abrought forth, immediately ^ahe putteth in the sickle, because the harvest is come.

^a Or, ripe.

^a The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds, each one walking in his uprightness, Isa. lvii. 1, 2. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great, Joel iii. 13. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Ga-

ther ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, Matt. xiii. 30. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped, Rev. xiv. 13—16.

VER. 30.

Καὶ ἔλεγε· Τίνι ὁμοιωτῶμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραδίδωμεν αὐτήν;

And he said, ^aWhereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

^a What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Lam. ii. 18. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, Matt. xi. 16. and Luke vii. 31. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? Luke xiii. 18.

VER. 31.

*ὡς κόκκος σιναπίδος, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπυριμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς.

^a It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

^a See on Matt. xiii. ver. 31, 32.

VER. 32.

Καὶ ὅταν σπαρῇ, ἀναβῇ, καὶ ἴσταν πάντων τῶν λαχάνων μίξις, καὶ ποιῇ

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κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

VER. 33.

Καὶ τοιαύταις παραβολαῖς πολλὰς ἔλαλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν.

And ^a with many such parables spake he the word unto them, ^b as they were able to hear it.

^a See on Matt. xiii. ver. 34.

^b I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. iii. 1, 2. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11.

VER. 34.

Χωρὶς δὲ παραβολῆς οὐκ ἔλαλει αὐτοῖς· ἵνα δὲ τοῖς μαθηταῖς αὐτοῦ ἐπιτύχῃ πάντα.

But without a parable spake he not unto them: ^a and when they were alone, he expounded all things to his disciples.

^a And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God, ver. 10, 11. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, &c. vii. 17, 18. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man, Matt. xiii. 36, 37. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? xv. 15, 16. And his

disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God, Luke viii. 9, 10. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, xxiv. 27. Then opened he their understanding, that they might understand the Scriptures, 45.

VER. 35.

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅφρας γομῶμεν· Διέλθωμεν εἰς τὸ πέραν.

And the same day, when the even was come, ^a he saith unto them, Let us pass over unto the other side.

^a Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side, Matt. viii. 18.

VER. 36.

Καὶ ἀφίητες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὅς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ.

And when they had sent away the multitude, ^a they took him even as he was in the ship. And there were also with him other little ships.

^a And when he was entered into a ship, his disciples followed him, Matt. viii. 23.

VER. 37.

Καὶ γίνεται λαίλαψ ἄνεμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε αὐτὸ ἦδη γεμίζεσθαι.

^a And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

^a See on Matt. viii. ver. 24—27.

VER. 38.

Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τῷ προσκεφάλαιον, καθύπνου, καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

VER. 39.

Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἄνεμῳ, καὶ εἶπε τῇ θαλάσσῃ· Σιώπα, παύσιναι. Καὶ ἐνόησαν ὁ ἄνεμος, καὶ ἔχρησεν γαλήνη μεγάλη.

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

VER. 40.

Καὶ εἶπεν αὐτοῖς· Τὶ δέλοί ἴστε οὗτω; τῶς οὐκ ἔχετε πίστιν;

And he said unto them, Why are ye so fearful? how is it that ye have no faith?

VER. 41.

Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP. V.—VER. 1.

Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.

* And they came over unto the other side of the sea, into the country of the Gadarenes.

* See on Matt. viii. ver. 28—33.

VER. 2.

Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθὺς ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ.

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

VER. 3.

* Ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνημείοις, καὶ οὔτε ἀλύσειν οὐδέ τις ἠδύνατο αὐτὸν δῆσαι.

Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

VER. 4.

Διὰ τὸ αὐτὸν πολλάκις πιδᾶς καὶ ἀλύσεισι διδῶσθαι, καὶ δισπαῖσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς πιδᾶς συντερίσθαι· καὶ οὐδὲς αὐτὸν ἰσχύει δαμάσαι.

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

VER. 5.

Καὶ διαπαντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνημασιν ἦν, κρᾶζων, καὶ κατακόπτων ἑαυτὸν λίθοις.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

VER. 6.

Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε, καὶ προσεκύνησεν αὐτῷ.

But when he saw Jesus afar off, he came and worshipped him,

VER. 7.

Καὶ κράζας φωνῇ μεγάλῃ, εἶπε· Τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν Θεόν, μὴ με βασανίσῃς.

And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

VER. 8.

* Ἐλεγε γὰρ αὐτῷ· Ἐξέλθε τὸ πνεῦμα τὸ ἀκαθάρτον ἐκ τοῦ ἀνθρώπου.

For he said unto him, Come out of the man, thou unclean spirit.

VER. 9.

Καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα; Καὶ ἀπεκρίθη, λέγων· Λεγιὼν ὀνομά μου· ὅτι πολλοὶ ἐσμεν.

* And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

* And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him, Luke viii. 30.

VER. 10.

Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

And he besought him much that he would not send them away out of the country.

VER. 11.

* Ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χαιρῶν μεγάλη βοσκομένη.

Now there was there nigh unto the mountains a great herd of swine feeding.

VER. 12.

Καὶ παρεκάλει αὐτὸν πάντες οἱ δαίμονες, λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

VER. 13.

Καὶ ἐπέτρεψεν αὐτοὺς εὐθὺς ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκά-

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θάρτα, εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὄρμησιν ἡ ἀγέλη κατὰ τοῦ κρηνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχιλίοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

VER. 14.

Οἱ δὲ βόσκοντες τοὺς χοίρους, ἔφυγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν τί ἐστὶ τὸ γέγονός.

And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

VER. 15.

Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θωροῦσι τὸν δαίμονιζόμενον, καθήμενον, καὶ ἱματισμένον, καὶ σωφρονοῦντα, τὸν ἐσχηκῶτα τὸν λογισμὸν· καὶ ἐφοβήθησαν.

And they come to Jesus, and ^a see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: ^b and they were afraid.

^a Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, Isa. xlix. 24, 25. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid, Luke viii. 35. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word, x. 39.

^b And the men of Beth-shemeah said, Who is able to stand before this holy Lord God? 1 Sam. vi. 20.

VER. 16.

Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαίμονιζομένῳ, καὶ περὶ τῶν χοίρων.

^a And they that saw it, told them how

it befel to him that was possessed with the devil, and also concerning the swine.

^a See on Matt. viii. ver. 34.

VER. 17.

Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπλθεῖν ἀπὸ τῶν ὄριων αὐτῶν.

And they began to pray him to depart out of their coasts.

VER. 18.

Καὶ ἐμζάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαίμονιοθεις ἵνα ᾖ μετ' αὐτοῦ.

And when he was come into the ship, ^a he that had been possessed with the devil prayed him that he might be with him.

^a Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee, Luke viii. 38, 39. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan, xvii. 15, 16.

VER. 19.

Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ· Ὑπάγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἐποίησε, καὶ ἡλόησεν σε.

Howbeit Jesus suffered him not, but saith unto him, ^a Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

^a Come and hear, all ye that fear God, and I will declare what he hath done for my soul, Psal. lxxvi. 16. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth, Isa. xxxviii. 19. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! Dan. iv. 2, 3. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is

the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end, vi. 25, 26. The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? John iv. 28, 29.

VER. 20.

Καὶ ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν τῇ δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἰθαύμαζον.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

VER. 21.

Καὶ διαπεράσας τοῦ Ἰησοῦ ἐν τῷ πλοῖω πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολλὸς ἐν αὐτῷ καὶ ἦν παρὰ τὴν θάλασσαν.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

See on Matt. ix. ver. 18—22.

VER. 22.

Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάσιρος· καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ.

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

VER. 23.

Καὶ παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἔλθῃς ἐπιθεῖς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ καὶ ζήσεται.

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.

VER. 24.

Καὶ ἀπῆλθε μετ' αὐτοῦ καὶ ἠκολούθει αὐτῷ ὄχλος πικύς, καὶ συνέθλασεν αὐτόν.

And Jesus went with him; and much people followed him, and thronged him.

VER. 25.

Καὶ γυνὴ τις οὖσα ἐν ρύσει αἵματος ἐκ δώδεκα,

And a certain woman, which had an issue of blood twelve years,

VER. 26.

Καὶ πολλὰ παθούσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθούσα,

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

VER. 27.

Ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθούσα ἐν τῷ ὄχλῳ ἐπισύθη ἑξῆς τοῦ ἱματίου αὐτοῦ.

When she had heard of Jesus, came in the press behind, and touched his garment.

VER. 28.

Ἐλεγε γάρ· Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι.

For she said, If I may touch but his clothes, I shall be whole.

VER. 29.

Καὶ εὐθὺς ἐξηράθη ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ ἔγνω τῷ σώματι ὅτι ἵσταται ἀπὸ τῆς μέστιστος.

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

VER. 30.

Καὶ εὐθὺς ὁ Ἰησοῦς ἐπηρώδεις ἐν ἑαυτῷ πᾶν ἐξ αὐτοῦ ὄναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἤψατο τῶν ἱματίων;

And Jesus, immediately knowing in himself that a virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

And the whole multitude sought to touch him: for there went virtue out of him, and healed them all, Luke vi. 19. And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me, viii. 46.

VER. 31.

Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλιόντά σε, καὶ λέγεις· Τίς μου ἤψατο;

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? Luke viii. 45.

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VER. 32.

Καὶ περιέβλεπε τοῦτο ποιή-
σαν·

*And he looked round about to see her
that had done this thing.*

VER. 33.

Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρέμουσα,
εἰδὼσα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέ-
τισεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν
ἀλήθειαν.

** But the woman fearing and trem-
bling, knowing what was done in her,
came and fell down before him, and told
him all the truth.*

** And when the woman saw that
she was not hid, she came trembling,
and falling down before him, she de-
clared unto him before all the people
for what cause she had touched him,
and how she was healed immediately,
Luke viii. 47.*

VER. 34.

Ὁ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις
σου σέσωκέ σε· ὑπάγε εἰς εἰρήνην, καὶ ἴσθι
ὕγιος ἀπὸ τῆς μάστιγός σου.

** And he said unto her, Daughter,
thy faith hath made thee whole; go in
peace, and be whole of thy plague.*

** See on Matt. ix. ver. 22.*

VER. 35.

Ἐπὶ αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ
ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ θυγά-
τηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν
διδάσκαλον;

** While he yet spake, there came from
the ruler of the synagogue's house, cer-
tain which said, Thy daughter is dead:
why troublest thou ^b the Master any fur-
ther?*

** While he yet spake, there cometh
one from the ruler of the synagogue's
house, saying to him, Thy daughter is
dead; trouble not the Master, Luke
viii. 49.*

*^b Good Master what shall I do that
I may inherit eternal life? Mark
x. 17. One is your Master, even
Christ, Matt. xxiii. 8. The Master
saith, My time is at hand, xxvi. 18.
The Master is come and calleth for
thee, John xi. 28. Ye call me Master
and Lord: and ye say well; for so I
am, xiii. 13. Not with eye-service,
as men-pleasers; but as the servants
of Christ, doing the will of God from
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the heart, Eph. vi. 6. And, ye masters,
do the same things unto them, for-
bearing threatening: knowing that
your Master also is in heaven, 9. and
Col. iv. 1.

VER. 36.

Ὁ δὲ Ἰησοῦς εὐθὺς ἀκούσας τὸν λόγον
καλοῦμενον, λίγαι τῷ ἀρχισυναγώγῃ· Μὴ
φοβοῦ, μόνον πίστευε.

*As soon as Jesus heard the word that
was spoken, he saith unto the ruler of
the synagogue, Be not afraid, ^a only
believe.*

** Daughter, thy faith hath made
thee whole, ver. 34. Jesus said unto
him, If thou canst believe, all things are
possible to him that believeth, ix. 23.
See also on Matt. ix. ver. 29.*

VER. 37.

Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακο-
λουῆσαι, εἰ μὴ Πέτρον, καὶ Ἰάκωβον, καὶ
Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

** And he suffered no man to follow him,
save Peter, and James, and John the
brother of James.*

** And after six days Jesus taketh
with him Peter, and James, and John,
and leadeth them up into an high
mountain apart by themselves: and
he was transfigured before them,
Mark ix. 2. And he taketh with him
Peter and James and John, and be-
gan to be sore amazed, and to be very
heavy, xiv. 33. And when he came
into the house, he suffered no man to
go in, save Peter, and James, and
John, and the father and the mother
of the maiden, Luke viii. 51.*

VER. 38.

Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυν-
αγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ
ἀλαλάζοντας πολλὰ.

** And he cometh to the house of the
ruler of the synagogue, and seeth the
tumult, and them that wept and wailed
greatly.*

** See on Matt. ix. ver. 23—25.*

VER. 39.

Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυ-
βεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέ-
θανεν, ἀλλὰ καθεύδει.

*And when he was come in, he saith
unto them, Why make ye this ado, and
weep? the damsel is not dead, but sleepeth.*

VER. 40.

Καὶ κατεγέλαον αὐτοῦ· Ὁ δὲ, ἐκβαλὼν
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ἅπαντας, παραλαβάνει τὸν πατέρα τοῦ παιδίου, καὶ τὴν μητέρα, καὶ τοὺς μετ' αὐτοῦ, καὶ ἐκπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

VER. 41.

Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ· Ταλιθα κύμι· ὃ ἐστὶ μεθερμηνεύμενον· Τὸ κοράσιον (σοι λέγω) ἔγειραι.

And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

* See on Matt. viii. ver. 3. clause 2.

VER. 42.

Καὶ εὐθὺς ἀνίστη τὸ κοράσιον, καὶ περιπάτει· ἦν γὰρ ἑτῶν δώδεκα. Καὶ ἐξίστησαν ἐκστάσει μεγάλῃ.

And straightway the damsel arose, and walked; for she was of the age of twelve years. * And they were astonished with a great astonishment.

* And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, vi. 51. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, vii. 37. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him, Acts iii. 10.

VER. 43.

Καὶ διαστείλατο αὐτοῖς πολλὰ, ἵνα μυθεῖς γινῇ τοῦτο· καὶ εἶπε δοῦναι αὐτῇ φαγεῖν.

* And he charged them straightly that no man should know it; and commanded that something should be given her to eat.

* See on Matt. viii. ver. 4. clause 1.

CHAP. VI.—VER. 1.

Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

And he went out from thence, and came into * his own country; and his disciples followed him.

* And he came to Nazareth, where he had been brought up, Luke iv. 16.

VER. 2.

Καὶ γενόμενου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;

* And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

* See on Matt. xiii. ver. 54—58.

VER. 3.

Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου, καὶ Ἰωσή, καὶ Ἰούδα, καὶ Σίμονος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὅδε πρὸς ἡμᾶς; Καὶ ἐκανθαλίζοντο ἐν αὐτῷ.

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were offended at him.

VER. 4.

* Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι προφήτης ἄμιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

VER. 5.

Καὶ οὐκ ἔδυνάτο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ, ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας, ἰθεράπευσεν.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

VER. 6.

Καὶ ἰθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγε τὰς κώμας κύκλῳ, διδάσκων.

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And he marvelled because of their unbelief. ^a And he went round about the villages, teaching.

^a See on Matt. ix. ver. 35.

VER. 7.

Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο· καὶ εἶδον αὐτοὺς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.

And ^a he called unto him the twelve, and began to send them forth ^b by two and two; ^c and gave them power over unclean spirits.

^a See on Matt. x. ver. 1. clause 1.

^b Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth: for he hath not another to help him up, Eccl. iv. 9, 10.

^c See on Matt. x. ver. 1. clause 2.

VER. 8.

Καὶ παρήγγαλιν αὐτοὺς ἵνα μὴδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πέραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·

And commanded them that they should ^a take nothing for their journey, save ^a a staff only; no scrip, no bread, no ^a money in their purse:

^a The word signifieth, a piece of brass money, in value somewhat less than a farthing, Matt. x. 9. but here it is taken in general for money, Luke ix. 3.

^a See on Matt. x. ver. 9, 10.

VER. 9.

Ἄλλ' ὑποδησάμενοι σανδάλια· καὶ μὴ ἐνδύσασθε δύο χιτῶνας.

But be shod with sandals; and not put on two coats.

VER. 10.

Καὶ ἔλεγον αὐτοῖς· Ὃπου ἐὰν εἰσέλθῃτε εἰς οἶκον, ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν.

And he said unto them, ^a In what place soever ye enter into an house, there abide till ye depart from that place.

^a See on Matt. x. ver. 11.

VER. 11.

Καὶ ἔσοι ἂν μὴ δέξανται ὑμᾶς, μὴδὲ ἀκούσωσιν ὑμῶν, ἐκπορεύμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χεῖρ τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἄμην λέγω ὑμῖν, ἀντικείμενος ἔσται Σοδὼμοις ἢ

Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ταύτῃ.

^a And whosoever shall not receive you, nor hear you, when ye depart thence shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom ^a and Gomorrha in the day of judgment, than for that city.

^a Gr. or.

^a See on Matt. x. ver. 14, 15.

VER. 12.

Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι·

And they went out, and ^a preached that men should repent.

^a See on Matt. iii. ver. 2. clause 1.

VER. 13.

Καὶ δαιμόνια πολλὰ ἐξέβαλλον· καὶ ἤλειπον ἑλαίῳ πολλοὺς ἀρρώστους, καὶ ἐθεράπευσαν.

And they ^a cast out many devils, and ^b anointed with oil many that were sick, and healed them.

^a See on Matt. iv. ver. 24. clause 4.

^b Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, James v. 14.

VER. 14.

Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἦν τὸ ὄνομα αὐτοῦ) καὶ ἔλεγον· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

^a And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

^a See on Matt. xiv. ver. 1, 2.

VER. 15.

Ἄλλοι ἔλεγον, Ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφῆτης ἐστίν, ὃς ἦ εἰς τῶν προφητῶν.

Others said, ^a That it is Elias. And others said, That it is a prophet, or as one of the prophets.

^a See on Matt. xvi. ver. 14.

VER. 16.

Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι ἢ ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν αὐτός ἠγέρθη ἐκ νεκρῶν·

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A. D. 31.

MARK VI. 16—25.

A. D. 31.

But when Herod heard thereof, *he said, It is John, whom I beheaded: he is risen from the dead.*

* See on Matt. xiv. ver. 2—4.

VER. 17.

Αὐτὸς γὰρ ὁ Ἡρώδης, ἀποστείλας ἐκρά-
τησε τὸν Ἰωάννην, καὶ ἔθηκεν αὐτὸν ἐν τῇ
φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίπ-
που τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγά-
μησεν.

For * Herod himself had sent forth
and laid hold upon John, and bound him
in prison for Herodias's sake, his brother
Philip's wife: for he had married her.

VER. 18.

Ἐλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι
οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελ-
φοῦ σου.

For John had said unto Herod, It is
not lawful for thee to have thy brother's
wife.

VER. 19.

Ἡ δὲ Ἡρωδιάς ἐνέχεν αὐτῷ, καὶ ἠθέληεν
αὐτὸν ἀποκτείνειν· καὶ οὐκ ἠδύνατο.

Therefore Herodias had * a quarrel
against him, and would have killed him;
but she could not:

* Or, an inward grudge.

VER. 20.

Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην,
εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ
συνετήρει αὐτὸν· καὶ ἀκούσας αὐτοῦ, πολλὰ
ἔποιε, καὶ ἠδίων αὐτοῦ ἦκου.

For Herod * feared John, knowing
that he was a just man and an holy,
and * observed him; and when he heard
him, he did many things, and ^b heard
him gladly.

* Or, kept him, or, saved him.

* And the Scribes and Chief Priests
heard it, and sought how they might
destroy him: for they feared him,
because all the people were astonish-
ed at his doctrine, Mark xi. 18. And
when he would have put him to death,
he feared the multitude, because they
counted him as a prophet, Matt.
xiv. 5. But if we shall say, Of men;
we fear the people; for all hold John
as a prophet, xxi. 26.

^b And these are they likewise which
are sown on stony ground; who, when
they have heard the word, imme-
diately receive it with gladness, Mark
iv. 16. Then believed they his words;

they sang his praise. They soon for-
gat his works; they waited not for
his counsel, Psal. cvi. 12, 13. And,
lo, thou art unto them as a very
lovely song of one that hath a pleas-
ant voice, and can play well on an
instrument: for they hear thy words,
but they do them not, Ezek. xxxiii.
32. He was a burning and a shining
light; and ye were willing for a sea-
son to rejoice in his light, John v. 35.

VER. 21.

Καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώ-
δης τοῖς γενεαῖς αὐτοῦ δέσπων ἔποιε τοῖς
μεγιστάσιν αὐτοῦ, καὶ τοῖς χιλιάρχοις,
καὶ τοῖς πρώτοις τῆν Γαλιλαίας·

And when a convenient day was come,
that Herod on ^a his birthday made a
supper to his lords, high captains, and
chief estates of Galilee;

^a And it came to pass the third day,
which was Pharaoh's birthday, that
he made a feast unto all his servants,
Gen. xl. 20.

VER. 22.

Καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς
Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρσάσης·
τῷ Ἡρώδῃ καὶ τοῖς συναγαγεμένοις, εἶπεν
ὁ βασιλεὺς τῷ κορασίῳ· Αἰτήσόν με ὅ ἐάν
θῆλῃς, καὶ δώσω σοί.

* And when the daughter of the said
Herodias came in, and danced, and pleas-
ed Herod and them that sat with him,
the king said unto the damsel, Ask of me
whatsoever thou wilt, and I will give it
thee.

* See on Matt. xiv. ver. 6—12.

VER. 23.

Καὶ ἔμυσεν αὐτῇ, Ὅτι ὅ ἐάν με αἰτήσῃς,
δώσω σοι, ἕως ἡμισυοῦ τῆς βασιλείας μου.

And he sware unto her, Whatsoever
thou shalt ask of me, I will give it thee,
unto the half of my kingdom.

VER. 24.

Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς·
Τί αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν
Ἰωάννου τοῦ Βαπτιστοῦ.

And she went forth, and said unto her
mother, What shall I ask? And she said,
The head of John the Baptist.

VER. 25.

Καὶ εἰσελθούσα εὐθὺς μετὰ σπουδῆς
πρὸς τὸν βασιλεῖα, ᾗτήσατο, λέγουσα, Θέλω
ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πίναι τὴν κεφα-
λὴν Ἰωάννου τοῦ Βαπτιστοῦ.

And she came in straightway with haste

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unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

VER. 26.

Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

VER. 27.

Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπουδαίω, ἐπέταξεν ἐνχθῆναι τὴν κεφαλὴν αὐτοῦ.

And immediately the king sent *an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

* Or, one of his guard.

VER. 28.

Ὁ δὲ ἀπελθὼν ἀπειράλυσεν αὐτὸν ἐν τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πινυκι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

VER. 29.

Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῇ μνημείῳ.

And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

VER. 30.

Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα εἶδον.

And the *apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

* And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits, ver. 7. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida, Luke ix. 10. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name, x. 17.

VER. 31.

Καὶ εἰπὼν αὐτοῖς· Δεῦτε ἡμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθι ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ἠκαίρουν.

And he said unto them, Come ye yourselves apart into a desert place, and rest a while: * for there were many coming and going, and they had no leisure so much as to eat.

* See on Matt. iv. ver. 25. clause 1.

VER. 32.

Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

* And they departed into a desert place by ship privately.

* He departed thence by ship into a desert place apart, Matt. xiv. 13.

VER. 33.

Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐγίνωσκον αὐτὸν πολλοί· καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προσῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν.

* And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out-went them, and came together unto him.

* And when the people had heard thereof, they followed him on foot out of the cities, Matt. xiv. 14.

VER. 34.

Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ.

* And Jesus, when he came out, saw much people, and was moved with compassion toward them, * because they were as sheep not having a shepherd: and he began to teach them many things.

* See on Matt. xiv. ver. 14.

* See on Matt. ix. ver. 36. clause 2.

VER. 35.

Καὶ ἦδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἦδη ὥρα πολλή·

* And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

* See on Matt. xiv. ver. 15—24.

VER. 36.

Ἀπόλυσεν αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλους ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.

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Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

VER. 37.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν διακοσίαν ὀνάρων ἄρτους, καὶ δώμεν αὐτοῖς φαγεῖν;

He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

VER. 38.

Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγντε καὶ ἴδετε. Καὶ γνόντες, λέγουσι· Πέντε, καὶ δύο ἰχθύας.

He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

VER. 39.

Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ ἁλῶνι ἡρῶν.

And he commanded them to make all sit down by companies upon the green grass.

VER. 40.

Καὶ ἀνέπεσον πρᾶσιαι πρᾶσιαι, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα.

And they sat down in ranks, by hundreds, and by fifties.

VER. 41.

Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀνακλίνας εἰς τὸν οὐρανὸν, εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους· καὶ ἔδιδου τοῖς μαθηταῖς αὐτοῦ ἵνα παραβάσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

VER. 42.

Καὶ ἔφαγον πάντες, καὶ ἰχορτάσθησαν. Ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα.

And they did all eat, and were filled.

VER. 43.

Καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πληρεῖς, καὶ ἀπὸ τῶν ἰχθύων.

And they took up twelve baskets full of the fragments, and of the fishes.

VER. 44.

Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους, ὡς πενταμυρίαλοι ἄνδρες.

And they that did eat of the loaves were about five thousand men.

VER. 45.

Καὶ εὐθὺς ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμεῖναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδαν, ὥς αὐτὸς ἀπολύσῃ τὸν ὄχλον.

And straightway he constrained his disciples to get into the ship, and to go to the other side before *unto Bethsaida, while he sent away the people.

* Or, over against Bethsaida.

VER. 46.

Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεῦσθαι.

And when he had sent them away, he departed into a mountain to pray.

VER. 47.

Καὶ ὁφίας γενόμενης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

And when even was come, the ship was in the midst of the sea, and he alone on the land.

VER. 48.

Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν (ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς) καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτοῖς.

And he saw them toiling in rowing; for the wind was contrary unto them: * and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

* See on Matt. xiv. ver. 25—27.

VER. 49.

Οἱ δὲ ἰδόντες αὐτὸν περιπατῶντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν.

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

VER. 50.

(Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν) καὶ εὐθὺς ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσύνετε, ἐγὼ εἰμι, μὴ φοβεῖσθε.

For they all saw him, and were troubled. And immediately he talked with

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them, and saith unto them, Be of good cheer : It is I ; be not afraid.

VER. 51.

Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκύψασεν ὁ ἀνεμὸς· καὶ ἴαεν ἐκ περισσοῦ ἐν ταυτοῖς ἵξισταντο, καὶ θαυμάζον.

^aAnd he went up unto them into the ship ; and the wind ceased : and they were sore amazed in themselves beyond measure, and wondered.

^a See on Matt. xiv. ver. 32, 33.

VER. 52.

Οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

For they considered not the ^amiracle of the loaves : for their heart was hardened.

^a See ver. 41—44.

VER. 53.

Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ, καὶ προσωर्मίσθησαν.

^aAnd when they had passed over, they came into the land of Gennesaret, and drew to the shore.

^a See on Matt. xiv. ver. 34—36.

VER. 54.

Καὶ ἐξεληθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθείας ἐπιγινόντες αὐτὸν,

And when they were come out of the ship, straightway they knew him,

VER. 55.

Περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κρεβάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ἔτι ἵκεῖ ἔστι.

And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

VER. 56.

Καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας, ἢ πόλεις, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπίδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἰσχύοντο.

And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment : and as many as touched ^ahim were made whole.

^a Or, it.

CHAP. VII.—VER. 1.

Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν Γραμματέων, ἰθὺντες ἀπὸ Ἱερουσολύμων.

Then ^acame together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.

^a See on Matt. xv. ver. 1, 2.

VER. 2.

Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ τοῦτ' ἔστιν, ἀνίπτει, ἰσθίωντας ἄρτους, ἐμύμλαντο.

And when they saw some of his disciples eat bread with ^adefiled, that is to say, with unwashed, hands, they found fault.

^a Or, common.

VER. 3.

Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νύψωνται τὰς χεῖρας, οὐκ ἰσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων.

For the Pharisees, and all the Jews, except they wash their hands ^aoft, eat not, holding ^athe tradition of the elders.

^a Or, diligently : in the original, with the fist : Theophylact, up to the elbow.

^a Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups : and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition, ver. 7—9.

VER. 4.

Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἰσθίουσι, καὶ ἄλλα πολλά ἔστιν ἃ παρὶλαον κρατεῖν, βαπτισμοὺς ποτηρίων, καὶ ξιστῶν, καὶ χαλκίων, καὶ κινῶν.

And when they come from the market, ^aexcept they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and ^apots, brusen vessels, and of tables.

^a Gr. Sextarius is about a pint and a half.

† Or, beds.

^a When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and

washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it, Matt. xxvii. 24. And when the Pharisee saw it, he marvelled that he had not first washed before dinner, Luke xi. 38.

VER. 5.

Ἔσπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς· Διατί οἱ μαθηταὶ σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσίν ἐσθίουσι τὸν ἄρτον;

Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

See on Matt. xv. ver. 2.

VER. 6.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὅτι καλῶς προφῆτευσεν Ἠσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται· Οὗτος ὁ λαὸς τοῖς χεῖλεσι με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρῳ ἀπέχει ἀπ' ἐμοῦ.

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

See on Matt. xv. ver. 7—9.

VER. 7.

Μάτῃν δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

VER. 8.

Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμούς ξυστῶν καὶ ποτηρίων καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

VER. 9.

Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρῇτε.

And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

Or, frustrate.

See on Matt. xv. ver. 3—6.

VER. 10.

Μωσῆς γὰρ εἶπε· Τίμα τὸν πατέρα σου

καὶ τὴν μητέρα σου· καὶ ὁ Θεὸς λέγει· Ὁ καταλογίζων πατέρα, ἢ μητέρα, θανάτῳ τελευτᾷ.

For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

VER. 11.

Ἑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· Κορβάν (ὃ ἐστὶ, δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇ.

But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

VER. 12.

Καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ.

And ye suffer him no more to do ought for his father or his mother;

VER. 13.

Ἀκούοντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν, ἢ παρεδώκατε καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

VER. 14.

Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετε μου πάντες, καὶ συνίετε.

And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

See on Matt. xv. ver. 10, 11.

VER. 15.

Οὐδὲν ἐστὶν ἐξωθεν τοῦ ἀνθρώπου εἰσπνεύμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινούνα τὸν ἄνθρωπον.

There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

VER. 16.

Εἴ τις ἔχει ὅτα ἀκούειν, ἀκούτω.

If any man have ears to hear, let him hear.

VER. 17.

Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

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*And when he was entered into the house from the people, his disciples asked him concerning the parable.

* See on Matt. xv. ver. 15—20.

VER. 18.

Καὶ λέγει αὐτοῖς· Οὐτὼ καὶ ὑμεῖς ἀσύνετοί ἐστε· οὐ νοεῖτε ὅτι πᾶν τὸ ἐξῶθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι;

And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

VER. 19.

Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφύδρωνα ἐκπορεύεται, καθάριζον πάντα τὰ βρώματα.

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

VER. 20.

Ἔλεγε δὲ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκτὸς κοινοῖ τὸν ἄνθρωπον.

And he said, That which cometh out of the man, that defileth the man.

VER. 21.

Ἔσθωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοί, ἐκπορεύονται, μοιχαῖλαι, πορνείαι, φόνοι,

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

VER. 22.

Κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμῶς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη.

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

VER. 23.

Πάντα ταῦτα τὰ ποτὴρ ἑσθῶθεν ἐκπορεύεται, καὶ κοινῶ τὸν ἄνθρωπον.

All these evil things come from within, and defile the man.

VER. 24.

Καὶ ἐκείθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ᾔθελε γνῶναι· καὶ οὐκ ᾔδυνήθη λαβεῖν.

And from thence he arose, and went

into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid,

* See on Matt. xv. ver. 21.

^b See on Matt. viii. ver. 4. clause 1.

VER. 25..

*Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέειπε πρὸς τοὺς πόδας αὐτοῦ,

*For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

* See on Matt. xv. ver. 22—28.

VER. 26.

(Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφονίσσα τῷ γένει) καὶ ᾠρῶτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

The woman was a *Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

* Or, Gentile.

VER. 27.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν ἐστὶ λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

VER. 28.

Ἡ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναί, Κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

VER. 29.

Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὑπάγε· ἐξεληλυθὲς τὸ δαιμόνιον ἐκ τῆς θυγατρὸς σου.

And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

VER. 30.

Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

VER. 31.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.

And again, ^a departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

^a And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there, Matt. xv. 29.

VER. 32.

Καὶ φέρουσιν αὐτῷ κωφὸν μογιᾶλλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

VER. 33.

Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ· καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ.

^a And he took him aside from the multitude, ^b and put his fingers into his ears, and he spit, and touched his tongue;

^a And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying, Mark v. 40. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought, viii. 23. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord and said, 1 Kings xvii. 19, 20.

^b See on Matt. viii. ver. 15.

VER. 34.

Καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστίναξε, καὶ λέγει αὐτῷ· Ἐφφαθά· ὃ ἐστὶ, διανοίχθητι.

^a And looking up to heaven, ^b he sighed, and saith unto him, Ephphatha, that is, ^c Be opened.

^a And Jesus lifted up his eyes, and

said, Father, I thank thee that thou hast heard me, John xi. 41.

^b And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Mark viii. 12. He is despised and rejected of men; a man of sorrows, and acquainted with grief, Isa. liii. 3. And when he was come near, he beheld the city, and wept over it, Luke xix. 41. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, John xi. 33. Jesus wept, 35. Jesus therefore again groaning in himself cometh to the grave, 38. For we have not an High Priest which cannot be touched with the feeling of our infirmities, Heb. iv. 15.

^c See on Matt. viii. ver. 3. clause 2.

VER. 35.

Καὶ εὐθὺς διανοήθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἔλυθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.

And straightway ^a his ears were opened, and the string of his tongue was loosed, and he spake plain.

^a See on Matt. xi. ver. 5. clause 4.

VER. 36.

Καὶ δις τοῖς αὐτοῖς ἵνα μηδὲν ἡ-
ποσιν· ὅσον δὲ αὐτοῖς δις τοῖς αὐτοῖς,
μᾶλλον περισσώτερον ἐκτίσσει.

^a And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

^a See on Matt. viii. ver. 4. clause 1.

VER. 37.

Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέ-
γοντες· Καλῶς πάντα ποιεῖ· καὶ τοὺς
κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους
λαλεῖν.

^a And were beyond measure astonished, saying, He hath done all things well: ^b he maketh the deaf to hear, and the ^c dumb to speak.

^a See on chap. v. ver. 42.

^b See on Matt. xi. ver. 5. clause 4.

^c See on Matt. ix. ver. 33.

CHAP. VIII.—1.

Ἐν ἐκείναις ταῖς ἡμέραις, παρεβόλου
ὄχλου ὄντος, καὶ μὴ ἔχοντων τί φάγωσι,
προσκαλισάμενος ὁ Ἰησοῦς τοὺς μαθητὰς
αὐτοῦ, λέγει αὐτοῖς·

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MARK VIII. 1—14.

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In those days the multitude being very great, and having nothing to eat, ^a Jesus called his disciples unto him, and saith unto them,

^a See on Matt. xv. ver. 32—39.

VER. 2.

Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμετέρας τρεῖς προσμένουσὶ μοι, καὶ οὐκ ἔχουσιν τί φάγωσι.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat :

VER. 3.

Καὶ ἐὰν ἀπολύσω αὐτοὺς ἡστίαις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρῶς ἐκείκει.

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

VER. 4.

Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ταῦτους δυνήσεται τις ὧδε χορτίζειν ἄρτον ἐν ἔρημῳ;

And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

VER. 5.

Καὶ ἐπερώτα αὐτούς· Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον· Ἑπτὰ.

And he asked them, How many loaves have ye? And they said, Seven.

VER. 6.

Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε, καὶ εἰδὼς τοῖς μαθηταῖς αὐτοῦ, ἵνα παραδώσι· καὶ παρέθηκεν τῷ ὄχλῳ.

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

VER. 7.

Καὶ εἶχον ἰχθυοὺς ὀλίγα· καὶ εὐλογήσας, εἶπε παραδόναι καὶ αὐτά.

And they had a few small fishes: and he blessed, and commanded to set them also before them.

VER. 8.

Ἐφαγον δὲ, καὶ ἰχθυόσθησαν· καὶ ἦσαν περισσυστάματα κλασμάτων, ἑπτὰ σφυρίδας.

So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

VER. 9.

Ἦσαν δὲ οἱ φαγόντες, ὡς τετρακισχίλιον· καὶ ἀπέλυσεν αὐτούς.

And they that had eaten were about four thousand: and he sent them away.

VER. 10.

Καὶ εὐθὺς ἐμεῖς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

VER. 11.

Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

^a And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

^a See on Matt xvi. ver. 1.

VER. 12.

Καὶ ἀνασπινάξας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

And he ^a sighed deeply in his spirit, and saith, ^b Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

^a See on chap. vii. ver. 34. clause 2.

^b Abraham saith unto him, They have Moses and the prophets; let them hear them, Luke xvi. 29. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe, xxii. 67. But though he had done so many miracles before them, yet they believed not on him, John xii. 37.

VER. 13.

Καὶ ἀφείς αὐτούς, ἐμεῖς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

And he left them, and entering into the ship again departed to the other side.

VER. 14.

Καὶ ἰπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἵνα ἄρτον οὐκ εἶχον μεθ' αὐτῶν ἐν τῷ πλοίῳ.

^a Now the disciples had forgotten to

take bread, neither had they in the ship with them more than one loaf.

* See on Matt. xvi. ver. 5—9.

VER. 15.

Καὶ διιστάλλετο αὐτοῖς, λέγων· Ὁρατε, ἑλπίετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου.

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the ^a leaven of Herod.

* And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words, Mark xii. 13.

VER. 16.

Καὶ διαλογίζοντο πρὸς ἀλλήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἔχομεν.

And they reasoned among themselves, saying, It is because we have no bread.

VER. 17.

Καὶ γινὼς ὁ Ἰησοῦς, λέγει αὐτοῖς· τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐδὲ συνίετε; ἵτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

VER. 18.

Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐ ἀκούετε; καὶ οὐ μνημονεύετε;

* Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

* The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider, Isa. i. 3. Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not, Jer. v. 21.

VER. 19.

Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; λέγουσιν αὐτῷ· Δώδεκα.

* When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

* See chap. vi. ver. 38—44.

VER. 20.

Ὅτι δὲ τοὺς ἐπτά εἰς τοὺς τετρακισχι-

λίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτὰ.

And when ^a the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

* See ver. 5—9.

VER. 21.

Καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε; And he said unto them, How is it that ye do not understand?

VER. 22.

Καὶ ἔρχεται εἰς Βηθσαιδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτῷ ἅψεται.

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him ^a to touch him.

* See on Matt. viii. ver. 15.

VER. 23.

Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πύσας εἰς τὰ ὀμματα αὐτοῦ, ἐπίδαίς τὰς χεῖρας αὐτοῦ, ἐπὶ ῥῶτα αὐτοῦ εἰ τι ἑλένη.

* And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

* See on chap. vii. ver. 33.

VER. 24.

Καὶ ἀναβλέψας, ἔλεγεν· Βλέπω τοὺς ἀνθρώπους· ὅτι ὡς δένδρα ὁρῶ περιπατούντας.

And he looked up, and said, I see men as trees, walking.

VER. 25.

Ἐῖτα πάλιν ἐπίδαίς τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησιν αὐτὸν ἀναβλέψαι· καὶ ἀποκαταστάθῃ, καὶ ἐνέβλεφε τηλαυγῶς ἅπαντας.

After that, he put his hands again upon his eyes, and made him look up: and he was restored, ^a and saw every man clearly.

* And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Isa. xxi. 18. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken, xxxii. 3.

VER. 26.

Καὶ ἀπίστευεν αὐτὸν εἰς τὸν αἰῶνα αὐ-

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τοῦ, λέγων· Μὴδὲ εἰς τὴν κώμην εἰσελθῆς, μὴδὲ εἰσῆς τὴν ἐν τῇ κώμῃ.

And he sent him away to his house, saying, "Neither go into the town, nor tell it to any in the town.

* See on Matt. ix. ver. 30. clause 2.

VER. 27.

Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλιππου· καὶ ἐν τῇ ὁδῷ ἠπρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

* And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

* See on Matt. xvi. ver. 13—16. 20.

VER. 28.

Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν Βαπτιστῆν καὶ ἄλλοι, ἧλιον ἄλλοι δὲ, ἵνα τῶν προφητῶν.

And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

VER. 29.

Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος, λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός.

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

VER. 30.

Καὶ ἐπατίμυσεν αὐτοῖς ἵνα μὴδεν λέγῃσι περὶ αὐτοῦ.

And he charged them that they should tell no man of him.

VER. 31.

Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.

* And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again.

* See on Matt. xvi. ver. 21—26.

VER. 32.

Καὶ παρρησία τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾶν αὐτῷ.

And he spake that saying openly. And Peter took him, and began to rebuke him.

VER. 33.

Ὅ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπατίμυσεν τῷ Πέτρῳ, λέγων· Ὑπάγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

VER. 34.

Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἰλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθήτω μοι.

And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

VER. 35.

Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἡμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

VER. 36.

Τί γὰρ ὠφελήσει ἄνθρωπον, ἔὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

VER. 37.

Ἥ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

Or what shall a man give in exchange for his soul?

VER. 38.

Ὅς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἡμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων τῶν ἁγίων.

* Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he

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cometh in the glory of his Father with the holy angels.

^a See on Matt. x. ver. 32, 33.

^b See on Matt. xvi. ver. 27. clauses 1, 2.

CHAP. IX.—VER. 1.

Καὶ ἔλεγεν αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἱστανόντων, οἵτινες οὐ μὴ γούσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐκλυθεῖσαν ἐν δυνάμει.

^a And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

^a See on Matt. xvi. ver. 28.

VER. 2.

Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.

^a And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

^a See on Matt. xvii. ver. 1—4.

VER. 3.

Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ ὡς χιὼν, ὅσα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶσαι.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

VER. 4.

Καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωσῇ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

And there appeared unto them Elias with Moses: and they were talking with Jesus.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σὺ εἰς μίαν, καὶ Μωσῇ μίαν, καὶ Ἠλῃ μίαν.

And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

VER. 6.

Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ κίθφοροι.

For he wist not what to say; for they were sore afraid.

VER. 7.

Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

^a And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

^a See on Matt. xvii. ver. 5, 8, 9.

VER. 8.

Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδὲνα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μετ' ἑαυτῶν.

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

VER. 9.

Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διαστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

VER. 10.

Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστὶ τὸ, ἐκ νεκρῶν ἀναστῆναι.

^a And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

^a But they understood not that saying, and were afraid to ask him, ver. 11. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord. This shall not be unto thee, Matt. xvi. 22. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, Luke xviii. 34. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? xxiv. 25, 26. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, be-

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cause I go to the Father? They said therefore, What is this that he saith? A little while? we cannot tell what he saith, John xvi. 17, 18.

VER. 11.

Καὶ ἰπρωτόων αὐτὸν, λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίας δεῖ ἔλθαι πρῶτον;

* And they asked him, saying, Why say the Scribes that Elias must first come?

* See on Matt. xvii. ver. 10—12.

VER. 12.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἠλίας μὲν ἔλθων πρῶτος, ἀποκαθιστᾷ πάντα· καὶ πῶς γίγνεται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ, καὶ ἐξουθενῶθῃ.

And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

* See on Matt. xxvii. ver. 39—44.

VER. 13.

Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἔλθωσι, καὶ ἐποίησαν αὐτῷ ὅσα ἐβόλλον, καθὼς γίγνεται ἐν αὐτῷ.

But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

VER. 14.

Καὶ ἔλθων πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητούντας αὐτοῖς.

* And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

* And it came to pass, that on the next day, when they were come down from the hill much people met him.

VER. 15.

Καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβώθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

VER. 16.

Καὶ ἰπρωτόησεν τοὺς γραμματεῖς· τί συζητεῖτε πρὸς αὐτούς;

And he asked the Scribes, What question ye *with them?

* Or, among yourselves?

VER. 17.

Καὶ ἀποκριθεὶς εἰς ἐκ τοῦ ὄχλου, εἶπεν διδάσκαλε, ἤνεγκα τὸν υἱὸν μου πρὸς σε, ἔχοντα πνεῦμα ἀλαλόν·

* And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

* See on Matt. xvii. ver. 14—18.

VER. 18.

Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίβει τοὺς ὀδόντας αὐτοῦ, καὶ ζηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυον.

And wheresoever he taketh him, he *teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

* Or, dasheth him.

VER. 19.

Ὁ δὲ ἀποκριθεὶς αὐτῷ, λέγει· Ὡ γὰρ ἀπίστος, ἕως πότε πρὸς ὑμᾶς ἵσταμαι; ἕως πότε ἀνίσταμαι ὑμῶν; φέρετε αὐτὸν πρὸς με.

He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

VER. 20.

Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθὺς τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πέσων ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.

And they brought him unto him: and when he saw him, straightway *the spirit tare him; and he fell on the ground, and wallowed, foaming.

* See on chap. i. ver. 26.

VER. 21.

Καὶ ἰπρωτόησεν τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἔστιν, ὥς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

VER. 22.

Καὶ πολλὰκις αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ’

εἰ τι δύνασαι, σὸς δυνάστω ἡμῶν, σπαραγχνό-
σθης ἐφ' ἡμᾶς.

And oftentimes it hath cast him into the
fire, and into the waters, to destroy him :
but if thou canst do any thing, have com-
passion on us, and help us.

VER. 23.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ, εἰ δύ-
νασαι πιστεῦσαι, πάντα δυνατὰ τῷ πισ-
τεύοντι.

Jesus said unto him, ^a If thou canst
believe, all things are possible to him that
believeth.

^a See on Matt. xv. ver. 28.

VER. 24.

Καὶ εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου,
μετὰ δακρύων ἔλεγεν· Πιστεύω, Κύριε, σὸς
δὲ μου τῇ ἀπιστίᾳ.

And straightway the father of the
child cried out, and said with tears,
^a Lord, I believe ; help thou mine un-
belief.

^a And the apostles said unto the
Lord, Increase our faith, Luke xvii. 5.
For by grace are ye saved through
faith ; and that not of yourselves : it is
the gift of God, Eph. ii. 8. For unto
you it is given in the behalf of Christ,
not only to believe on him, but also
to suffer for his sake, Phil. i. 29.
Looking unto Jesus the author and
finisher of our faith, Heb. xii. 2.

VER. 25.

Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος,
ἐπετίμησεν τῷ πνεύματι τῷ ἀμαθάρτῳ,
λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ
κωφόν, ἐγὼ σοὶ ἐπιτάσσω· Ἐξέλθε ἐξ αὐ-
τοῦ, καὶ μὴκέτι εἰσέλθῃς εἰς αὐτόν.

When Jesus saw that the people came
running together, he rebuked the foul
spirit, saying unto him, Thou ^a dumb
and deaf spirit, ^b I charge thee, come out
of him, and enter no more into him.

^a See on Matt. ix. ver. 32.

^b See on Matt. viii. ver. 3. clause 2.

VER. 26.

Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτόν,
ἔξῃλθε· καὶ ἐγένετο ὥστε νεκρὸς, ὥστε
πολλοὺς λέγειν ὅτι ἀπέθανεν.

And the spirit cried, ^a and rent him
sore, and came out of him : and he was
as one dead ; inasmuch that many said,
He is dead.

^a See on chap. i. ver. 26.

VER. 27.

Ὁ δὲ Ἰησοῦς, κρατήσας αὐτόν τῆς χειρὸς,
ἤγειρεν αὐτόν, καὶ ἀνέστη.

But ^a Jesus took him by the hand, and
lifted him up ; and he arose.

^a And he came and took her by the
hand, and lifted her up ; and imme-
diately the fever left her, and she mi-
nistered unto them, Mark i. 31. And
he took the damsel by the hand, and
said unto her, Talitha cumi ;—and
straightway the damsel arose, and
walked, v. 41, 42.

VER. 28.

Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μα-
θηταὶ αὐτοῦ ἐκπρώτων αὐτὸν κατ' ἴδιον
ᾠόντι· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτήν ;

^a And when he was come into the house,
his disciples asked him privately, Why
could not we cast him out ?

^a See on Matt. xvii. ver. 19—21.

VER. 29.

Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἡ
οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ
καὶ νηστείᾳ·

And he said unto them, This kind can
come forth by nothing, but by prayer and
fasting.

VER. 30.

Καὶ ἐκείθεν ἐξελθόντες παρεπορεύοντο
διὰ τῆς Γαλιλαίας· καὶ οὐκ ἔδειξεν ἑαυτὸς
γινώσκειν.

And they departed thence, and passed
through Galilee ; and he would not that
any man should know it.

^a See on Matt. xvii. ver. 22, 23.

VER. 31.

Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ
ἔλεγεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου
παράδοται εἰς χεῖρας ἀνθρώπων, καὶ
ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ
τρίτῃ ἡμέρᾳ ἀναστήσεται.

^a For he taught his disciples, and said
unto them, The Son of man is delivered
into the hands of men, and they shall
kill him ; and after that he is killed, he
shall rise the third day.

VER. 32.

Οἱ δὲ ἡγνόουν τὸ ῥῆμα, καὶ ἐφοβῶντο
αὐτὸν ἐπερωτῆσαι.

^a But they understood not that saying,
and were afraid to ask him.

^a See on verse 10.

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VER. 33.

Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτοὺς· Τί ἐν τῇ ὁδοῦ πρὸς αὐτοὺς διελογίζεσθε;

And he came to Capernaum: and being in the house he asked them, ^a What was it that ye disputed among yourselves by the way?

^a See on Matt. ix. ver. 4. clause 1.

VER. 34.

Οἱ δὲ ἰσάπων· πρὸς ἀλλήλους γὰρ δὲ λίσσονται ἐν τῇ ὁδοῦ, τίς μείζων.

But they held their peace: ^a for by the way they had disputed among themselves, who should be the greatest.

^a At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, xi. 21. Then there arose a reasoning among them, which of them should be greatest, Luke ix. 46. And there was also a strife among them, which of them should be accounted the greatest, xxiii. 24.

VER. 35.

Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς· Εἰ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἰσχατος, καὶ πάντων διάκονος.

And he sat down, and called the twelve, and saith unto them, ^a If any man desire to be first, the same shall be last of all, and servant of all.

^a See on Matt. xx. ver. 26, 27.

VER. 36.

Καὶ λαβὼν παιδίον, ἵστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς·

^a And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

^a And he took them up in his arms, put his hands upon them, and blessed them, Mark x. 16. And Jesus called a little child unto him, and set him in the midst of them, Matt. xviii. 2, and xix. 14, 15.

VER. 37.

Ὅς ἐάν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμεῖ δέχεται· καὶ ὁς

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ἐάν ἐμεῖ δέξηται, οὐκ ἐμεῖ δέχεται, ἀλλὰ τὸν ἀποστέλλαντά με·

^a Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

^a See on Matt. x. ver. 40.

VER. 38.

Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης, λέγων· Διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκαλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.

And John answered him, saying, ^a Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us.

^a And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them! Numb. xi. 27—29. And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followed not with us, Luke ix. 49. And if I by Beelzebub cast out devils, by whom do your sons cast them out? xi. 19.

VER. 39.

Ὅ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει ὄνησιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνησεται ταχύ κακολογήσάί με.

But Jesus said, Forbid him not: for ^a there is no man which shall do a miracle in my name, that ^b can lightly speak evil of me.

^a Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. vii. 22. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 13.

2 O

^b No man speaking by the Spirit of God calleth Jesus accursed, 1 Cor. xii. 3.

VER. 40.

“Ὁς γὰρ οὐκ ἔστι καθ’ ἡμῶν, ὅτις ἡμῶν ἔστιν.

For he that is not against us is on our part.

VER. 41.

“Ὁς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἔσται, ἅμην λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

For ^awhosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.

^a See on Matt. x. ver. 42.

VER. 42.

Καὶ ὃς ἂν σκανδαλίῃ ἓνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμέ, καλὸν ἔστιν αὐτῷ μᾶλλον, εἰ περιείσεται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βίβληται εἰς τὴν θάλασσαν.

^a And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

^a See on Matt. xviii. ver. 6—9.

VER. 43.

Καὶ εἰς τὴν σκανδαλίῃ σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν σοι ἔστι κυλλῶν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπολειθεῖν εἰς τὴν γένναν, εἰς τὸ πῦρ τὸ ἀσβεστον.

And if thy hand ^aoffend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

^a Or, cause thee to offend: and so ver. 15.

VER. 44.

Ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

^a Where their worm dieth not, and the fire is not quenched.

^a And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh, Is. lxi. 24.

^b See on Matt. iii. ver. 12. clause 5.

VER. 45.

Καὶ εἰς τὸ πῦρ σου σκανδαλίῃ σε, ἀπόκοψον αὐτόν· καλὸν σοι ἔστι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γένναν, εἰς τὸ πῦρ τὸ ἀσβεστον.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

VER. 46.

“Ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

Where their worm dieth not, and the fire is not quenched.

VER. 47.

Καὶ εἰς τὸ ὀφθαλμὸς σου σκανδαλίῃ σε, ἐκβαλε αὐτόν· καλὸν σοι ἔστι μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γένναν τοῦ πυρός·

And if thine eye ^aoffend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

^a Or, cause thee to offend.

VER. 48.

“Ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

Where their worm dieth not, and the fire is not quenched.

VER. 49.

Πᾶς γὰρ πυρὶ ἀλισθίσεται, καὶ πᾶς θυσία ἀλλ’ ἀλισθίσεται.

For every one shall be salted with fire, and ^aevery sacrifice shall be salted with salt.

^a And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt, Lev. xi. 13.

VER. 50.

Καλὸν τὸ ἅλας· εἰς δὲ τὸ ἅλας ἀναστρέφεται, ἐν τίνι αὐτὸ ἀγρίσεται; ἔστιν ἡ αὐτοῦ ἅλας, καὶ ἀρκεῖται ἐν ἀλλήλῳ.

^a Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? ^b Have salt in yourselves, ^c and have peace one with another.

^a Salt is good: but if the salt have

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lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill, *but* men cast it out, Luke xiv. 34, 35.

^b Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

^c Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; *I am the Lord*, Lev. xix. 18. Behold, how good and how pleasant *it is* for brethren to dwell together in unity! Ps. cxxxiii. 1. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another, John xiii. 34, 35. These things I command you, that ye love one another, xv. 17. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. If it be possible, as much as lieth in you, live peaceably with all men, 18. Let us therefore follow after the things which make for peace, and things wherewith one may edify another, xiv. 19. That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 25, 26. Finally, brethren, farewell. *Be* perfect, *be* of good comfort, *be* of one mind, live in peace; and the God of love and peace shall be with you, 2 Cor. xiii. 11. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace, Eph. iv. 2, 3. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And *be* ye kind one to another, tender-hearted, forgiving

one another, even as God for Christ's sake hath forgiven you, iv. 31, 32. And walk in love, as Christ also hath loved us, and hath given himself for us, v. 2. Stand fast in one spirit, with one mind striving together for the faith of the Gospel, Phil. i. 27. Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem other better than themselves, ii. 2, 3. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and *be* ye thankful, Col. iii. 12—15. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as *we do* toward you, 1 Thess. iii. 12. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another, iv. 9. Follow righteousness, faith, charity, peace, with them that call on the name of the Lord out of a pure heart, 2 Tim. ii. 22. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. Let brotherly love continue, xiii. 1. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well, Jam. ii. 8. The wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, iii. 17, 18. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love* one another with a pure heart fervently, 1 Pet. i. 22. Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous, iii.

8. And to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love, 1 John iv. 7, 8. Beloved, if God so loved us, we ought also to love one another, 11. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, v. i.

CHAP. X.—VER. 1.

Κακειθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν, καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

^a And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

^a See on Matt. xix. ver. 1—9.

VER. 2.

Καὶ προσελθόντες οἱ Φαρισαῖοι, ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι· πειράζοντες αὐτόν.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? ^a tempting him.

^a See on Matt. xvi. ver. 1. clause 2.

VER. 3.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Τί ἡμῖν ἐνετείλατο Μωσὴς;

And he answered and said unto them, ^a What did Moses command you?

^a To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. He said unto him, What is written in the law? how readest thou? Luke x. 26. Search the Scriptures, John v. 39.

VER. 4.

Οἱ δὲ εἶπον· Μωσὴς ἐπέτρεψε βιβλίον ἀποστασίου γράφαι, καὶ ἀπολῦσαι.

And they said, Moses suffered to write a bill of divorcement, and to put her away.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·

Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

VER. 6.

Ἀπὸ δὲ ἀρχῆς κτίσεως, ἔρσεν καὶ θῆλυ ἐποίησεν αὐτούς ὁ Θεός.

But from the beginning of the creation God made them male and female.

VER. 7.

Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὴν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ·

For this cause shall a man leave his father and mother, and cleave to his wife;

VER. 8.

Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὅτι οὐκ ἐστὶν εἰσὶ δύο, ἀλλὰ μία σὰρξ.

And they twain shall be one flesh: so then they are no more twain, but one flesh.

VER. 9.

Ὁ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζτω.

What therefore God hath joined together, let not man put asunder.

VER. 10.

Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.

^a And in the house his disciples asked him again of the same matter.

^a See on Matt. xiii. ver. 11.

VER. 11.

Καὶ λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλω, μοιχᾶται ἐπ' αὐτήν.

And he saith unto them, ^a Whosoever shall put away his wife, and marry another, committeth adultery against her.

^a See on Matt. v. ver. 32. clause 2.

VER. 12.

Καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλω, μοιχᾶται.

And if a woman shall put away her husband, and be married to another, she committeth adultery.

VER. 13.

Καὶ προσέφερον αὐτῷ παιδιά, ἵνα ἄψῃ·

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ται αὐτῶν οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέουσιν.

^a And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

^a See on Matt. xix. ver. 13, 14.

VER. 14.

Ἰδὼν δὲ ὁ Ἰησοῦς, ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἀφετε τὰ παιδιά ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

VER. 15.

Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

^a Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

^a See on Matt. xviii. ver. 3, 4.

VER. 16.

Καὶ ἐναγκαλισάμενος αὐτὰ, τίθεις τὰς χεῖρας ἐπ' αὐτὰ, βλῶναι αὐτὰ.

^a And he took them up in his arms, put his hands upon them, and blessed them.

^a See on Matt. xix. ver. 15.

VER. 17.

Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἰς, καὶ γονυπετήσας αὐτόν, ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;

^a And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

^a See on Matt. xix. ver. 16—20.

VER. 18.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λήγεις ἀγαθόν; οὐδὲς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.

And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

VER. 19.

Τὰς ἐντολὰς οὐκ οἶδας· Μὴ μοιχεύῃς· Μὴ φονεύῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρή-

σῃς· Μὴ ἀποστερήσῃς· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

VER. 20.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

And he answered and said unto him, Master, all these have I observed from my youth.

VER. 21.

Ὁ δὲ Ἰησοῦς, ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ· Ἐν σοὶ ὕστερεῖ· Ὑπαγε, ὅσα ἔχεις πώλησον, καὶ δός τοῖς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: ^a go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

^a See on Matt. xix. ver. 21—27.

VER. 22.

Ὁ δὲ στενυγνῶσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

And he was sad at that saying, and went away grieved: for he had great possessions.

VER. 23.

Καὶ περιεβλεψάμενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δύσκολός ἐστι τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

VER. 24.

Οἱ δὲ μαθηταὶ ἰθαμβούντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς, λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς πειποθέτας ἐπὶ τοῖς χρήμασιν, εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

VER. 25.

Εἰκοπτότερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ραφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

VER. 26.

Οἱ δὲ περὶ αὐτοὺς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι;

And they were astonished out of measure, saying among themselves, Who then can be saved?

VER. 27.

Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς, λέγει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατόν ἐστι παρὰ τῷ Θεῷ.

And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

VER. 28.

Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδού, ἡμεῖς ἀφῆκαμεν πάντα, καὶ ἠκολούθησάμεν σοι.

Then Peter began to say unto him, Lo, we have left all, and have followed thee.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἀμὲν λέγω ὑμῖν· οὐδεὶς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀφρούς, ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου,

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,

^a See on Matt. xix. ver. 29, 30.

VER. 30.

Ἐὰν μὴ λάβῃ ἑκατοσιπλάσιον νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀφρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἔρχομένῳ ζωὴν αἰώνιον.

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands,^a with persecutions; and in the world to come eternal life.

^a See on Matt. v. ver. 10. clause 1.

VER. 31.

Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ οἱ ἔσχατοι, πρῶτοι.

But many that are first shall be last; and the last first.

VER. 32.

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ ἦν προάγων αὐτούς ὁ Ἰησοῦς, καὶ ἰθαμβοῦντο, καὶ ἀκολουθούντες ἑφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν·

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; ^b and as they followed, they were afraid. ^c And he took again the twelve, and began to tell them what things should happen unto him,

^a And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death, Matt. xx. 17, 18. Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things written by the prophets concerning the Son of man shall be accomplished, Luke xviii. 31.

^b His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again, John xi. 8. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go that we may die with him, 16.

^c See on Matt. xx. ver. 17—19.

VER. 33.

Ὅτι ἰδού, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς Ἀρχιερεῦσι καὶ τοῖς Γραμματέεσι, καὶ κατακρινούσιν αὐτὸν θάνατον, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι·

Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

VER. 34.

Καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ

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MARK X. 34—46.

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ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

And they shall mock him, and shall scourge him, * and shall spit upon him, and shall kill him : and the third day he shall rise again.

* And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy, xiv. 65. Then did they spit in his face, and buffeted him, Matt. xxvi. 67.

VER. 35.

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος, καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν.

* And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

* See on Matt. xx. ver. 20—34.

VER. 36.

Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιῆσαι μὲς ὑμῖν ;

And he said unto them, What would ye that I should do for you ?

VER. 37.

Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐκ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

VER. 38.

Ὁ δὲ ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἶδατε τί αἰτεῖσθε· δύνασθαι πᾶσιν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι ;

But Jesus said unto them, Ye know not what ye ask : can ye drink of the cup that I drink of ? and be baptized with the baptism that I am baptized with ?

VER. 39.

Οἱ δὲ εἶπον αὐτῷ· Δυνάμεθα. Ὁ δὲ ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πῖσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·

And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of ; and with the baptism that I am baptized withal shall ye be baptized :

VER. 40.

Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐκ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

But to sit on my right hand and on my left hand is not mine to give ; but it shall be given to them for whom it is prepared.

VER. 41.

Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

And when the ten heard it, they began to be much displeased with James and John.

VER. 42.

Ὁ δὲ ἰησοῦς προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἀρχεῖν τῶν ἐθνῶν, κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν, κατεξουσιάζουσιν αὐτῶν.

But Jesus called them to him, and saith unto them, Ye know that they which * are accounted to rule over the Gentiles exercise lordship over them ; and their great ones exercise authority upon them.

* Or, think good.

VER. 43.

Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν·

But so shall it not be among you : but whosoever will be great among you, shall be your minister :

VER. 44.

Καὶ ὅς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δούλος.

And whosoever of you will be the chiefest, shall be servant of all.

VER. 45.

Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονῆσθαι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

VER. 46.

Καὶ ἔρχονται εἰς Ἱεριχὺ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχᾶ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου βαρτίμαος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.

And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timæus, sat by the highway side begging.

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VER. 47.

Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κρᾶζειν, καὶ λέγειν· Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

VER. 48.

Καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶν μᾶλλον ἔκραζεν· Τίε Δαβὶδ, ἐλέησόν με.

And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

VER. 49.

Καὶ στὰς ὁ Ἰησοῦς, εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνῶσι τὸν τυφλόν, λέγοντες αὐτῷ· Θάρσει, ἔγειραι· φωνεῖ σι.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

VER. 50.

Ὁ δὲ, ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν.

And he, casting away his garment, rose, and came to Jesus.

VER. 51.

Καὶ ἀποκριθεὶς, λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῆσαι σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββονι, ἵνα ἀναβλέψω.

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

VER. 52.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθὺς ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

* Or, saved thee.

* See on Matt. xv. Ver. 28. clause 2.

CHAP. XI.—VER. 1.

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴν καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,

* And when they came nigh to Jerusa-

lem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

* See on Matt. xxi. ver. 1—3. 6—12. 17.

VER. 2.

Καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτήν, εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς ἀνθρώπων κεκάθισεν· λύσαντες αὐτὸν ἀγάγετε.

And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

VER. 3.

Καὶ ἐάν τις ὑμῶν εἴπῃ· Τί ποιεῖτε ταῦτο; εἴπατε· Ὅτι ὁ Κύριος αὐτοῦ χρεῖται· καὶ εὐθὺς αὐτὸν ἀποστελεῖ ὁδε.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

VER. 4.

Ἀπῆλθον δὲ, καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐκ τοῦ ἀμφοῦ, καὶ λύουσιν αὐτόν.

And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

VER. 5.

Καὶ τινες τῶν ἐκτὸς ἱερουπόλεως εἶπον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον;

And certain of them that stood there said unto them, What do ye, loosing the colt?

VER. 6.

Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

And they said unto them even as Jesus had commanded: and they let them go.

VER. 7.

Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

VER. 8.

Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἱστῶσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἐκποιοῦν ἐκ τῶν δένδρων, καὶ ἱστῶνουσιν εἰς τὴν ὁδόν.

And many spread their garments in

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the way: and others cut down branches off the trees, and strawed them in the way.

VER. 9.

Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔπραζον, λέγοντες· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

VER. 10.

Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβὶδ· Ὡσαννά ἐν τοῖς ὑψίστοις.

Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

VER. 11.

Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀφίας ἡδὴ οὖσης τῆς ὥρας, ἐξῆλθεν εἰς Βεθανίαν μετὰ τῶν δώδεκα.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

VER. 12.

Καὶ τῇ ἑπαύριον ἐξεληθὲν αὐτῶν ἀπὸ Βεθανίας, ἐπιείνασι.

And on the morrow, when they were come from Bethany, he was hungry:

See our Matt. xxi. ver. 19, 20.

VER. 13.

Καὶ ἰδὼν συκὴν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὕρησαι τι ἐν αὐτῇ· καὶ ἰλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

VER. 14.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φέροι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

VER. 15.

Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν, ᾤχετο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ·

καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστρίβας, κατίστρεψε.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

See on Matt. xxi. ver. 12, 13.

VER. 16.

Καὶ οὐκ ᾔφηεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

And would not suffer that any man should carry any vessel through the temple.

VER. 17.

Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ γέγραπται· Ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

VER. 18.

Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἱερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

See on Matt. xii. ver. 14.

See on Matt. vii. ver. 28.

VER. 19.

Καὶ ὅτε ὀψὲ ἰγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

And when even was come, he went out of the city.

VER. 20.

Καὶ πρωὶ παραπορευόμενοι, εἶδον τὴν συκὴν ἐξηραμένην ἐκ ριζῶν.

And in the morning, as they passed by, they saw the fig tree dried up from the roots.

See on Matt. xxi. ver. 20—22.

VER. 21.

Καὶ ἀναμνησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἴδε, ἡ συκὴ ἣν κατηράσω ἐξηρανται.

And Peter calling to remembrance

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saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

VER. 22.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, λέγει αὐτοῖς·
Εἰχετε πίστιν Θεῷ.

And Jesus answering saith unto them,
Have * faith in God.

* Or, the faith of God.

VER. 23.

Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ
ὄρει τούτῳ· Ἀρθήτι, καὶ βληθῇτι εἰς τὴν
θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ
αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνε-
ται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.

For verily I say unto you, That who-
soever shall say unto this mountain, Be
thou removed, and be thou cast into the
sea; and shall not doubt in his heart, but
shall believe that those things which he
saith shall come to pass; he shall have
whatsoever he saith.

VER. 24.

Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν
προσυχόμενοι αἰτεῖσθε, πιστεύετε ὅτι
λαμβάνετε καὶ ἔσται ὑμῖν,

Therefore I say unto you, What things
soever ye desire, when ye pray, believe that
ye receive them, and ye shall have them.

VER. 25.

Καὶ ὅταν στήκητε προσυχόμενοι, ἀφί-
ετε εἰ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπ-
τώματα ὑμῶν.

* And when ye stand praying, forgive,
if ye have ought against any: that your
Father also which is in heaven may for-
give you your trespasses.

* See on Matt. vi. ver. 12. clause 3.

VER. 26.

Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπ-
τώματα ὑμῶν.

But if ye do not forgive, neither will
your Father which is in heaven forgive
your trespasses.

VER. 27.

Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ
ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται
πρὸς αὐτὸν οἱ Ἀρχιερεῖς, καὶ οἱ Γραμμα-
τεῖς, καὶ οἱ Πρεσβύτεροι·

* And they come again to Jerusalem:
and as he was walking in the temple, there

come to him the Chief Priests, and the
Scribes, and the elders,

* See on Matt. xxi. ver. 23—27.

VER. 28.

Καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν
ταύτην ἰδωκεν, ἵνα ταῦτα ποιῇς;

And say unto him, By what authority
doest thou these things? and who gave
thee this authority to do these things?

VER. 29.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς·
Ἐπερωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον, καὶ
ἀποκριθῆτέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξου-
σίᾳ ταῦτα ποιῶ.

And Jesus answered and said unto
them, I will also ask of you one * question,
and answer me, and I will tell you by
what authority I do these things.

* Or, thing.

VER. 30.

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ,
ἐξ ἀνθρώπων; ἀποκριθῆτέ μοι.

The baptism of John, was it from hea-
ven, or of men? answer me.

VER. 31.

Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες·
Ἐὰν εἰπώμεν, Ἐξ οὐρανοῦ, ἔρεῖ· Διὰ τί οὐ
οὐκ ἐπιστεύσατε αὐτῷ;

And they reasoned with themselves,
saying, If we shall say, From heaven; he
will say, Why then did ye not believe
him?

VER. 32.

Ἀλλ' ἐὰν εἰπώμεν· Ἐξ ἀνθρώπων·
ἐφοβούντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν,
Ἰωάννην, ὅτι ὄντως προφήτης ἦν.

But if we shall say, Of men; they
feared the people: for all men counted
John, that he was a prophet indeed.

VER. 33.

Καὶ ἀποκριθέντες, λέγουσι τῷ Ἰησοῦ·
Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς,
λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ.

And they answered and said unto Je-
sus, We cannot tell. And Jesus answer-
ing saith unto them, Neither do I tell
you by what authority I do these things.

CHAP. XII.—VER. 1.

Καὶ ᾤρετο αὐτοῖς ἐν παραβολαῖς λέγων·
Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ σπ-

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ρίεθηκε φραγμὸν, καὶ ἔρυξεν ὑπολήνιον, καὶ οἰκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδραμε.

And he began to speak unto them by parables. * A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

* See on Matt. xxi. ver. 33—42.

VER. 2.

Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τὸ καμῶν δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελώνος.

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

VER. 3.

Οἱ δὲ, λαβόντες αὐτὸν, ἴδμεν, καὶ ἀπέστειλαν κενόν.

And they caught him, and beat him, and sent him away empty.

VER. 4.

Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον κειμένον λιθοβολήσαντες ἐκφαλαίωσαν, καὶ ἀπέστειλαν ἡμιμυμένον.

And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

VER. 5.

Καὶ πάλιν ἄλλον ἀπέστειλε κειμένον ἀπέκτειναν καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

And again he sent another; and him they killed, and many others; beating some, and killing some.

VER. 6.

Ἔτι οὖν ἵνα υἱὸν ἔχον ἀγαπῶν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἰσχυάτον, λέγων· Ὅτι ἡγαπήσονται τὸν υἱὸν μου.

Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

VER. 7.

Ἐκείνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὅτι οὗτος ἐστὶν ὁ κληρονόμος· δ्यूτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμεῖς ἔσται ἡ κληρονομία.

But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

VER. 8.

Καὶ λαβόντες αὐτὸν, ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελώματος.

And they took him, and killed him, and cast him out of the vineyard.

VER. 9.

Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελώματος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

VER. 10.

Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Αἰθεὶς ὃν ἀπεδομύμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

And have ye not read this Scripture? The stone which the builders rejected is become the head of the corner:

VER. 11.

Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν.

This was the Lord's doing, and it is marvellous in our eyes?

VER. 12.

Καὶ ἐζήτησαν αὐτὸν κρατῆσαι· καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφίντες αὐτὸν, ἀπῆλθον.

* And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

* See on Matt. xxi. ver. 45, 46.

VER. 13.

Καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ.

* And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

* See on Matt. xxii. ver. 16—22. *

VER. 14.

Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπου, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· Ἐξίστι κῆρσιν Καίσαρι δοῦναι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν;

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou

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regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

VER. 15.

Ὁ δὲ, εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω·

Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

* Valuing of our money seven pence halfpenny, as Matt. xviii. 28.

VER. 16.

Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίς ἡ εἰκὼν αὐτῇ καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ· Καίσαρος.

And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

VER. 17.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτοῦ.

And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

VER. 18.

Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτόν, λέγοντες·

* Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

* See on Matt. xxii. ver. 23—32.

VER. 19.

Διδάσκαλε, Μωσὴς ἔγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

VER. 20.

Ἐπτά ἀδελφοὶ ἦσαν· Καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ᾤκηκε σπέρμα.

Now there were seven brethren: and the first took a wife, and dying left no seed.

VER. 21.

Καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ᾤκηκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως.

And the second took her, and died, neither left he any seed: and the third likewise.

VER. 22.

Καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ᾤκηκεν σπέρμα· ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

And the seven had her, and left no seed: last of all the woman died also.

VER. 23.

Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνας αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

VER. 24.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;

And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

VER. 25.

Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὐκ γαμοῦσιν, οὐτε γαμήσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

VER. 26.

Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς βαπτύσεως αὐτοῦ ὁ Θεός, λέγων· Ἐγὼ ὁ Θεός Ἀβραάμ, καὶ ὁ Θεός Ἰσαὰκ, καὶ ὁ Θεός Ἰακώβ;

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

VER. 27.

Οὐκ ἔστιν ὁ Θεός νεκρῶν, ἀλλὰ θείων ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.

A. D. 33.

MARK XII. 27—38.

A. D. 33.

He is not the God of the dead, but the God of the living : ye therefore do greatly err.

VER. 28.

Καὶ προσελθὼν εἰς τῶν Γραμματίων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπρωτότησεν αὐτὸν· Ποία ἐστὶ πρώτη πασῶν ἐντολή;

^a And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

^a Then one of them which was a Lawyer, asked him a question tempting him, and saying, Master, which is the great commandment in the law? Matt. xxii. 35, 36.

VER. 29.

Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν Ἄκουε Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἰς ἑστί.

And Jesus answered him, The first of all the commandments is, ^a Hear, O Israel; The Lord our God is one Lord:

^a Hear, O Israel: the LORD our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi, 4, 5.

VER. 30.

Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή.

^a And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength: this is the first commandment.

^a See on Matt. xxii. ver. 37—40.

VER. 31.

Καὶ δευτέρα ὁμοία, αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν· μίζαν τούτων ἄλλη ἐντολή οὐκ ἔστι.

And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

VER. 32.

Καὶ εἶπεν αὐτῷ ὁ Γραμματεὺς· Καλῶς, διδάσκαλε, ἐπὶ ἀληθείας εἶπας, ὅτι εἰς ἑστί Θεός, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

And the Scribe said unto him, Well,

Master, thou hast said the truth: for there is one God; and there is none other but he:

VER. 33.

Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν, πλεῖον ἐστὶ πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν.

And to love him with all the heart, and with all the understanding, and with all the soul, and to love his neighbour as himself, ^a is more than all whole burntofferings and sacrifices.

^a See on Matt. ix. ver. 13. clause 2.

VER. 34.

Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νοσηρῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπικρωτῆσαι.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.^a And no man after that durst ask him any question.

^a See on Matt. xxii. ver. 46.

VER. 35.

Καὶ ἀπεκριθεὶς ὁ Ἰησοῦς ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ· Πῶς ἠγνοοῦν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἑστί Δαβὶδ;

^a And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David?

^a See on Matt. xxii. ver. 41—45.

VER. 36.

Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ ἁγίῳ· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

VER. 37.

Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστί; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly.

^a See on Matt. xi. ver. 5. clause 5.

VER. 38.

Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

A. D. 33.

MARK XII. 38—44.—XIII. 1—5.

A. D. 33.

Βλέπετε ἀπὸ τῶν γραμματέων, τῶν διδόντων ἐν στολαῖς περιπατεῖν, καὶ ἄσπασμους ἐν ταῖς ἀγοραῖς,

And he said unto them in his doctrine, *Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places,

* See on Matt. xxiii. ver. 5—7.

VER. 39.

Καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·

And the chief seats in the synagogues, and the uppermost rooms at feasts:

VER. 40.

Οἱ κατεσθιόντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λάψονται περισσύτερον κέριμα.

* Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

* See on Matt. xxiii. ver. 14.

VER. 41.

Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἰδεῖν πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον στολάς.

* And Jesus sat over against the treasury, and beheld how the people cast * money into the treasury: and many that were rich cast in much.

* A piece of brass money: See Matt. x. 9.

* And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had, Luke xxi. 1—4.

VER. 42.

Καὶ ἐλθούσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης.

And there came a certain poor widow, and she threw in two * mites, which make a farthing.

* It is the seventh part of one piece of that brass money.

VER. 43.

Καὶ προσκαλισάμενος τοὺς μαθητὰς

αὐτοῦ, λέγει αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων βέβηκε τῶν ἐσθόντων εἰς τὸ γαζοφυλάκιον.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

VER. 44.

Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

CHAP. XIII.—VER. 1.

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τὸν μαθητὴν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαί.

* And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

* See on Matt. xxiv. ver. 1—9.

VER. 2.

Καὶ ὁ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομὰς; οὐ μὴ ἀφελῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.

And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

VER. 3.

Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·

And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

VER. 4.

Εἰπὲ ἡμῖν πότε ταῦτα ἴσται, καὶ τί τὸ σημεῖον ὅταν μάλλιν πάντα ταῦτα συντελεσθῶσι;

Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

VER. 5.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

A. D. 33.

MARK XIII. 5—16.

A. D. 33.

And Jesus answering them began to say, Take heed lest any man deceive you :

VER. 6.

Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ πολλοὺς πλανήσουσιν.

For many shall come in my name, saying, I am Christ ; and shall deceive many.

VER. 7.

Ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκοῆς πολέμων, μὴ θροεῖσθε· διὲ γὰρ γένεσθαι· ἀλλ' οὕτω τὸ τέλος.

And when ye shall hear of wars and rumours of wars, be ye not troubled : for such things must needs be ; but the end shall not be yet.

VER. 8.

Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ παραχαί.

For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles : these are the beginnings of sorrows.

* Gr. the pains of a woman in travail.

VER. 9.

Ἀρχαὶ ὀδῶναι ταῦτα. Βλέπετε δὲ ὑμεῖς αὐτοὺς παραδόναι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγμένων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἡμοῦ, εἰς μαρτύριον αὐτοῖς.

* But take heed to yourselves : for they shall deliver you up to councils ; and in the synagogues ye shall be beaten : and ye shall be brought before rulers and kings for my sake, for a testimony against them.

* See on Matt. x. ver. 17, 18.

VER. 10.

Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.

* And the Gospel must first be published among all nations.

* See on Matt. xxiv. ver. 14.

VER. 11.

Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδόντες, μὴ προμεριμνᾶτε τί λαλήσετε, μηδὲ μελετᾶτε· ἀλλ' ὅ ἐάν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ

ᾧρα, τοῦτο λαλήτε· οὐ γὰρ ἔσται ὑμεῖς οἱ λαλῶντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον.

* But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost.

* See on Matt. x. ver. 19—22.

VER. 12.

Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐκκλησιασθήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

Now the brother shall betray the brother to death, and the father the son ; and children shall rise up against their parents, and shall cause them to be put to death.

VER. 13.

Καὶ ἔσονται μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

And ye shall be hated of all men for my Name's sake : but he that shall endure unto the end, the same shall be saved.

VER. 14.

Ὅταν δὲ ἴδῃτε τὸ βδελύγμα τῆς ἐρημώσεως, τὸ ρηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἵστός ὅπου οὐ δεῖ· (ὁ ἀναγνώσκων νοήτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φυγέτωσαν εἰς τὰ ὄρη·

* But when he shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains :

* See on Matt. xxiv. ver. 15—36.

VER. 15.

Ὁ δὲ ἐπὶ τοῦ δώματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσέλθτω ἀεὶ τι ἐκ τῆς οἰκίας αὐτοῦ.

And let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house :

VER. 16.

Καὶ ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιστρέψατω εἰς τὰ οὐκίον, ἀεὶ τὸ ἱμάτιον αὐτοῦ.

And let him that is in the field not turn back again for to take up his garment.

VER. 17.

Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσιν, καὶ ταῖς θηλαζούσαις, ἐν ἡμέραις ταῖς ἡμέραις.

But woe to them that are with child, and to them that give suck in those days!

VER. 18.

Προσέυχθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.

And pray ye that your flight be not in the winter.

VER. 19.

Ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψεις, οἷα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἐκτίσεν ὁ Θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.

For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

VER. 20.

Καὶ εἰ μὴ Κύριος ἐκολλήσεται τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐλεκτούς, οὓς ἐξελέξατο, ἐκολλήσεται τὰς ἡμέρας.

And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

VER. 21.

Καὶ τότε ἰάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὦδε ὁ Χριστός· ἢ, Ἰδοὺ ἐκεῖ· μὴ πιστεύετε.

And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

VER. 22.

Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται· καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐλεκτούς.

For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

VER. 23.

Ἔμεις δὲ βλέπετε· ἰδοὺ, προσέφηκα ὑμῖν πάντα.

But take ye heed: behold, I have foretold you all things.

VER. 24.

Ἄλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς·

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

VER. 25.

Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

VER. 26.

Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς, καὶ δόξης.

And then shall they see the Son of man coming in the clouds with great power and glory.

VER. 27.

Καὶ τότε ἀποσταλεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτούς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

VER. 28.

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν ὅταν αὐτῆς ἦδῃ ὁ κλάδος ἀπαλὸς γίνηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἔγγυς τὸ θέρος ἐστίν.

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

VER. 29.

Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδωτε γινόμενα, γινώσκετε ὅτι ἔγγυς ἐστὶν ἐπὶ θύρας.

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

VER. 30.

Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὐ πάντα ταῦτα γίνηται.

Verily I say unto you, That this generation shall not pass, till all these things be done.

VER. 31.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· ὁ δὲ λόγος μου οὐ μὴ παρέλθωσι.

Heaven and earth shall pass away: but my words shall not pass away.

A. D. 33.

MARK XIII. 32—37.—XIV. 1—5.

A. D. 33.

VER. 32.

Περὶ δὲ τῆς ἡμέρας οὐδὲς οἶδεν, οὐδὲ οἱ ἀγγέλοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

VER. 33.

Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἔστιν.

* Take ye heed, watch and pray: for ye know not when the time is.

* See on Matt. xxiv. ver. 42.

VER. 34.

Ὡς ἀνδρὸς ἀποδύνας ἀφ' οὗ τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκάστην τὴν ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

* For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

* For the kingdom of heaven is as a man travelling into a far country, who calleth his own servants, and delivered unto them his goods, Matt. xxv. 14. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke xix. 12, 13.

^b See on Matt. xxv. ver. 14.

VER. 35.

Γρηγορεῖτε ὅν (οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὁ ἰδὲ, ἡ μεσονυκτίου, ἡ ἀλεκτοροφωνίας, ἡ πρωΐ)

* Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

* See on Matt. xxiv. ver. 42.

VER. 36.

Μὴ ἐλθὼν ἐξαίφνης, εὕρῃ ὑμᾶς καθεύδοντας.

Lest ^a coming suddenly he ^b find you sleeping.

* See on Matt. xxiv. ver. 42. clause 2.

^b While the bridegroom tarried, they all slumbered and slept, Matt. xxv. 5. And that, knowing the time, that now it is high time to awake out

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of sleep: for now is our salvation nearer than when we believed, Rom. xiii. 11. Therefore let us not sleep, as do others; but let us watch and be sober, 1 Thess. v. 6.

VER. 37.

* Ἀδὲ ὑμῶν λέγω, πᾶσι λέγω· Γρηγορεῖτε. And what I say unto you I say unto all, Watch.

CHAP. XIV.—VER. 1.

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἔκητον οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.

* After two days was the feast of the Passover, and of unleavened bread: and the Chief Priests and the Scribes sought how they might take him by craft, and put him to death.

* See on Matt. xxvi. ver. 2—16.

VER. 2.

* Ἐλεγον δὲ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θύβος ἴσται τοῦ λαοῦ.

But they said, Not on the feast day, lest there be an uproar of the people.

VER. 3.

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, κάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of ^a spikenard, very precious; and she brake the box, and poured it on his head.

* Or, pure nard, or, liquid nard.

VER. 4.

* Ἦσαν δὲ τινες ἀνανακτοῦρτες πρὸς ἰαυτοὺς, καὶ λίγοντες· Εἰς τί ἡ ἀπάλεια αὐτῆς τοῦ μύρου γέγονεν;

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

VER. 5.

Ἦδύνατο γὰρ τοῦτο πρᾶξῃναι ἑπτακοσίων δηνάρων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐπαινεῖ μὲν αὐτὴν.

For it might have been sold for more than three hundred ^a pence, and have been given to the poor. And they murmured against her.

* See Matt. xviii. ver. 28.

2 P

A. D. 33.

MARK XIV. 6—20.

A. D. 33.

VER. 6.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφαιε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἑμέα.

And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

VER. 7.

Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐγὼ δὲ οὐ πάντοτε ἔχω.

For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always.

VER. 8.

Ὁ εἶχεν αὐτή, ἐποίησε· προέλας μύραις μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.
She hath done what she could: she is come aforehand to anoint my body to the burying.

VER. 9.

Ἀμὲν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς.

Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

VER. 10.

Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς Ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς.

And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them.

VER. 11.

Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγάλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξήτει πῶς ἰκαναίως αὐτὸν παραδῶ.

And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

VER. 12.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πού θίλεις ἀπειλθόντες ἱτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;

* And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover?

* Or, sacrificed.

* See on Matt. xxvi. ver. 17—24.

VER. 13.

Καὶ ἀποστείλαι δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀγοράσῃτε ὑμῖν ἄθροπος κεράμιον ὕδατος· εὐατάζων· ἀκολουθήσατε αὐτῷ.

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

VER. 14.

Καὶ ὅπου ἂν εἰσέλθῃ, εἰπάτω τῷ οἰκοδεσπότην, ὅτι ὁ διδάσκαλος λέγει· Πῶ ἔστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγῃ;

And whosoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples?

VER. 15.

Καὶ αὐτὸς ὑμῖν δείξει· ἀνάγειν μέγα ἑστρωμένον, ἱτοιμον· ἐκεῖ ἱτοιμάσατε ὑμῖν.

And he will shew you a large upper room furnished and prepared: there make ready for us.

VER. 16.

Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὑρον καθὼς εἶπεν αὐτοῖς· καὶ ἱτοιμάσαν τὸ πάσχα.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

VER. 17.

Καὶ ὃψιλας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

And in the evening he cometh with the twelve.

VER. 18.

Καὶ ἀνακαίμινον αὐτῶν καὶ ἐσθίοντες, εἶπεν ὁ Ἰησοῦς· Ἀμὲν λέγω ὑμῖν, ὅτι ἐκ ὑμῶν παραδώσει με, ὃ ἐσθίει μετ' ἐμοῦ.

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

VER. 19.

Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγει αὐτῷ εἰς καὶ εἰς· Μὴ τι ἔσθ'· καὶ ἄλλος Μὴ τι ἔσθ'·

And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

VER. 20.

Ὁ δὲ ἀπεκριθεὶς, εἶπεν αὐτοῖς· Εἰς ἐκ

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MARK XIV. 20—34.

A. D. 33.

τῶν δώδεκα, ὁ ἑμβαπτόμενος μετ' ἑμοῦ εἰς τὸ τρυβλίον.

And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

VER. 21.

Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἡκεῖνον δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγενήθη ὁ ἄνθρωπος ἡκεῖνος.

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

VER. 22.

Καὶ ἐσθίοντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἑλάσας, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπεν· Λάβετε, φάγετε· τούτο ἔστι τὸ σῶμά μου.

* And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.

* See on Matt. xxvi. ver. 26—35.

VER. 23.

Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες.

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

VER. 24.

Καὶ εἶπεν αὐτοῖς· Τούτῳ ἔστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυρόμενον.

And he said unto them, This is my blood of the new testament, which is shed for many.

VER. 25.

Ἀμὲν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὲν πῖω ἐκ τοῦ γνήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῖω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

VER. 26.

Καὶ ὑμνῶσάντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἑλαιῶν.

And when they had sung an * hymn they went out into the mount of Olives.

* Or, psalm.

VER. 27.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἑμοί ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

VER. 28.

Ἀλλὰ μετὰ τὸ ἠγερθῆναι με, προῑκέτω ὑμεῖς εἰς τὴν Γαλιλαίαν.

But after that I am risen, I will go before you into Galilee.

VER. 29.

Ὁ δὲ Πέτρος ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

But Peter said unto him, Although all shall be offended, yet will not I.

VER. 30.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις ἀλείψω σε φωνῆσαι, τρίς ἀπαρνήσῃ με.

And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

VER. 31.

Ὁ δὲ ἐκ περισσοῦ ἔλεγεν μᾶλλον· Ἐάν με δὴν συναποθάνῃν σοι, οὐ μὴ σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

VER. 32.

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξωμαι.

* And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

* See on Matt. xxvi. ver. 36—46.

VER. 33.

Καὶ παραλαμβάνει τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην μισθ' ἑαυτοῦ· καὶ ἤρξατο ἐκδαμναῖσθαι καὶ ἀδυνατεῖν.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

VER. 34.

Καὶ λέγει αὐτοῖς· Περιλυπῶς ἔστιν ἡ ψυχὴ μου ἕως θανάτου· μένητε ὧδε, καὶ γρηγορεῖτε.

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MARK XIV. 34—48.

A. D. 33.

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

VER. 35.

Καὶ προσελθὼν μικρὸν ἵπστην ἐπὶ τῆς γῆς· καὶ προσκύχοντο ἵνα, εἰ δυνατόν ἔστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

VER. 36.

Καὶ ἔλεγεν· Ἀββᾶ ὁ πατήρ, πάντα δυνατόν σοι· παρένεγκας τὸ ποτήριον ἀπ' ἐμοῦ· τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

VER. 37.

Καὶ ἔρχεται, καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορεῖσαι;

And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

VER. 38.

Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

VER. 39.

Καὶ πάλιν ἀπελθὼν προσκύχοντο, τὸν αὐτὸν λόγον εἰπόν.

And again he went away and prayed, and spake the same words.

VER. 40.

Καὶ ὑποστρίψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βαρυνμένοι· καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

And when he returned, he found them asleep again: for their eyes were heavy: neither wist they what to answer him.

VER. 41.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχμ'· ἤλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come: behold, the Son of man is betrayed into the hands of sinners.

VER. 42.

Ἐγείρεσθε, ἀγωμεν· ἰδοὺ, ὁ παραδίδούς με ἤγγικε.

Rise up, let us go; lo, he that betrayeth me is at hand.

VER. 43.

Καὶ εὐθὺς, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἰς ἃν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρῶν καὶ ξύλων, παρὰ τῶν Ἀρχιερέων, καὶ τῶν Γραμματέων, καὶ τῶν Πρεσβυτέρων.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders.

See on Matt. xxvi. ver. 47—51. 55, 56.

VER. 44.

Δίδωκε δὲ ὁ παραδίδους αὐτὸν σύσημον αὐτοῖς, λέγων· Ὁν ἂν φιλέσω, αὐτὸς ἔστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς.

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he: take him, and lead him away safely.

VER. 45.

Καὶ ἔλθων, εὐθὺς προσελθὼν αὐτῷ, λέγει· Ῥαββί, Ῥαββί· καὶ κατεφίλησεν αὐτόν.

And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

VER. 46.

Οἱ δὲ ἐπίβαντες ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν.

And they laid their hands on him, and took him.

VER. 47.

Εἷς δὲ τις τῶν παρευριστάων, σπασάμενος τὴν μάχαιραν, ἔκασε τὸν δούλον τοῦ Ἀρχιερέως, καὶ ἀφείλεν αὐτὸ τὸ ὄντιον.

And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear.

VER. 48.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ὡς ἐπὶ ἁγορῇ ἐξήλθετε μετὰ μαχαίρῃ καὶ ξύλων συλλαβεῖν με;

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MARK XIV. 48—63.

A. D. 33.

And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

VER. 49.

Καθ' ἡμέραν ἤμεν πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκον, καὶ οὐκ ἐπαιτήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

VER. 50.

Καὶ ἀφίντες αὐτὸν πάντες ἔφυγον.

And they all forsook him, and fled.

VER. 51.

Καὶ εἰς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδῶνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ πειστικοί.

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him;

VER. 52.

Ὁ δὲ καταλιπὼν τὸν σινδῶνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

And he left the linen cloth, and fled from them naked.

VER. 53.

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν Ἀρχιερεῖα· καὶ συνέχονται αὐτῷ πάντες οἱ ἄρχιερεῖς, καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς.

* And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes.

* See on Matt. xxvi. ver. 57—68.

VER. 54.

Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσθαι εἰς τὴν αἰλὴν τοῦ Ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπαφαιρέων, καὶ θερμαινόμενος πρὸς τὸ φῶς.

And Peter followed him afar off, even into the palace of the High Priest: and he sat with the servants, and warmed himself at the fire.

VER. 55.

Οἱ δὲ Ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὗρισκον.

And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none.

VER. 56.

Πολλοὶ γὰρ ἔψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

For many bare false witness against him, but their witness agreed not together.

VER. 57.

Καὶ τινες ἀναστάντες, ἔψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες·

And there arose certain, and bare false witness against him, saying,

VER. 58.

Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν τούτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

VER. 59.

Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

But neither so did their witness agree together.

VER. 60.

Καὶ ἀναστὰς ὁ Ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησεν τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίνη οὐδὲν; τί οὗτοι σου καταμαρτυροῦσιν;

And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

VER. 61.

Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν δὲ Ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;

But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

VER. 62.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμι· καὶ ὤψομαι τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

VER. 63.

Ὁ δὲ Ἀρχιερεὺς, διαρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι χρεῖαν ἔχομεν μαρτύρων;

Then the High Priest rent his clothes, and saith, What need we any further witnesses?

VER. 64.

ἤκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἰσχυρὸν θανάτου.

Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

VER. 65.

Καὶ ἤρξαντό τινες ἱμπτέειν αὐτῷ, καὶ περικαλυπτεῖν τὸ πρόσωπον αὐτοῦ, καὶ πολεφίζεν αὐτὸν, καὶ λέγειν αὐτῷ· Προφῆταις σου καὶ οἱ ὑπερέται βαπτίσμασιν αὐτὸν ἔκαλλον.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

VER. 66.

Καὶ ὅστις τοῦ Πέτρου ἐν τῇ αὐτῇ νύκτι, ἔρχεται μία τῶν παιδικῶν τοῦ Ἀρχιερέως·

* And as Peter was beneath in the palace, there cometh one of the maids of the High Priest:

* See on Matt. xxvi. ver. 69—75.

VER. 67.

Καὶ ἰδούσα τὸν Πέτρον θερμαινόμενον, ἐμβλίσασα αὐτῷ, λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρενοῦ Ἰησοῦ ἔσθαι.

And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

VER. 68.

Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, οὐδὲ πιστεύω τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἄλεκτωρ ἐφώνησε.

But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

VER. 69.

Καὶ ἡ παιδίσκη ἰδούσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν ἐστιν.

And a maid saw him again, and began to say to them that stood by, This is one of them.

VER. 70.

Ὁ δὲ πάλιν ἠρνήσατο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστηότες ἤλθον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ γλῶττι σου ὁμοιάζει.

And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

VER. 71.

Ὁ δὲ ἤρξατο ἀναδεδεικνύναι καὶ ὀμνῆσαι· Ὅτι οὐκ οἶδα τὸν ἀνδρῶν τούτων ἢ λέγετε.

But he began to curse and to swear, saying, I know not this man of whom ye speak.

VER. 72.

Καὶ ἐκ δευτέρου ἄλεκτωρ ἐφώνησε. Καὶ ἀνηνέσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἄλλοτερά φωνῆσαι δις, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν, ἔκλειε.

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice thou shalt deny me thrice. And *when he thought thereon, he wept.

* Or, he wept abundantly, or, he began to weep.

CHAP. XV.—VER. 1.

Καὶ εὐθὺς ἐπὶ τὸ πρῶτὸ συμβούλιον ποιήσαντες οἱ Ἀρχιερεῖς μετὰ τῶν Πρεσβυτέρων καὶ Γραμματέων, καὶ ὄντων τῶ συνέδριον, ἤσαντες τὸν Ἰησοῦν ἀπήνεγκαν, καὶ παρέδωκαν τῷ Πιλάτῳ.

* And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

* See on Matt. xxvii. ver. 1, 2, 11.

VER. 2.

Καὶ ἐπρωτήθησαν αὐτὸν ὁ Πιλάτος· εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀπακρίβη, εἶπεν αὐτῷ· Σὺ λέγεις·

And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

VER. 3.

Καὶ κατηγόρουν αὐτοῦ οἱ Ἀρχιερεῖς πολλά.

* And the Chief Priests accused him of many things: but he answered nothing.

* See on Matt. xxvii. ver. 12—14.

VER. 4.

Ὁ δὲ Πιλάτος πάλιν ἐπαρώτρυνεν αὐτὸν, λέγων· Οὐκ ἀποκριθήσῃ οὐδὲν; Ἰδε πῶς σου καταμαρτυροῦσιν.

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And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

VER. 5.

Ὁ δὲ Ἰησοῦς οὐκ εἶπε οὐδὲν ἀπεκρίθην, ὥστε θαυμάζειν τὸν Πιλάτον.

But Jesus yet answered nothing; so that Pilate marvelled.

VER. 6.

Κατὰ δὲ ἑορτὴν ἀπέλευεν αὐτοῖς ἡν δέσμιον, ὅστις ἤτοῦτο.

* Now at that feast he released unto them one prisoner, whomsoever they desired.

* See on Matt. xxvii. ver. 15—26.

VER. 7.

Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν διδμητός, ὅστις ἐν τῇ στάσει φόνον πτωκόκτισαν.

And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

VER. 8.

Καὶ ἀναβοήσας ὁ ὄχλος, ἤρξατο αἰτεῖσθαι, καθὼς αὖ ἐποίησεν αὐτοῖς.

And the multitude crying aloud began to desire him to do as he had ever done unto them.

VER. 9.

Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν βασιλεῖα τῶν Ἰουδαίων;

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

VER. 10.

Ἐγίνωσκε γὰρ ὅτι διὰ φθόνου παραδεδέικασαν αὐτὸν οἱ Ἀρχιερεῖς.

For he knew that the Chief Priests had delivered him for envy.

VER. 11.

Οἱ δὲ Ἀρχιερεῖς ἀνίστασαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

But the Chief Priests moved the people, that he should rather release Barabbas unto them.

VER. 12.

Ὁ δὲ Πιλάτος ἀποκριθεὶς, πάλιν εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιῆσαι ἐγὼ λέγω ὑμῖν;

And Pilate answered and said again unto them, What will ye then that I

shall do unto him whom ye call the King of the Jews?

VER. 13.

Οἱ δὲ πάλιν ἔκραζαν· Σταύρωσον αὐτόν. And they cried out again, Crucify him.

VER. 14.

Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσotέρως ἔκραζαν· Σταύρωσον αὐτόν.

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

VER. 15.

Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν, φεραγελώσας, ἵνα σταυρωθῇ.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

VER. 16.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἰσὺ τῆς αὐλῆς, ἧ ἵστι πραιτώριον· καὶ συναλῶσιν ὅλην τὴν σπείραν.

* And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

* See on Matt. xxvii. ver. 27—38.

VER. 17.

Καὶ ἐνδύσαν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀνάθιον στίφανον.

And they clothed him with purple, and platted a crown of thorns, and put it about his head;

VER. 18.

Καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν· Χαῖρε, βασιλεῦ τῶν Ἰουδαίων.

And began to salute him, Hail, King of the Jews!

VER. 19.

Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐτίκνουν αὐτῷ· καὶ τιθέντες τὰ γόνατα, προσκύνουν αὐτῷ.

And they smote him on the head with a reed, and did spit upon him, and, bowing their knees worshipped him.

VER. 20.

Καὶ ὅτε ἐτίκναιξαν αὐτῷ, ἐξίδουσιν αὐτὸν τὴν πορφύραν, καὶ ἐκίδουσιν αὐτὸν τὰ ἱμά-

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τια τὰ δια· καὶ ἐξήγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

VER. 21.

Καὶ ἀγγαρεύουσι παράγοντά τινα. Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

VER. 22.

Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον· ὃ ἔστι μεθερμηνεύμενον, κρανίου τόπος.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

VER. 23.

Καὶ ἰδόντες αὐτῷ πικρὸν ἐσμωρυσμένον οἶνον· ὃ δὲ οὐκ ἔλαβι.

And they gave him to drink wine mingled with myrrh: but he received it not.

VER. 24.

Καὶ σταυρώσαντες αὐτὸν, διμερίζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

VER. 25.

Ἦν δὲ ὥρα τρίτη, καὶ ἱσταύρωσαν αὐτόν.

And it was the third hour; and they crucified him.

VER. 26.

Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

And the superscription of his accusation was written over, THE KING OF THE JEWS.

VER. 27.

Καὶ σὺν αὐτῷ σταυροῦσι δύο ληστᾶς· ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ ἐναντίων αὐτοῦ.

And with him they crucify two thieves; the one on his right hand, and the other on his left.

VER. 28.

Καὶ πληρώθη ἡ γραφή· ἡ λέγουσα· Καὶ μετὰ ἀνόμων ἰσχυρώθη.

^a And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

^a Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors, Luke xxii. 37.

VER. 29.

Καὶ οἱ παρακαταμένοντες αὐτὸν, κινῶντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐαί, ὃ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,

^a And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

^a See on Matt. xxvii. ver. 39—50.

VER. 30.

Σῶσον σεαυτὸν, καὶ καταῖτα ἀπὸ τοῦ σταυροῦ.

Save thyself, and come down from the cross.

VER. 31.

Ὁμοίως δὲ καὶ οἱ Ἀρχιερεῖς ἐπιπαλῶντες πρὸς ἀλλήλους μετὰ τῶν Γραμματέων, ἔλεγον· Ἄλλους ἴσωσιν, ταυτὸν ὃ δύναται σῶσαι.

Likewise also the Chief Priests, mocking, said among themselves with the Scribes, He saved others; himself he cannot save.

VER. 32.

Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβῆτω ὡν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνισταυροῦμενοι αὐτῷ ἀνείδιζον αὐτόν.

Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

VER. 33.

Γενομένης δὲ ὥρας ἑκτης, σκότος ἐγένετο ἐφ' ἅπλην τὴν γῆν, ὥς ὥρας ὅτατος.

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And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

VER. 34.

Καὶ τῇ ἑκτῇ τῇ ἐννάτῃ ἰδόσαντες ὁ Ἰησοῦς φωνὴν μεγάλην, λέγων· Ἐλωὶ, Ἐλωὶ, λαμβὰν σαβαχθανί· ὃ ἐστὶ μεθερμηνεύμενον· Ὁ Θεὸς μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

VER. 35.

Καὶ τινες τῶν παρεστηκότων ἀκούσαντες, ἔλεγον· Ἰδοὺ, Ἥλιον φωνεῖ.

And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

VER. 36.

Δραμὸν δὲ εἰς, καὶ γεμίσας σφόγγον ἄξους, περιδίδας τε καλάμῳ, ἐπότιζεν αὐτὸν, λέγων· Ἀφίγε· ἴδωμεν εἰ ἔρχεται Ἥλιος καθελεῖν αὐτόν.

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

VER. 37.

Ὁ δὲ Ἰησοῦς, ἀφείς φωνὴν μεγάλην, ἐξέπνευσ.

And Jesus cried with a loud voice, and gave up the ghost.

VER. 38.

Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω.

And the veil of the temple was rent in twain from the top to the bottom.

See on Matt. xxvii. ver. 51. 54—56.

VER. 39.

Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὸς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράζας ἐξέπνευσεν, εἶπεν· Ἀληθῶς ὁ ἀνθρώπος οὗτος υἱὸς ἦν Θεοῦ.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

VER. 40.

Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακεδονίας οὐσούσαι· ἐν αἷς ἦν καὶ Μαρκὰ ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τῷ μικροῦ, καὶ Ἰωσὴφ μήτηρ, καὶ Σαλώμην·

There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome;

VER. 41.

Αἱ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα.

Who also, when he was in Galilee, followed him and ministered unto him; and many other women which came up with him unto Jerusalem.

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, Luke viii. 2, 3.

VER. 42.

Καὶ ἦδη ὥρας γενομένης, (ἐπεὶ ἦν παρασκευὴ, ὃ ἐστὶ προεσβᾶτον.)

And now when the even was come, because it was the preparation, that is, the day before the sabbath,

See on Matt. xxviii. ver. 57—61.

VER. 43.

Ἐλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτῆς, ὃς (καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ) τοιμήσας ἐσπλῆθε πρὸς Πιλάτον, καὶ ᾔτησεν τὸ σῶμα τοῦ Ἰησοῦ.

Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.

VER. 44.

Ὁ δὲ Πιλάτος ἰδούμασεν εἰ ἦδη τίθηται· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε.

And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

VER. 45.

Καὶ γινὼς ἀπὸ τοῦ κεντυρίωνος, ἰδοῦσάτο τὸ σῶμα τῷ Ἰωσήφ.

And when he knew it of the centurion, he gave the body to Joseph.

VER. 46.

Καὶ ἀγοράσας σινδῶνα, καὶ κατελὼν αὐ-

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τὸν, ἐνέλιψε τῇ σινδῶν· καὶ κατίθηναι αὐτὸν ἐν μνημείῳ ὃ ἦν λατομημένος ἐκ πέτρας· καὶ προσέκυλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

VER. 47.

Ἡ δὲ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἰωσή, ἰδεαύρου πού τίθεται.

And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CHAP. XVI.—VER. 1.

Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ Σαλώμη, ἡγόρασαν ἀρώματα, ἵνα ἐλθούσαι ἀλείψωσιν αὐτόν.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

See on Matt. xxviii. ver. 1.

VER. 2.

Καὶ λίαν πρῶτὴ τῆς μιᾶς σαββάτου ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.

And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

VER. 3.

Καὶ ἔλεγον πρὸς ἑαυτάς· τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where he was laid, xv. 46, 47. And he laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 60, 61.

VER. 4.

Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀπουκλίσται ὁ λίθος· ἦν γὰρ μέγας σφῆδρα.

And when they looked, they saw that the stone was rolled away: for it was very great.

And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, Matt. xxviii. 2. And they found the stone rolled away from the sepulchre, Luke xxiv. 2. The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xx. 1.

VER. 5.

Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, ἄβητ πᾶνσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβλημένον στολὴν λευκὴν· καὶ ἐξεθαμβήθησαν.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

See on Matt. xxviii. ver. 3. 5—8.

VER. 6.

Ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρενὸν τὸν ἐσταυρωμένον ἡγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here: behold the place where they laid him.

VER. 7.

Ἄλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι πρόκειται ὑμῶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

VER. 8.

Καὶ ἐξελθούσαι ταχὺ, ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἱστορῆσις· καὶ οὐδὲν εὐδὲν εἶπον ἐφοβῶντο γὰρ.

And they went out quickly, and fled from the sepulchre; for they trembled

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and were amazed: neither said they any thing to any man: for they were afraid.

VER. 9.

Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτῳ, ἰφάνη πρῶτον Μαρία τῇ Μαγδαλνῇ, ἀφ' ἧς ἐκείνη ἰπτά δαίμονια.

*Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

*And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus, John xx. 14.

VER. 10.

Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γυναικί, πενθούσαι καὶ κλαίοντι.

And she went and told them that had been with him *as they mourned and wept.

*And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad, Luke xxiv. 17. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart, John xvi. 5, 6. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, 20.

VER. 11.

Καὶ αὐτοί, ἀκούσαντες ὅτι ζῇ, καὶ ἰδούσιν ὡς αὐτῆς, ἠπίστησαν.

And they, when they had heard that he was alive, and had been seen of her, *believed not.

*And their words seemed unto them as idle tales, and they believed them not, Luke xxiv. 11.

VER. 12.

Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανέρωθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.

*After that he appeared in another

form unto two of them, as they walked, and went into the country.

*And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the woman had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And

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it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight, Luke xxiv. 13—31.

VER. 13.

Καίτοι ἀπειθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

^a And they went and told it unto the residue; neither believed they them.

^a And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread, Luke xxiv. 33—35.

VER. 14.

Ἐπὶ τούτῳ, ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά· ἐφανερώθη, καὶ ἀνείδει τὴν ἀπιστίαν αὐτῶν, καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐξηγεμένον οὐκ ἐπίστευσαν.

^a Afterward he appeared unto the eleven as they sat ^a at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen.

^a Or, together.

^a And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb, Luke xxiv. 36—42. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you: And when he had so said, he shewed

unto them his hands and his side. Then were the disciples glad when they saw the Lord; John xx. 19, 20.

VER. 15.

Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

^a And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

^a See on Matt. xxviii. ver. 19. clause 1.

VER. 16.

Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται.

^a He that believeth ^b and is baptized shall be saved; ^c but he that believeth not shall be damned.

^a And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, Mark i. 15. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved, Luke viii. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John i. 12. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, iii. 15—18. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, 36. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. Jesus answered and said unto them, This is the work of God, That ye believe on him whom he

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hath sent, vi. 29. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day, 40. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.) vii. 37—39. Jesus said unto her, I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live : And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 25, 26. I am come a light into the world, that whosoever believeth on me should not abide in darkness, xii. 46. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing, ye might have life through his name, xx. 31. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins, Acts x. 43. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 38, 39. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, xvi. 30, 31. Being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God : To declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 24—26. Therefore we conclude that a man is justified by faith without the deeds of the law, 28. What shall we then say

that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory ; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised : that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also : And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect : Because the law worketh wrath : for where no law is, *there* is no transgression. Therefore it is of faith, that it *might be* by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us all, Rom. iv. 1—16. He staggered not at the promise of God through unbelief ; but was strong in faith, giving glory to God ; And being fully persuaded that, what he had pro-

mised he was able also to perform, and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, 20—25. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, v. 1. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 10—13.

^a See on Matt. xxviii. ver. 19. clause 2.

^c See on John iii. ver. 18, 19.

VER. 17.

Σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσιν· Ἐν τῷ ὀνόματι μου δαίμονια ἐκβαλῶσι· γλώσσαις λαλήσουσι καιναῖς·

And these signs shall follow them that believe: ^aIn my name shall they cast out devils; they ^bshall speak with new tongues;

^a See on Matt. x. ver. 1. clause 2.

^b See on Acts ii. ver. 4. clause 2.

VER. 18.

Ὅφεις ἀροῦσι· καὶ θανάσιμον τι πίνουσιν, οὐ μὴ αὐτοὺς βλάψῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

^a They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; ^b they shall lay hands on the sick, and they shall recover.

^a Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, Luke x. 19. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw

the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm, Acts xviii. 3—5.

^b See on Matt. x. ver. 8. clause 1.

VER. 19.

Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.

So then ^a after the Lord had spoken unto them, ^b he was received up into heaven, ^c and sat on the right hand of God.

^a See on Matt. xxviii. ver. 18—20.

^b And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, Luke ix. 51. And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, xxiv. 50, 51. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, John xvi. 28. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 9—11. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, ii. 33. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.), Eph. iv. 8—10. Seeing then that we have a great High Priest, that is passed into

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the heavens, Jesus the Son of God, let us hold fast *our* profession, Heb. iv. 14. Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, vi. 19, 20. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, ix. 24.

^c The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, Acts vii. 56, 57. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the Church, Eph. i. 20—22. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, Heb. viii. 1. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22.

VER. 20.

Ἐκείνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργῶντος, καὶ τὸν λόγον βεβαιούντος διὰ τῶν ἰσχυροποιούντων σημείων. Ἀμήν.

And they went forth, and preached every where; ^athe Lord working with them, and confirming the word with signs following. Amen.

^aAnd when the day of Pentecost was fully come, they were all with

one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, Acts ii. 1—3. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, iv. 29—31. And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch, v. 12. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. And there was great joy in that city, viii. 4—8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about, seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord, xiii. 8—12. Long time therefore abode they speaking boldly

in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands, xiv. 3. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked, 8—10. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve, xix. 6, 7. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them, 11, 12. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among

themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed, xxviii. 3—9. Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, Rom. xv. 19.

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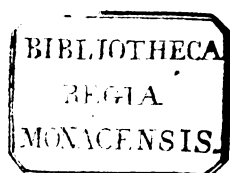
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THE GOSPEL ACCORDING TO ST. LUKE.

A. M. 3998.

LUKE I. 1, 2.

A. M. 3998.

CHAP. I.—VER. 1.

ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατά-
ξασθαι διήγησιν περὶ τῶν πεπληροφορημέ-
νων ἐν ἡμῖν πραγμάτων,

*Forasmuch as many have taken in
hand to set forth in order a declaration
of those things which are most surely
believed among us,*

VER. 2.

Καθὼς παρεδσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐ-
τίπται, καὶ ὑπαρέται γινόμενοι τοῦ λόγου·

*Even as they delivered them unto
us, ^awhich from the beginning were eye-
witnesses, ^band ministers of the word;*

^aAnd ye are witnesses of these things, Luke xxiv. 48. And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, Acts i. 3. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, 8. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection, 21, 22. For we cannot but speak the things which we have seen and heard, iv. 20. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses

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chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead, x. 39—41. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 1—3.

^bBut rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, Acts xxvi. 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. xv. 16. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 7, 8. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to

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every creature which is under heaven, whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, Col. i. 23—25.

VER. 3.

Ἐδοξε καὶ μοι, παρεκλευθεύοντι ἀποδοῦναι πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, ἐκτίσας Θεόφιλε.

^aIt seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

^aThe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Acts i. 1.

VER. 4.

ἵνα ἰσχυρῶς περὶ ὧν κατηχήθης λόγον τὴν ἀσφάλειαν.

That thou mightest know the certainty of those things, wherein thou hast been instructed.

VER. 5.

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυναῖκα αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

There was ^ain the days of Herod, the king of Judæa, a certain ^aPriest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

^aSee on Matt. ii. ver. 1. clause 3.

^bSee on Matt. ii. ver. 4. clause 1.

VER. 6.

Ἦσαν δὲ δικαιοὶ ἀμώβητοι ἐνώπιον τοῦ Θεοῦ, περιετέμνοντο ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἀμειμπτοι.

And they were both ^arighteous before God, ^bwalking in all the commandments and ordinances of the Lord ^cblameless.

^aNow we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his

sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law, Rom. iii. 19—31. Concerning zeal, persecuting the church; touching the righteousness, which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 6—9, For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and

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renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs, according to the hope of eternal life, Tit. iii. 3—7. See also on Matt. i. ver. 19. clause 1.

^b And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments, 1 Kings ix. 4. I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore, 2 Kings xx. 3. Then shall I not be ashamed, when I have respect unto all thy commandments, Psal. cxix. 6. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men, Acts xxiv. 16. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 11—13. And hereby we do know that we know him, if we keep his commandments, 1 John ii. 3.

^c That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. In the body of his flesh through death, to present you holy, and unblameable, and unproveable in his sight, Col. i. 22. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 13. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 7.

Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στείρα, καὶ ἀμώτεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

And they had no child, because that

Elisabeth was barren, and they both were now well stricken in years.

VER. 8.

Ἐγένετο δὲ ἐν τῷ ἱερατεῖ αὐτὸν ἐν τῇ τάξει τῆς ἱερωσίας αὐτοῦ ἱναρτί τοῦ Θεοῦ,

And it came to pass, that while he executed the Priest's office before God in the order of his course,

^a And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them and consecrate them, and sanctify them, that they may minister unto me in the priest's office, 41, and xxix. 1. Now these are the divisions of the sons of Aaron.—Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nathaniel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites, one principal household being taken for Eleazar, and one taken for Ithamar.—These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded them, 1 Chron. xxiv. 1. 4—6. 19. And he appointed, according to the order of David his father, the courses of the priests to their service, 2 Chron. viii. 14. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the

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LORD, 2 Chron. xxxi. 2. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses, Ezra vi. 18.

VER. 9.

Κατὰ τὸ ἴδιον τῆς ἱερατείας, ἔλαχς τοῦ θυμιάσαι, εἰσιλθὼν εἰς τὸν ναὸν τοῦ Κυρίου.

^aAccording to the custom of the Priest's office, his lot was to burn incense when he went into the temple of the Lord.

^aAnd Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it a perpetual incense before the LORD throughout your generations, Exod. xxx. 7, 8. And did I choose him out of all the tribes of Israel, to be my priest, and to offer upon mine altar, to burn incense, to wear an ephod before me, 1 Sam. ii. 28.

VER. 10.

Καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

And the whole multitude of the people were praying without at the time of incense.

VER. 11.

ᾠφθῆναι δὲ αὐτῷ ἄγγελος Κυρίου, ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

And there appeared unto him an ^aangel of the Lord standing on the right side of ^bthe altar of incense.

^aSee on Matt. xviii. ver. 10. clause 2.

^bAnd thou shalt make an altar to burn incense upon; of shittim-wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof; upon the two sides of it shalt thou make it; and they shall be for places for the

staves to bear it withal. And thou shalt make the staves of shittim-wood, and overlay them with gold. And thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning, when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the LORD throughout your generations, Exodus xxx. 1—8. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. Rev. viii. 3.

VER. 12.

Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

And when Zacharias saw him, he was troubled, and fear fell upon him.

VER. 13.

Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· διότι εἰσπνεύσθη ἡ δέσποις σου, καὶ ἡ γυνὴ σου Ἐλισάβετ γενήσεται υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

But the angel said unto him, Fear not, Zacharias: ^afor thy prayer is heard; and thy wife Elisabeth shall bear thee a son, ^band thou shalt call his name John.

^aAnd Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived, Gen. xxv. 21. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD. And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good;

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tarry until thou have weaned him; only the Lord establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord! as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there, 1 Sam. i. 20—28. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life, 2 Kings iv. 16, 17.

^b And it came to pass, that on the eight day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God, 59—64.

VER. 14.

Καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γέννησί αὐτοῦ χαρήσονται.

^a And thou shalt have joy and gladness; and many shall rejoice at his birth.

^a And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her, ver. 58. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have

joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice, Prov. xxiii. 24, 25.

VER. 15.

Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ καὶ Πνεύματος ἁγίου πληροῖται ἔτι ἐν κοιλίᾳ μητρὸς αὐτοῦ.

^a For he shall be great in the sight of the Lord, ^b and shall drink neither wine nor strong drink; ^c and he shall be filled with the Holy Ghost, ^d even from his mother's womb.

^a See on Matt. xi. ver. 9. and 11. clause 1.

^b For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil, Luke vii. 33. and Matt. xi. 18. Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk, Numb. vi. 2—4.

^c And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. For he was a good man, and full of the Holy Ghost and of faith: and much people were added unto the Lord, xi. 24. And be not drunk with wine, wherein is excess; but be filled with the Spirit, Eph. v. 18.

^d Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations, Jer. i. 5.

VER. 16.

Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἑωστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν.

^a And many of the children of Israel shall he turn to the Lord their God.

^a And thou, child, shalt be called The prophet of the highest: For thou shalt go before the face of the Lord to prepare his ways, ver. 76. In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven

is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, Matt. iii. 1—6. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, xxi. 32.

VER. 17.

Καὶ αὐτὸς προελεύσεται ἐν πνεύματι καὶ δυνάμει Ἰησοῦ, ἐπιστρέψας καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθείας ἐν φρονήσει δικαίων, ἑτοιμάσας Κυρίῳ λαὸν κατασκευασμένον.

^a And he shall go before him ^b in the spirit and power of Elias, ^c to turn the hearts of the fathers to the children, ^d and the disobedient ^e to the wisdom of the just; ^f to make ready a people prepared for the Lord.

^g Or, by,

^a John bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me: for he was before me, John i. 15. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing. The next day John seeth Jesus com-

ing unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 22—30.

^h See on Matt. iii. ver. 3.

^c Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages, iii. 7—14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 5, 6.

^d They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine, Isa. xxix. 24. He answered and said, I will not: but afterward he repented, and went, Matt. xxi. 29. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed,

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but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11.

*And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only, 1 Sam. vii. 3. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly, 2 Chron. xxix. 36. The preparations of the heart in man, and the answer of the tongue, is from the Lord, Prov. xvi. 1. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23.

VER. 18.

Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἔγω γὰρ εἰμι πρεβύτης, καὶ ἡ γυνὴ μου πρεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

And Zacharias said unto the angel, Whereby shalt I know this? for I am an old man, and my wife well stricken in years.

VER. 19.

Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριὴλ ὁ παρσττικός ἐνώπιον τοῦ Θεοῦ· καὶ ἀποστάλῃ λαλῆσαι πρὸς σὲ, καὶ εὐαγγελίσασθαί σοι ταῦτα.

And the angel answering said unto him, *I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

*And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ver. 26. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision, Dan. viii. 16. Yes, whilst I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly

beloved: therefore understand the matter, and consider the vision, ix. 21—23.

VER. 20.

Καὶ ἰδοὺ, ἔσθι σιωπῶν, καὶ μὴ διδάσκων λαλῆσαι, ἄχρι ἥς ἡμέρας γίνῃται ταῦτα ἀπὸ ὧν οὐκ ἐπίστειπας τοῖς λόγοις μου, ὅτις πληρωθῆσονται εἰς τὴν καιρὸν αὐτῶν.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

VER. 21.

Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἰδούμαζον ἐν τῷ χρόνῳ αὐτοῦ ἐν τῷ ναῷ.

*And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

*And the whole multitude of the people were praying without at the time of incense, ver. 10.

VER. 22.

Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπύθοντο ἐν ὁρασίᾳ ἰδραίνον ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διαψύων αὐτοῖς, καὶ διέμεινε κωφός.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

VER. 23.

Καὶ ἐγένετο ὡς ἐπλήθυνον αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

VER. 24.

Μετὰ δὲ ταύτας τὰς ἡμέρας συνήλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυεν ἑαυτὴν μῆνας πέντε, λέγουσα·

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

VER. 25.

Ὅτι οὕτω μοι ἐπετίθει ὁ Κύριος ἐν ἡμέραις αἷς ἐπὶ τῷ ἀφελῆν τὸ ὄνειδος μου ἐν ἀνθρώποις.

Thus hath the Lord dealt with me in the days wherein he looked on me; *to take away my reproach among men.

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* And she conceived, and bare a son; and said, God hath taken away my reproach, Gen. xxx. 23. And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb, 1 Sam. i. 6.

VER. 26.

Ἐν δὲ τῷ μὲν τῷ ἑκτῷ ἀπιστάλῃ ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἥ ὄνομα Ναζαρέτ,

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

VER. 27.

Πρὸς παρθένον μεμνηστυμένην ἀνδρὶ ὃ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαρίας.

* To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

[Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, Matt. i. 18.]

* See on Matt. i. ver. 18. clause 1.

VER. 28.

Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτήν, εἶπε· Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

* Or, graciously accepted, or, much graced. See ver. 30.

VER. 29.

* Ἡ δὲ ἰδούσα διαταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ· καὶ διηλογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

VER. 30.

Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαρίας· ὅτις γὰρ χάριν παρὰ τῷ Θεῷ.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

VER. 31.

Καὶ ἰδοὺ, συλλαλήσῃ ἐν γαστρὶ, καὶ τέξῃ υἱόν, καὶ καλέσῃ τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΤΝ.

* And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

* See on Matt. i. ver. 21.

VER. 32.

Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ.

* He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

* For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, ver. 15. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, iii. 16. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire, Matt. iii. 11. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, xii. 42. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 9, 11.

* See on Matt. v. ver. 9. clause 2
* See on Matt. xiv. ver. 33. clause 2. and vii. ver. 21. clause 4.
* See on Matt. i. ver. 1. clause 2.

VER. 33.

Καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

* And he shall reign over the house of

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Jacob for ever ; and of his kingdom there shall be no end.

* And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, vii. 13, 14. And the Lord shall reign over them in Mount Zion from henceforth, even for ever, Mic. iv. 7. But unto the Son he saith, Thy throne, O God, is for ever and ever, Heb. i. 8. And the seventh angel sounded : and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever, Rev. xi. 15.

VER. 34.

Εἶπε δὲ Μαριάμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, ἔπει ἀνδρα οὐ γινώσκω ;

Then said Mary unto the angel, How shall this be, seeing I know not a man ?

VER. 35.

Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπιλεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γενόμενον ἅγιον κληθήσεται υἱὸς Θεοῦ.

And the angel answered and said unto her, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also ^bthat holy thing which shall be born of thee shall be called ^cThe Son of God.

* Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost, Matt. i. 20.

^bHow can he be clean that is born of a woman? Job xxv. 4. For we have not an High Priest, which cannot be touched with the feeling of our infirmities ; but was in all points

tempted like as we are, yet without sin, Heb. iv. 15. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 26.

^c See on Matt. xiv. ver. 33. clause 2.

VER. 36.

Καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνελήφυσά υἱὸν ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὲν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren.

VER. 37.

Ὅτι οὐκ ἄδυνατόν ἐστι παρὰ τῷ Θεῷ πᾶν ῥῆμα.

*For with God nothing shall be impossible.

* See on Matt. xix. ver. 26.

VER. 38.

Εἶπε δὲ Μαριάμ· Ἰδοὺ ἡ δοῦλη Κυρίου· γίνονται μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

VER. 39.

Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda ;

VER. 40.

Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ.

And entered into the house of Zacharias, and saluted Elisabeth.

VER. 41.

Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐκρίθη τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ.

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth ^awas filled with the Holy Ghost :

* See on ver. 15. clause 3.

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VER. 42.

Καὶ ἀναφωνήσας φωνῇ μεγάλῃ, καὶ εἰπὼν·
Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος
ὁ καρπὸς τῆς κοιλίας σου.

And she spake out with a loud voice,
and said, Blessed art thou among wo-
men; * and blessed is the fruit of thy
womb.

* Saying, Blessed be the King that
cometh in the name of the Lord:
peace in heaven, and glory in the
highest, xix. 38. His name shall en-
dure for ever: his name shall be con-
tinued as long as the sun: and men
shall be blessed in him: all nations
shall call him blessed, Psal. lxxii. 17.

VER. 43.

Καὶ πύθεται μοι τούτο, ὅτι ἔλθῃ ἡ μήτηρ
τοῦ Κυρίου μου πρὸς με;

And whence is this to me, that the
mother of *my Lord should come to me?

* And David himself saith in the book
of Psalms, The Lord said unto my
Lord, Sit thou on my right hand, Till
I make thine enemies thy footstool. David
therefore calleth him Lord, how is
he then his son? xx. 42—44. The
Lord said unto my Lord, sit thou at
my right hand, until I make thine ene-
mies thy footstool, Psal. cx. 1. And
Thomas answered and said unto him,
My Lord and my God, John xx. 28.
Yea doubtless, and I count all things
but loss for the excellency of the
knowledge of Christ Jesus my Lord:
for whom I have suffered the loss of
all things, and do count them but
dung, that I may win Christ, Phil.
iii. 8.

VER. 44.

Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀπα-
σμού σου εἰς τὰ ὦτά μου, ἐκάλειπεν ἐν
ἀγαλλίᾳ τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

For, lo, as soon as the voice of thy
salutation sounded in mine ears, the babe
leaped in my womb for joy.

VER. 45.

Καὶ μακάριά ἡ πιστεύουσα· ὅτι ἔσται
πλεῖστοις τοῖς ἀγαλλημένοις αὐτῇ παρὰ
Κυρίου.

And blessed is she *that believed: for
there shall be a performance of those
things which were told her from the
Lord.

* Or, which believed that there shall
be, &c.

VER. 46.

Καὶ εἰπὼς Μαρία· Μεγαλύνει ἡ ψυχὴ
μου τὸν Κύριον·

And Mary said, *My soul doth mag-
nify the Lord,

* And Hannah prayed, and said,
My heart rejoiceth in the Lord, mine
horn is exalted in the Lord, my mouth
is enlarged over mine enemies; be-
cause I rejoice in thy salvation, 1
Sam. ii. 1.

VER. 47.

Καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐν τῷ
θεῷ τῷ σωτῆρί μου,

And my spirit hath rejoiced in *God
my Saviour.

* Behold, God is my salvation; I
will trust, and not be afraid: for the
Lord JEHOVAH is my strength and
my song; he also is become my salva-
tion, Isa. xii. 2. There is no God else
beside me; a just God and a Saviour;
there is none beside me, xlv. 21. Paul
an apostle of Jesus Christ by the
commandment of God our Saviour,
and Lord Jesus Christ, which is our
hope, 1 Tim. i. 1. Not purloining, but
shewing all good fidelity; that they
may adore the doctrine of God our
Saviour in all things, Tit. ii. 10. But
after that the kindness and love of
God our Saviour toward man ap-
peared, iii. 4. See also on Matt. i.
ver. 21. clause 3.

VER. 48.

* Ὅτι ἐτίθεισαν ἐν τῷ ταπεινίσμῳ τῆς
δούλης αὐτοῦ ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακα-
ριοῦσιν αἱ γενεαί.

* For he hath regarded the low estate
of his handmaiden: for, behold, from
henceforth all generations shall call me
blessed.

* He will regard the prayer of the
desstitute, and not despise their pray-
er, Psal. cii. 17. He raiseth up the
poor out of the dust, and lifteth the
needy: out of the dunghill; that he
may set him with princes, even with
the princes of his people, cxiii. 7, 8.
For ye see your calling, brethren, how
that not many wise men after the
flesh, not many mighty, not many
noble, are called: But God hath chosen
the foolish things of the world;
to confound the wise; and God hath

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chosen the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; That no flesh should glory in his presence, 1 Cor. i. 26—29. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5.

^b And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked, Luke xi. 27.

VER. 49.

Ὅτι ἐκράνησέν μοι μεγάλα ἡ δύναμις, καὶ ἤγειρεν τὸ ὄνομα αὐτοῦ.

For ^ahe that is mighty hath done to me great things; ^band holy is his name.

^aWho is this King of glory? The Lord strong and mighty, the Lord mighty in battle, Psal. xxiv. 8. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people, lxxxix. 19. Therefore saith the Lord, the Lord of Hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies, Isa. i. 24. Who is this that cometh from Edom, with dyed garments from Bosrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save, lxiii. 1. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might, Jer. x. 6.

^bWho is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders, Exod. xv. 11. There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God, 1 Sam. ii. 2. Let them praise thy great and terrible name; for it is holy, Psal. xcix. 3. Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy, 9. He sent redemption unto his people: he hath commanded

his covenant for ever: holy and reverend is his name, cxi. 9. And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory, Isa. vi. 3. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, lvii. 15. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, Rev. iv. 8. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, xv. 4.

VER. 50.

Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

^aAnd his mercy is on them that fear him from generation to generation.

^aAnd shewing mercy unto thousands of them that love me, and keep my commandments, Exod. xx. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty, xxxiv. 6, 7. Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men, Psal. xcxi. 19. Surely his salvation is nigh them that fear him; that glory may dwell in our land, lxxxv. 9. For as the heaven is high above the earth, so great is his mercy toward them that fear him, ciii. 11. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, 17. He will bless them that fear the Lord, both small and great, cxv. 13. Let them now that fear the Lord say, that his mercy endureth for ever, cxviii. 4. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them, cxlv. 19. The Lord taketh pleasure in them that fear him, in those that hope in his mercy, cxlvii. 11. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance

brance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. iii. 16, 17.

VER. 51.

Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ· διασκέπασεν ὑψηλοφάνους διανοία καρδίας αὐτῶν.

^a *He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.*

^a Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy, Exod. xv. 6. Thou stretchedst out thy right hand, the earth swallowed them, 12. Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Deut. iv. 34. Thou hast a mighty arm: strong is thy hand, and high is thy right hand, Psal. lxxxix. 13. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory, xcvi. 1. The right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly, cxviii. 15, 16. Behold, the LORD God will come with strong hand, and his arm shall rule for him, Isa. xl. 10. Awake, awake, put on thy strength, O arm of the LORD; awake, as in the ancient days, in the generations of old, li. 9. The LORD hath made bare his holy arm in the eyes of all the nations, lii. 10. That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name, lxiii. 12.

^b Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them, Exod. xviii. 11. Why do the heathen rage, and the people imagine a vain thing? The

kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath: and vex them in his sore displeasure, Psal. ii. 1—5. Wherefore it shall come to pass, that when the LORD hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the LORD, the LORD of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer faineth. And the rest of the trees of his forest shall be few, that a child may write them, Isa. x. 12—19. Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 52.

Καθὼς ἡ δύναμις αὐτοῦ ἐγένετο, καὶ ὑψώθη τὰ πνεύματα.

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^a *He hath put down the mighty from their seats, ^b and exalted them of low degree.*

^a The bows of the mighty men are broken, and they that stumbled are girded with strength, 1 Sam. ii. 4. He shall break in pieces mighty men without number, and set others in their stead, Job xxxiv. 24. Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it, Ezek. xvii. 22—24.

^b The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory, 1 Sam. ii. 7, 8. Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety, Job v. 10, 11. Yet setteth he the poor on high from affliction, and maketh *him* families like a flock, Psal. cvii. 41. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set *him* with princes, *even* with the princes of his people, cxiii. 7, 8. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away, James i. 9, 10. Humble yourselves in the sight of the Lord, and he shall lift you up, iv. 10.

VER. 53.

Πληρῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλου-
τούντας ἐξ ἐλαττώσεως κενούσας.

^a *He hath filled the hungry with good*

things; ^b and the rich he hath sent empty away.

^a See on Matt. v. ver. 6. clause 2.

^b See on chap. vi. ver. 24.

VER. 54.

Ἀντιτάξεται Ἰσραὴλ παῖδός αὐτοῦ, μνη-
σθῆναι ἰλίου,

^a *He hath holpen his servant Israel, in remembrance of his mercy;*

^a And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life, ver. 69—75. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. xcvi. 3. Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me, Isa. xlv. 21. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb: and *even* to your old age I *am* he; and *even* to hoary hairs will I carry *you*: I have made, and I will bear; even I will carry, and will deliver *you*, xli. 3, 4. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls are continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee, Isa. xli. 14—17. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more are the children of the desolate than

the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth

the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD; and their righteousness is of me, saith the LORD, liv. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of

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the LORD: and thou shalt be called, Sought out, A city not forsaken, lxii. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased. Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the

manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God, Jer. xxx. 7—22. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and

Ephraim is my first-born. Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd : and their soul shall be as a watered garden ; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together : for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD, xxxi. 1—14. How long wilt thou go about, O thou backsliding daughter ? for the LORD hath created a new thing in the earth, A woman shall compass a man. Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity ; The LORD bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul, 22—25. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The LORD our righteousness, xxxiii. 14—16. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off ? thus they

have despised my people, that they should be no more a nation before them. Thus saith the LORD ; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth ; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return, and have mercy on them, 24—26. But fear not thou, O my servant Jacob, and be not dismayed, O Israel : for, behold, I will save thee from afar off, and thy seed from the land of their captivity ; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the LORD ; for I am with thee ; for I will make a full end of all the nations whither I have driven thee : but I will not make a full end of thee, but correct thee in measure ; yet will I not leave thee wholly unpunished, xli. 27, 28. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them ; and they shall know that I am the LORD, Ezek. xxix. 21. Therefore will I save my flock, and they shall no more be a prey ; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, even my servant David ; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them ; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land ; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing ; and I will cause the shower to come down in his season : there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no

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more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God. And ye my flock, the flock of my pasture, *are* men, and I *am* your God, saith the Lord God, xxxiv. 22—31. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be* king over them: and they all shall have one shepherd: and they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children, for ever; and my servant David *shall be* their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, xxxvii. 21—28.

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The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the Lord dwelleth in Zion, Joel iii. 16—21. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, Obad. 17. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them. Mic. ii. 12, 13. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather *them that are sorrowful for the*

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solemn assembly *who* are of thee, to *whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD, Zeph. iii. 14—20. Who is left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts: *According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not.* For thus saith the LORD of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 3—9. Cry yet, saying, Thus saith the LORD of hosts, My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem, Zech. iv. 17. And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man, whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both, vi. 12, 13.

VER. 55.

(Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ, καὶ τῷ σπέρματι αὐτοῦ,) εἰς τὸν αἰῶνα.

*As he spake to our fathers, to Abraham, and to his seed for ever.

*See on Matt. i. ver. 1. clause 3.

VER. 56.

Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὡσαύτῃ μηνῶν τρεῖς· καὶ ἐπιστρέψαι εἰς τὸν οἶκον αὐτῆς.

And Mary abode with her about three months, and returned to her own house.

VER. 57.

Τῇ δὲ Ἐλισάβετ ἐκλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν υἱόν.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

VER. 58.

Καὶ ἤκουσαν οἱ περὶοικοὶ καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ· καὶ αὐτῆς καὶ συνήγαγον αὐτῇ.

And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

VER. 59.

Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν.

And it came to pass, that ^{on the eighth day} they came to circumcise the child; and they called him Zacharias, after the name of his father.

*And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb, Luke ii. 21. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed, Gen. xvii. 12. and Lev. xii. 3.

VER. 60.

Καὶ ἀπεκρίθησα ἡ μήτηρ αὐτοῦ, εἰπὼν Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης.

And his mother answered and said, *Not so; but he shall be called John.

*But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, ver. 13.

VER. 61.

Καὶ εἶπεν πρὸς αὐτήν· Ὅτι οὐδὲς ἔστιν

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ἐν τῇ συγχρησίδι σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.

And they said unto her, There is none of thy kindred that is called by this name.

VER. 62.

Ἐγένετο δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν εἶπαι καλεῖσθαι αὐτήν.

And they made signs to his father, how he would have him called.

VER. 63.

Καὶ αὐτῆρας πνευμάτων, ἔγραψεν λίγων ἰσχυρῶς, ὅτι τὸ ὄνομα αὐτοῦ. Καὶ ἔθαύμασαν πάντες.

And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

VER. 64.

Ἀνεῳχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσσα αὐτοῦ· καὶ ἐλάλει εὐλογίαν τὸν Θεόν.

And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

VER. 65.

Καὶ ἐγένετο ἐπὶ πάντας φόβος τοῖς περιουῶντας αὐτοῦς· καὶ ἐν ὅλῃ τῇ ὄρει τῇ Ἰουδαίας διαδραμαίτο πάντα τὰ ῥήματα ταῦτα.

And fear came on all that dwelt round about them: and all these sayings were raised abroad throughout all the hill country of Judaea.

* Or, things.

VER. 66.

Καὶ ἔθετο πάντας οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεῖς Κυρίου ἦν μετ' αὐτοῦ.

And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! * And the hand of the Lord was with him.

* And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel, ver. 80.

VER. 67.

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ περιφάνευσεν, λέγων·

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

* See on ver. 15. clause 3.

* And the Lord came down in a

cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease, Numb. xi. 25. The Spirit of the Lord spake by me, and his word was in my tongue, 2 Sam. xxiii. 2. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

VER. 68.

Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ· ὅτι ἐπισκέψατο, καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ·

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

* And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 44. He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his name, Psal. cxi. 9.

^b See on Matt. i. ver. 21. clause 2.

VER. 69.

Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ·

And hath raised up an horn of salvation for us in the house of his servant David;

* The Lord shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed, 1 Sam. ii. 10. And he said, The Lord is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from vio-

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lence, 2 Sam. xxiii. 2, 3. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower, Psal. xviii. 2. There will I make the horn of David to bud: I have ordained a lamp for mine anointed, cxxxii. 17.

^b See on Matt. i. ver. 1. clause 2.

VER. 70.

Καθὼς ἰδύλατο διὰ στόματος τῶν ἁγίων
τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ.

As *he spake by the mouth of his holy prophets, which have been since the world began:*

*The Spirit of the Lord spake by me, and his word was in my tongue, 2 Sam. xxiii. 2. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the prophet unto our Fathers, Acts xxviii. 25. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Heb. iii. 7. For the prophecy came not in old time by the will of man: but Holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

VER. 71.

Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς
πάντων τῶν μισούντων ἡμᾶς.

*That we should be saved from our enemies, and from the hand of all that hate us;

*Thy shoes shall be iron and brass; and as thy days, so shall thy strength be. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help,

and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, Deut. xxxiii. 25—29. For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were: and they shall rule over their oppressors. And it shall come to pass, in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, Isa. xiv. 1—3. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God, xxxii. 37, 38. Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God, Ezek. xxviii. 25, 26. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods, xxxiv.

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25. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid, 28. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them, xxxviii. 8. See also on ver. 54.

VER. 72.

Παῖδας Ἰλαος μετὰ τῶν πατέρων ἡμῶν,
καὶ μνησθῆναι διαθήκης ἀγίας αὐτοῦ.

*To perform the mercy promised to our fathers, and to remember his ^b holy covenant;

*See on ver. 54.

*As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations, Gen. xvii. 4—9. He hath remembered his covenant for ever, the word which he commanded to a thousand generations, Psal. cv. 8. He hath given meat unto them that fear him: he will ever be mindful of his covenant, cxi. 5. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant, Ezek. xvi. 60.

VER. 73.

Ὅρκον ὃν ἔμουσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν,

*The oath which he swore to our father Abraham,

*And said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, Gen. xxi. 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, Heb. vi. 16, 17.

VER. 74.

*Ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν
ῥυσθῆντας, λατρεύειν αὐτῷ,

That he would grant unto us, * that we being delivered out of the hand of our enemies might serve him without fear,

*The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed

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shall walk *there*. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. xxxv. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. O thou afflicted, tossed with the tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be taught of the Lord*; and great *shall be the peace of thy children*. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee, liv. 11—14. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in *that which I create*: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, *being* an hundred years old, shall be accursed. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear: the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be the serpent's meat*. They shall not hurt nor

destroy in all my holy mountain, saith the Lord, lxx. 17—25. As a shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God, Ezek. xxxiv. 12—15. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, the King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion *shall be from sea even to sea, and from the river even to the ends of the earth*, Zech. ix. 8—10.

VER. 75.

Ἐν ἁγιότητι καὶ δικαιοσύνῃ ἐκτίσω αὐτοῦ, πᾶσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

In holiness and righteousness before him, all the days of our life.

But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the great-

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est of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 39, 40. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you, Ezek. xxxvi. 23—29. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins, Matt. i. 21. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph. i. 4. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, ii. 10. And that ye put on the new man, which after God is created in righteousness and true holiness, iv. 24. For God hath not called us unto uncleanness, but unto holiness, 1 Thess. iv. 7. But we are bound to give thanks alway to

God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 13. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy, 1 Pet. i. 15, 16. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 4—8. See also on Matt. v. ver. 8. clause 1.

VER. 76.

Καὶ σὺ, παιδίον, προφήτης ὑψίστου καλεθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἰτοιμάσαι ἰδοὺς αὐτοῦ·

And thou, child, shalt be called the ^aprophet of the Highest: ^bfor thou shalt go before the face of the Lord to prepare his ways;

^a See on Matt. xi. ver. 9.

^b See on Matt. xi. ver. 10.

VER. 77.

Τῷ δᾶναι γνῶσιν σωτηρίας τῇ λαῷ αὐτοῦ, ἐν ἀφίσει ἁμαρτιῶν αὐτῶν,

^a To give knowledge of salvation unto his people, ^b by the ^cremission of their sins,

^c Or, for.

^a And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

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LUKE I. 77—79.

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Luke iii. 3. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world, John i. 7—9. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand, John iii. 27—35. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4.

^b See on Matt. vi. ver. 12. clause 1.

VER. 78.

Διὰ σπλάγγνα ἰλίου Θεοῦ ἡμῶν, ἐν οἷς ἰσταμένη ἡμᾶς ἀνατολὴ ἐξ ὕψους,

* Through the ^b tender mercy of our God; whereby the ^c dayspring from on high hath visited us,

* Or, bowels of the mercy.

† Or, sunrising, or, branch.

* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead

in sins, hath quickened us together with Christ, (by grace ye are saved;) Eph. ii. 4, 5. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10.

^b Remember, O LORD, thy tender mercies, and thy loving-kindnesses; for they have been ever of old, Psal. xxv. 6. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Isa. lxiii. 15. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ii. 1. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, Col. iii. 12. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

^c And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, Isa. xi. 1. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at; for, behold, I will bring forth my servant, The BRANCH, Zech. iii. 8. Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD, vi. 12. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. I Jesus—am the root and the offspring of David, and the bright and morning star, Rev. xxii. 16.

VER. 79.

Ἐπιφάνειαι τοῖς ἐν σκότειν καὶ σκιᾷ θανάτου

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LUKE I. 79, 80.—II. 1.

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ἵνα τοὺς καθήμενους, τοῦ κατεσθῆναι τοὺς ὁδούς ἡμῶν εἰς ἰδὴν νιχίαν.

* To give light to them that sit in darkness and in the shadow of death, ^b to guide our feet into the way of peace.

* See on Matt. iv. ver. 16.

^b Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment, and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies, Psal. xxv. 8—10. What man is he that feareth the Lord? him shall he teach in the way that he shall choose: His soul shall dwell at ease; and his seed shall inherit the earth, 12, 13. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good: and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps, lxxxv. 10—13. Her ways are ways of pleasantness, and all her paths are peace, Prov. iii. 17. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures, viii. 20, 21. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, Isa. xlvi. 17, 18. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked, lvii. 19—21. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace, lix. 8. Thus saith the Lord, Stand ye in the ways and see, and

ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. vi. 16. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, Matt. xi. 28—30.

VER. 80.

Τὸ δὲ παιδίον ἠύξανε καὶ ἐκραταιώτε πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ὡς ἡμέρας ἀναδείξας αὐτοῦ πρὸς τὸν Ἰσραὴλ.

And the child grew, and waxed strong in spirit, and was in ^a the deserts till the day of his shewing unto Israel.

* And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? Matt. xi. 7.

CHAP. II.—VER. 1.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἔβηθεν δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογραφῆσθαι πάντας τὴν οἰκουμένην.

And it came to pass in those days, that there went out a decree from ^a Caesar Augustus, that ^b all the world should be ^c taxed.

* Or, enrolled.

* Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

^b Destruction upon destruction is cried: for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment, Jer. iv. 20. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, Rom. i. 8. Elias was a man subject to like passions as we are, and he prayed

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LUKE II. 1—9.

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earnestly that it might not rain ; and it rained not on the earth by the space of three years and six months, Jam. v. 17.

VER. 2.

Αὕτη ἡ ἀπογραφὴ πρώτη, ἐγένετο ὑπομαίνοντος τῆς Συρίας Κυρηνίου.

(And this taxing was first made when Cyrenius was governor of Syria.)

VER. 3.

Καὶ ἑπορεύοντο πάντες ἀπογραφέσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν,

And all went to be taxed, every one into his own city.

VER. 4.

Ἀνὴρ δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἧτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριῶς Δαβὶδ,)

And ^a Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, ^b unto the city of David, which is called Bethlehem ; (because he was of the house and lineage of David :)

^a And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary, Luke i. 26, 27.

^b And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel ? Fill thine horn with oil, and go ; I will send thee to Jesse the Bethlehemite : for I have provided me a king among his sons, 1 Sam. xvi. 1. Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse, xvii. 12. Hath not, the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ? John vii. 42.

VER. 5.

Ἀπογράψασθαι σὺν Μαρίας τῇ μεμνησκειμένη αὐτῷ γυναικί, ὡς ἔγκυον.

To be taxed with Mary ^a his espoused wife, being great with child.

^a See on Matt. i. ver. 18. clause 1.

VER. 6.

Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπαφύπνευσεν αἱ ἑμέραι τοῦ ταπεινῶν αὐτήν.

^a And so it was, that, while they were there, the days were accomplished that she should be delivered.

^b But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting, Mic. v. 2.

VER. 7.

Καὶ ἵσταται τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀτίκλινεν αὐτὸν ἐν τῇ φάττῃ, διότι οὐκ ἦν αὐταῖς τόπος ἐν τῷ καταλύματι.

And ^a she brought forth her first-born son, ^b and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

^a Therefore the Lord himself shall give you a sign : Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And knew her not till she had brought forth her first-born son : and he called his name JESUS, Matt. i. 25.

^b And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger, 12. For he shall grow up before him as a tender plant, and as a root out of a dry ground ; he hath no form nor comeliness, Isa. liii. 2. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay his head, Matt. viii. 20.

VER. 8.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ ἀγραιοῦντες, καὶ φυλάσσοντες φυλάκας τῆς νυκτὸς ἐπὶ τὴν ποιμήνην αὐτῶν.

And there were in the same country shepherds abiding in the field, keeping ^a watch over their flocks by night.

^a Or, the night-watches.

VER. 9.

Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐτίσθη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς, καὶ ἐπαφύπνευσεν φόβον μέγαν.

And, lo, ^a the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

^a See on Matt. xviii. ver. 10. clause 2.

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LUKE II. 10, 11.

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VER. 10.

Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φο-
βίσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν
μεγάλαν, ὅτις ἔσται παντὶ τῷ λαῷ·

And the angel said unto them, Fear
not: for, behold, I bring you ^agood tid-
ings of great joy, ^bwhich shall be to all
people.

^aHow beautiful upon the mountains
are the feet of him that bringeth good
tidings, that publisheth peace; that
bringeth good tidings of good, that
publisheth salvation; that saith unto
Zion, Thy God reigneth! Isa. lii. 7.
and Rom. x. 15. The Spirit of the
Lord God is upon me; because the
LORD hath anointed me to preach
good tidings unto the meek; he hath
sent me to bind up the broken hearted,
to proclaim liberty to the captives,
and the opening of the prison to them
that are bound, Lxi. 1. And we declare
unto you glad tidings, how that the
promise which was made unto the fa-
thers, Acts xiii. 32.

^b See on Matt. viii. ver. 11. clause 1.

VER. 11.

Ὅτι ἐγένετο ὑμῖν σήμερον σωτήρ, ὃς
ἴσθι Χριστὸς Κύριος, ἐν στίλβει Δαβὶδ.

For unto you is born this day in the
city of David ^aa Saviour, which is,
^bChrist ^cthe Lord.

^a See on Matt. i. ver. 21. clause 3.

^b And I will put enmity between
thee and the woman, and between thy
seed and her seed: it shall bruise thy
head, and thou shalt bruise his heel,
Gen. iii. 15. The sceptre shall not
depart from Judah, nor a lawgiver
from between his feet, until Shiloh
come; and unto him shall the gather-
ing of the people be, xlix. 10. The
kings of the earth set themselves, and
the rulers take counsel together against
the LORD, and against his anointed,
saying, Psal. ii. 2. Seventy weeks are
determined upon thy people and upon
thy holy city, to finish the transgres-
sion, and to make an end of sins, and
to make reconciliation for iniquity, and
to bring in everlasting righteousness,
and to seal up the vision and prophecy,
and to anoint the Most Holy. Know,
therefore, and understand, that from

the going forth of the commandment
to restore and to build Jerusalem,
unto the Messiah the Prince, shall be
seven weeks, and threescore and two
weeks: the street shall be built again,
and the wall, even in troublous times.
And after threescore and two weeks
shall Messiah be cut off, but not for
himself: and the people of the prince
that shall come shall destroy the city
and the sanctuary; and the end there-
of shall be with a flood, and unto the
end of the war desolations are deter-
mined, Dan. ix. 24—26. And Jacob
begat Joseph the husband of Mary, of
whom was born Jesus, who is called
Christ, Matt. i. 16. And Simon Peter
answered and said, Thou art the
Christ, the Son of the living God, xvi.
16. He first findeth his own brother
Simon, and saith unto him, We have
found the Messiah, which is, being in-
terpreted, The Christ, John i. 41. But
these are written, that ye might be-
lieve that Jesus is the Christ, the Son
of God; and that believing ye might
have life through his name, xx. 31.
Therefore let all the house of Israel
know assuredly, that God hath made
that same Jesus, whom ye have cru-
cified, both Lord and Christ, Acts ii.
36. Opening and alleging, that Christ
must needs have suffered, and risen
again from the dead; and that this
Jesus, whom I preach unto you, is
Christ, xvii. 3. Whosoever believeth
that Jesus is the Christ is born of God:
and every one that loveth him that be-
gat loveth him that is begotten of him,
1 John v. 1.

^c And whence is this to me, that the
mother of my Lord should come to me,
Luke i. 43. And thou, child, shalt be
called the prophet of the Highest; for
thou shalt go before the face of the
Lord to prepare his ways, 76. And if
any man ask you, Why do ye loose him?
thus shall ye say unto him, Because the
Lord hath need of him, xix. 31. And
David himself saith in the book of
Psalms, The LORD said unto my Lord,
Sit thou on my right hand, Till I make
thine enemies thy footstool. David
therefore calleth him Lord; how
is he then his son? xx. 42—44.
The word which God sent unto the
children of Israel, preaching peace by
Jesus Christ; (he is Lord of all;) Acts
x. 36. Which none of the princes of

this world knew : for had they known it, they would not have crucified the Lord of Glory, 1 Cor. ii. 8. The first man is of the earth, earthy : the second man is the Lord from heaven, xv. 47. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 11. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, Phil. iii. 8. As ye have therefore received Christ Jesus the Lord, so walk ye in him, Col. ii. 6. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons, James ii. 1. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. xix. 16. See also on Matt. iii. ver. 3.

VER. 12.

Καὶ τοῦτο ἡμῖν τὸ σημεῖον Εὐχόσεται
Σέφος ἱσχυαζανωμένων, κείμενον ἐν τῇ
φάτῃ.

And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

VER. 13.

Καὶ ἑξαφῆς ἐγένετο σὺν τῷ ἀγγέλῳ
πλῆθος στρατιᾶς οὐρανοῦ, αἰνοῦντων τὸν
Θεόν, καὶ λεγόντων

And suddenly there was with the angel^a a multitude of the heavenly host praising God, and saying,

^a And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven : and, behold, the angels of God ascending and descending on it, Gen. xxviii. 12. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host : and he called the name of that place Mahanaim, xxxii. 1, 2. And he said, Hear thou, therefore, the word of the LORD : I saw the LORD sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left, 1 Kings

xxii. 19. The chariots of God are twenty thousand, even thousands of angels : the LORD is among them as in Sinai, in the holy place, Psal. lxxviii. 17. Praise ye him, all his angels : praise ye him, all his hosts, cxlviii. 2. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened, Dan. vii. 10. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders : and the number of them was ten thousand times ten thousand, and thousands of thousands, Rev. v. 11.

VER. 14.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ εἰρήνη εἰς
ἐμὴν, ἐν ἀνθρώποις εὐδοκία.

^a Glory to God in the highest, ^b and on earth peace, good will toward men.

^a Saying, Blessed be the King that cometh in the name of the Lord ; peace in heaven, and glory in the highest Luke xix. 38. Sing, O heavens ; and be joyful, O earth ; and break forth into singing, O mountains ; for the LORD hath comforted his people, and will have mercy upon his afflicted, Isa. xlix. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Rev. v. 13.

^b For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this. Isa. ix. 6, 7. I create the fruit of the lips ; Peace, peace to him that is far off, and to him that is near, saith the LORD ; and I will heal him, lvii. 19.

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Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, John xiv. 27. The word which God sent unto the children of Israel, preaching peace by Jesus Christ ; (he is Lord of all ;) Acts x. 36. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, Rom. v. 1. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them : and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, Be ye reconciled to God, 2 Cor. v. 18—20. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; but to make in himself of twain one new man, so making peace ; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby ; And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 14—18. And, having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, Col. i. 20, 21. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Which he shed on us abundantly through Jesus Christ our Saviour ; That, being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 4—7. In this was manifested the love of God toward us, because that God sent his

only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10.

VER. 15.

Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ εἰς Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γινόμενον, ὃ ὁ Κύριος ἠγνώρισεν ἡμῖν.

And it came to pass, as the angels were gone away from them into heaven, * the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

* Gr. the men the shepherds.

VER. 16.

Καὶ ἦλθον σπεύσαντες, καὶ ἀνέβησαν τὴν τι Μαριάμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάττῃ.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

VER. 17.

Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

VER. 18.

Καὶ πάντες οἱ ἀκούσαντες περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

And all they that heard it wondered at those things which were told them by the shepherds.

VER. 19.

Ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

But Mary kept all these things, and pondered them in her heart.

VER. 20.

Καὶ ἐπιστρέψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλάλησεν πρὸς αὐτούς.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

VER. 21.

Καὶ ὅτι ἐπλήσθησαν ἡμέραι ὅκτω τοῦ περιτεμῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ἰπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλαφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

And ^a when eight days were accomplished for the circumcising of the child, his name was called ^bJESUS, ^c which was so named of the angel before he was conceived in the womb.

^a See on chap. 1. ver. 59.

^b See on Matt. i. ver. 21.

^c And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS, Luke i. 31. And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins, Matt. i. 21.

VER. 22.

Καὶ ὅτι ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς, κατὰ τὸν νόμον Μωσέως, ἀνιγαγόναι τε νότις Ἱερουσόλυμα, παραστήσαι τῷ Κυρίῳ·

^a And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord ;

^a Speak unto the children of Israel, If a woman have conceived : born a man-child, then she is unclean seven days ; according to the days of the separation for uncleanness shall she be unclean. On the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days : she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid-child, then she shall be unclean two weeks, as in her separation : and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest, Lev. xii. 2—6.

VER. 23.

(Καθὼς γέγραπται ἐν νόμῳ Κυρίου· Ὅτι πᾶν ἄρσεν διανοίγον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται·)

^a (As it is written in the law of the Lord ; Every male that openeth the womb shall be called holy to the Lord ;)

^a Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast : it is mine, Exod. xiii. 2. That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast ; the males shall be the Lord's. And every firstling of an ass thou shalt redeem with a lamb ; and if thou wilt not redeem it, then thou shalt break his neck ; and all the first-born of man among thy children shalt thou redeem. And it shall be, when thy son asketh thee in time to come, saying, What is this ? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage : And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast : therefore I sacrifice to the Lord all that openeth the matrix, being males ; but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes : for by strength of hand the Lord brought us forth out of Egypt. 12—16. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors : the first-born of thy sons shalt thou give unto me, xxiii. 29. All that openeth the matrix is mine, and every firstling among thy cattle, whether ox or sheep, that is male, xxxiv. 19.

VER. 24.

Καὶ τοῦ δῶναι δύο ὄσους, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζεύγος τρυγόνων, ἢ δύο νεοσσούς περιστερῶν.

^a And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

^a And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and

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a young pigeon, or a turtledove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean, Lev. xii. 6—8.

VER. 25.

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ὃ ὄνομα Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος δικαίος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ· καὶ πνεῦμα ἅγιον ἦν ἐν αὐτῷ.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was ^ajust and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

^aSee on Matt. i. ver. 19. clause 1.

^bAnd it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the LORD; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43.

VER. 26.

Καὶ ἦν αὐτῷ κεχρηματισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῇ τὸν Χριστὸν Κυρίου.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the ^aLord's Christ.

^aSee on ver. 11. clause 2.

VER. 27.

Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερὸν καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰσάγειν τοῦ νόμου περὶ αὐτοῦ,

And he came ^aby the Spirit into the temple: and when the parents brought in the child Jesus, ^bto do for him after the custom of the law,

^aSee on Matt. iv. ver. 1. clause 2.

^bSee on ver. 23.

VER. 28.

Καὶ αὐτὸς ἰδέξάτο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε·

Then took he him up in his arms, and blessed God, and said,

VER. 29.

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥημά σου, ἐν σιρῇ·

Lord, ^anow lettest thou thy servant depart in peace, ^baccording to thy word:

^aMark the perfect man, and behold the upright: for the end of that man is peace, Psal. xxxvii. 37. The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness, Isa. lvii. 1, 2.

^bAnd it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, ver. 26.

VER. 30.

Ὅτι ἰδὼν οἱ ὀφθαλμοί μου τὸ σωτήριόν σου·

For ^amine eyes have seen thy salvation,

^aAnd all flesh shall see the salvation of God, Luke iii. 6. I have waited for thy salvation, O Lord! Gen. xlix 18. And he said, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, Isa. xlix. 6. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lii. 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12. See also on Matt. i. ver. 21. clause 3.

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Καὶ ὅτι ἐπλήσθησαν ἡμέραι ὅκτ' τοῦ περιτμῆναι τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθῆν ἐπὶ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

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Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου·

For mine eyes have seen thy salvation,

*And all flesh shall see the salvation of God, Luke iii. 6. I have waited for thy salvation, O Lord! Gen. xlix. 18. And he said, It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, Isa. xlix. 6. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lli. 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12. See also on Matt. i. ver. 21. clause 3.

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VER. 31.

*Ο ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν

^a Which thou hast prepared before the face of all people ;

^a O sing unto the Lord a new song ; sing unto the Lord all the earth. Sing unto the Lord, bless his name : shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people, Psal. xcvi. 1—3. The Lord hath made known his salvation : his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel : all the ends of the earth have seen the salvation of our God, xcvi. 2, 3.

VER. 32.

Φῶς εἰς ἀποκάλυψιν ἰδῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ.

^a A light to lighten the ^b Gentiles, and ^c the glory of thy people Israel.

^a See on Matt. iv. ver. 16. clause 1.

^b See on Matt. viii. ver. 11. clause 1.

^c The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the Lord shall be unto thee an everlasting light, and thy God thy glory ; Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 19, 20. That, according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i. 31.

VER. 33.

Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλούμένοις περὶ αὐτοῦ.

And Joseph and his mother marvelled at those things which were spoken of him.

VER. 34.

Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαρίαν τὴν μητέρα αὐτοῦ Ἰδοὺ, οὗτος καί ται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for ^a the fall and ^b rising again of many in Israel ; and for a ^c sign which shall be spoken against ;

^a And he shall be for a sanctuary ; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel ; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Isa. viii. 14, 15. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 44. Wherefore ? Because they sought it not by faith, but as it were by the works of the law : for they stumbled at that stumbling-stone ; As it is written, Behold, I lay in Zion a stumbling-stone and rock of offence : and whosoever believeth on him shall not be ashamed, Rom. ix. 32, 33. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. Unto you therefore which believe, he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed, 1 Pet. ii. 7, 8.

^b Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do ? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins ; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call, Acts ii. 37—39. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, iii. 26. See also Acts ix. 1—20.

^c Behold, I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion, Isa. viii. 18. The Son of man came eating and drinking ; and they say, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and sinners. But Wisdom

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is justified of her children, Matt. xi. 19. The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 26, 27. See also on Matt. xxvii. 39. and 41. clause 1.

VER. 35.

Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐν πολλῶν καρδιῶν διαλογισμοί.

(Yea, ^aa sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

^aAs with a sword in thy bones, mine enemies reproveth me; while they say daily unto me, Where is thy God? Psal. xlii. 10.

VER. 36.

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσέρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἐκτὸς ἀπὸ τῆς παρθενίας αὐτῆς.

And there was one Anna, ^aa prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

^aAnd it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, Joel ii. 28. and Acts ii. 16, 17.

VER. 37.

Καὶ αὕτη χήρα ὡς ἑτῶν ὀγδοηκονταεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστίας καὶ δέησις λατρεύουσα νύκτα καὶ ἡμέραν

And ^ashe was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

^aNow she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day, 1 Tim. v. 5.

VER. 38.

Καὶ αὕτη, αὐτῇ, τῇ ὥρᾳ ἐπιστάσα, ἀνθωμολογῶντο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλὴμ.

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And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them ^athat looked for redemption in ^{*} Jerusalem.

^{*} Or, Israel.

^a See on ver. 25. clause 2.

VER. 39.

Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

And ^awhen they had performed all things according to the law of the Lord, ^bthey returned into Galilee, to their own city Nazareth.

^a What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it, Deut. xii. 32. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15.

^b But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 22, 23.

VER. 40.

Τὸ δὲ παῖδον ἤυξαν, καὶ ἡκραταιώθητο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

And the child grew, and waxed strong in spirit, ^afilled with wisdom: and ^bthe grace of God was upon him.

^a And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord, Isa. xi. 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge, Col. ii. 2, 3.

^b Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed

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thee for ever, Psal. xlv. 2. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth, Johni. 14.

VER. 41.

Καὶ ἔπορεύοντο εἰς Ἱερουσαλὴμ αὐτοῦ κατ' ἔτος
εἰς ἡμέραν τῇ ἑσπέρῃ τοῦ πάσχα.

Now his parents ^a went to Jerusalem every year at ^b the feast of the Passover.

^a Threetimes thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:) And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God, Exod. xxiii. 14—17. But unto the place which the Lord your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee, Deut. xii. 5—7. Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord, 11. But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt

rejoice before the Lord thy God in all that thou puttest thine hands unto, 18. And this man went up out of his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh, 1 Sam. i. 3. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow, 21.

^b Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; *it is* the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: *I am* the Lord. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the

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LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be an holy convocation*, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe *the feast of unleavened bread*; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread, *Exod. xii. 3—20.* And the Jews' Passover was at hand, and Jesus went up to Jerusalem, *John ii. 13.* And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves, *xi. 55.*

VER. 42.

Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱερουσόλυμα, κατὰ τὸ ἔθος τῆς ἑορτῆς·

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

VER. 43.

Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπερέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ.

And when they had fulfilled as they returned, the child was behind in Jerusalem; and his mother knew not of it.

VER.

Νομίσαν

ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτην αὐτὸν ἐν τοῖς συγγενείοις καὶ ἐν τοῖς γνωστοῖς.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

VER. 45.

Καὶ μὴ εὐρόντες αὐτὸν, ὑπέστρέψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν.

And when they found him not, they turned back again to Jerusalem, seeking him.

VER. 46.

Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθιζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντά αὐτούς.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

VER. 47.

Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

All that heard him were astonished at his understanding and answers.

a See on Matt. vii. ver. 28.

VER. 48.

Καὶ ἰδόντες αὐτόν, ἐξεπλήρουν καὶ πρὸς αὐτὴν ἡ μήτηρ αὐτοῦ λέγουσα· Τίς σοι ταῦτα; τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου καὶ ἐγὼ οὐδυνώμενοι ἐζητοῦμεν σε.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

VER. 49.

Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν ταῖς τοῦ πατρὸς μου δεῖ εἶναί με;

And he said unto them, How is it that ye sought me? wist ye not that I must be about a my Father's business?

a See on Matt. vii. ver. 21, clause 4.

b Then said I, Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God:

ye have said, My heart is within my heart. I have desired righteousness in the regeneration: lo, I have not lied to thy lips, O Lord, thou shalt say, al. xl. 7—9. And said, Take these sold doves, Take these; make not my Father's

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house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up, John ii. 16, 17. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, iv. 34. For I came down from heaven, not to do mine own will, but the will of him that sent me, vi. 38. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37.

VER. 50.

Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

And they understod not the saying which he spake unto them.

VER. 51.

Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διέτρεφε πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

And he went down with them, and came to Nazareth, and was ^a subject unto them: but his mother kept all these sayings in her heart.

^a Children, obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise,) Eph. vi. 1, 2.

VER. 52.

Καὶ Ἰησοῦς προέκοπτε σοφία, καὶ ἡλικία, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.

And Jesus increased ^a in wisdom and ^b stature, and ^b in favour with God and man.

Or, age.

^a See on ver. 40. clause 1.

^b Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man, Prov. iii. 3, 4. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men, Rom. iv. 17, 18.

CHAP. III.—VER. 1.

Ἐν ἔτει δὲ πεντηκαιδεκάτῃ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Πον-

τίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχανιτιδὸς χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος,

Now in the fifteenth year of the reign of Tiberius Cæsar, ^a Pontius Pilate being governor of Judæa, and ^b Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

^a And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? and he answered him, and said, Thou sayest it. Then said Pilate to the Chief Priests and to the people, I find no fault in this man, Luke xiii. 1—4. And Pilate, when he had called together the Chief Priests and the rulers and the people, Said unto them, Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required, 13—24.

^b But Herod the tetrarch, being

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reproved by him for Herodias his brother Philip's wife, ver. 19. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time, xxiii. 6, 7.

VER. 2.

Ἐπ' Ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ τὸν τοῦ Ζαχαρίου υἱόν, ἐν τῇ ἐρήμῳ.

^a *Annas and Caiaphas being the High Priests, the word of God came unto John the son of Zacharias in the wilderness.*

^a And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, John xi. 49. And he led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year, xviii. 13. And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem, Acts iv. 6.

^b And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him, Luke i. 80. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God, Isa. xl. 3.

VER. 3.

καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσειν βάπτισμα μετανοίας εἰς ἅφεςιν ἁμαρτιῶν.

^a *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;*

[In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 1, 2. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe, John i. 6, 7.]

^a See on Matt. iii. ver. 1—6.

VER. 4.

Ὅς γέγραπται ἐν βίβλῳ λέγων Ἡσαίου τοῦ προφήτου, λίγοντος ὁ Θεὸς ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

^a *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

[For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Matt. iii. 3. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Mark i. 2, 3.]

^a See on Matt. iii. ver. 3.

VER. 5.

Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἴσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·

^a *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;*

^a The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills that are lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day, Isa. ii. 11—17.

^b And I will bring the blind by a way that they knew not; I will lead

them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them, Isa. xlii. 16. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron, xlv. 2.

VER. 6.

Καὶ ὁφεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

^aAnd all flesh shall see the salvation of God.

^a See on Matt. viii. ver. 11. clause 1.

VER. 7.

Ἐλεγεν αὐτῷ τῷ ἐκπορευομένῳ ὄχλῳ· βαπτισθῆναι ὑπὲρ αὐτοῦ· γενήματα ἔχιδνῶν, τίς ὑπιδίδειν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

^aThen said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

[But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7.]

^b See on Matt. iii. ver. 7.

VER. 8.

Ποιήσατε οὖν καρποὺς ἁγίου τῆς μετανοίας· καὶ μὴ ἀρρῆσθε λέγει, ἐν ἑαυτοῖς· Πάτερ ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβραάμ.

^aBring forth therefore fruits ^aworthy of repentance; and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

^a Or, meet for.

[Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 8, 9.]

^a See on Matt. iii. ver. 8, 9.

VER. 9.

Ἦδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κίτται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλόν, ἐκκόπτεται, καὶ εἰς πυρ βάλλεται.

^aAnd now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

[And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10.]

^a See on Matt. iii. ver. 10.

VER. 10.

Καὶ ἐπηρώτησεν αὐτὸν ὁ ὄχλος λέγοντες· τί οὖν ποιήσωμεν;

And the people asked him, saying, What shall we do then?

VER. 11.

Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας, μεταδότεν τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ἐμοὺς ποιεῖτω.

He answereth and saith unto them, ^aHe that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

^a See on Matt. v. ver. 42. clause 1.

VER. 12.

Ἦλθον δὲ καὶ τινες ἐκ τῶν βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσωμεν;

Then came also ^aPublicans to be baptized, and said unto him, Master, what shall we do?

^a See on Matt. v. 46. clause 2.

VER. 13.

Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλεόν παρὰ τὸ διατεταγμένον ὑμῖν ἐντάσσετε.

And he said unto them, ^aExact no more than that which is appointed you.

^aAnd Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four-fold, Luke xix. 8. He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. Therefore all things

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whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, Matt. vii. 12. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28.

VER. 14.

Ἐπαρώτων δὲ αὐτὸν καὶ στρατιῶται, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἰπὼς πρὸς αὐτούς· Μὴδὲν διασείσθε, μὴδὲ συναρπάσσετε· καὶ ἀρμίσθε τοῖς ὅψωνος ἡμῶν.

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man, neither *accuse any falsely; and be *content with your wages.

†Or, put no man in fear.

†Or, allowance.

*Thou shalt not bear false witness against thy neighbour, Exod. xx. 16.

*Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content, Phil. iv. 11. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. vi. 8, 9.

VER. 15.

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένου πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός·

And as the people were in *expectation, and all men troubled in their hearts of John, whether he were the Christ, or not;

*Or, suspense.

†Or, reasoned, or, debated.

VER. 16.

Ἀπεκρίνατο ὁ Ἰωάννης, ἅπασιν λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἱμάντα τῶν υποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ, καὶ πυρὶ.

John answered, saying unto them all, *I indeed baptize you with water; but one mightier than I cometh, the

latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

[I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 7, 8. John answered them, saying, I baptize you with water: but there standeth one among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose, John i. 26, 27.]

* See on Matt. iii. ver. 11.

VER. 17.

Οὗ τὸ πλῆρες ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίσει τὴν ἀλσάν αὐτοῦ· καὶ συναξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ· τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

*Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

[Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 12.]

* See on Matt. iii. ver. 12.

VER. 18.

Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐγγelizετο τὸν λαόν.

And many other things in his exhortation preached he unto the people.

VER. 19.

Ὁ δὲ Ἡρῴδης ὁ τετράρχης, ἐπεχόρμενος ἰπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναῖκος Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ἃν ἐποίησε σπουρῶν ὁ Ἡρῴδης,

*But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

[For John said unto him, It is not lawful for thee to have her. For Herod had laid hold on John, and

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bound him, and put him in prison for Herodias' sake, his brother Philip's wife, Matt. xiv. 3, 4. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 17, 18.]

* See on Matt. xiv. ver. 3, 4.

VER. 20.

Προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

Added yet this above all, that he shut up John in prison.

VER. 21.

Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος, καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐρανόν,

* Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

[Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 13—17. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased, Mark i. 9—11.]

* See on Matt. iii. ver. 13—17.

VER. 22.

Καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὥστε περιστράν, ἐπ' αὐτόν·

καὶ φωνὴ ἐξ οὐρανοῦ γενέσθαι, λέγουσαν· Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἡδύκαυσμα.

And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

VER. 23.

Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὥστε ἑτῶν τριάκοντα ἀρχόμενος, ὃν (ὡς ἐνομίζετο) υἱὸς Ἰωσήφ, τοῦ Ἡλὶ,

And Jesus himself began to be about thirty years of age, being (as was supposed) *the son of Joseph, which was the son of Heli,

* And they said, Is not this Joseph's son? Luke iv. 22. and John vi. 42.

VER. 24.

Τοῦ Ματθαίου, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰανᾶ, τοῦ Ἰωσήφ,

Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Joseph.

VER. 25.

Τοῦ Ματθαίου, τοῦ Ἀμὸς, τοῦ Ναούμ, τοῦ Ἑσλὶ, τοῦ Ναγγαὶ,

Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge.

VER. 26.

Τοῦ Μαᾶθ, τοῦ Ματθαίου, τοῦ Σεμὶ, τοῦ Ἰωσήφ, τοῦ Ἰούδα,

Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

VER. 27.

Τοῦ Ἰωανᾶ, τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί,

Which was the son of Jounna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

VER. 28.

Τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσάμ, τοῦ Ἑλμαδάμ, τοῦ Ἡρ,

Which was the son of Melchi, which

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was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

VER. 29.

Τοῦ Ἰωσὲ, τοῦ Ἐλίζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰν, τοῦ Ἀσὺλ,

Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

VER. 30.

Τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάν, τοῦ Ἐλιακίμ,

Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

VER. 31.

Τοῦ Μελεῖ, τοῦ Μαῖναν, τοῦ Ματταθῆ, τοῦ Ναθάν, τοῦ Δαβὶδ,

Which was the son of Melea, which was the son of Menan, which was the son of Mattathia, which was the son of Nathan, which was the son of David,

VER. 32.

Τοῦ Ἰσσοῦ, τοῦ Ὠζὲ, τοῦ Βοὸζ, τοῦ Σαλμών, τοῦ Ναασσών,

Which was the son of Jesse, which was the son of Obed, which was the son of Boos, which was the son of Salmon, which was the son of Naasson,

VER. 33.

Τοῦ Ἀμιναδάδ, τοῦ Ἀράμ, τοῦ Ἑσρὼν, τοῦ Φαρί, τοῦ Ἰούδα,

Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

VER. 34.

Τοῦ Ἰακώβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ, τοῦ Θάρα, τοῦ Ναχώρ,

Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

VER. 35.

Τοῦ Σαρούχ, τοῦ Ραγαῦ, τοῦ Φαλέκ, τοῦ Ἑβέρ, τοῦ Σαλά,

Which was the son of Saruch, which was the son of Ragau, which was the

son of Phalec, which was the son of Heber, which was the son of Sala,

VER. 36.

Τοῦ Καϊνάν, τοῦ Ἀρφαξὰδ, τοῦ Σήμ, τοῦ Νῶε, τοῦ Λάμεχ,

Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,

VER. 37.

Τοῦ Μαθουσάλα, τοῦ Ἐνῶχ, τοῦ Ἰαρίδ, τοῦ Μαλελεήλ, τοῦ Καϊνάν,

Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,

VER. 38.

Τοῦ Ἐνὸς, τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ Θεοῦ.

Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAP. IV.—VER. 1.

Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης ἐπίστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦντο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον,

^aAnd Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

[Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, Matt. iv. 1. And immediately the Spirit driveth him into the wilderness, Mark i. 12.]

^a See on Matt. iv. ver. 1. clauses 1, 2.

VER. 2.

Ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συνετελεσθῆσαν αὐτῶν, ὕστερον ἡπείνασεν.

^a Being forty days tempted of the devil. ^b And in those days he did eat nothing: and when they were ended, he afterward hungered.

[And when he had fasted forty days and forty nights, he was afterward an hungred, Matt. iv. 2. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 13.]

^a See on Matt. iv. ver. 1. clause 3.

^b See on Matt. iv. ver. 2.

VER. 3.

Καὶ εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, ἐπὶ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

[And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread, Matt. iv. 3.]

** See on Matt. iv. ver. 3.*

VER. 4.

Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων· Γέγραπται· Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσονται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

** And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

[But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4.]

** See on Matt. iv. ver. 4.*

VER. 5.

Καὶ ἀγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν, εἰδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

** And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.*

[Again, the devil taketh him up into an exceeding high mountain, and sheweth him all [the kingdoms of the world, and the glory of them, Matt. iv. 8.]

** See on Matt. iv. ver. 8.*

VER. 6.

Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σὺ δώσω τὴν ἔξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδίδεται, καὶ ὃ ἐὰν θέλω, δίδωμι αὐτήν.

** And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomever I will I give it.*

[And saith unto him, All these things will I give thee, if thou wilt fall down and worship me, Matt. iv. 9.]

** See on Matt. iv. ver. 9.*

VER. 7.

Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα.

*If thou therefore wilt *worship me, all shall be thine.*

** Or, fall down before me.*

VER. 8.

Καὶ ἀποκριθεὶς αὐτῷ, εἶπεν ὁ Ἰησοῦς· Ὑπαγὲ ὀπίσω μου Σατανά· γέγραπται γάρ· Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

** And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

[Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10.]

** See on Matt. iv. ver. 10.*

VER. 9.

Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω.

** And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:*

[Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone, Matt. iv. 5, 6.]

** See on Matt. iv. ver. 5, 6.*

VER. 10.

Γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σου, τοῦ διαφυλάξαι σε·

For it is written, He shall give his angels charge over thee, to keep thee:

VER. 11.

Καὶ ὅτι ἐπὶ χειρῶν ἀρουσὶ σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

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And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

VER. 12.

Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ἔγραπται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

[Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God, Matt. iv. 7.]

** See on Matt. iv. ver. 7.*

VER. 13.

Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος, ἐτίσθη ἀπ' αὐτοῦ ἄχρι καιροῦ.

And when the devil had ended all the temptation, he departed from him for a season.

[Then the devil leaveth him, and, behold, angels came and ministered unto him, Matt. iv. 11. And the angels ministered unto him, Mark i. 13.]

** See on Matt. iv. ver. 11.*

VER. 14.

Καὶ ἐπιστρέψας ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν καὶ φήμη ἐξῆλθε κατ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

[Now when Jesus had heard that John was cast into prison, he departed into Galilee, Matt. iv. 12. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country, John iv. 43, 44.]

** See on Matt. iv. ver. 24. clause 1.*

VER. 15.

Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

And he taught in their synagogues, being glorified of all.

[And Jesus went about all Galilee, teaching in their synagogues, and

preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan, Matt. iv. 23—25. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel, Mark i. 14, 15. Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, John iv. 45.]

** See on Matt. iv. ver. 23. clause 2.*

b And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, Matt. vii. 28. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men, ix. 8. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? xiii. 54. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 27, 28.

VER. 16.

Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτοῦ, ἐν τῇ ἡμέρᾳ τῶν σabbάτων, εἰς τὴν συναγωγὴν, καὶ ἀνίστη ἀναγνῶναι.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

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[And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 23.]

^a See on Matt. iv. ver. 23. clause 2.

VER. 17.

Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον·

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

VER. 18.

Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ ἕνεκεν ἔχρισέ με· εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντρίμμινους τῆς καρδίας,

^a The Spirit of the Lord is upon me, because he hath ^b anointed me to ^c preach the Gospel to the poor; ^d he hath sent me to heal the broken-hearted, ^e to preach deliverance to the captives, and ^f recovering of sight to the blind, to set at liberty them that are bruised,

^a The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, Isa. lxi. 1, 2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; xi. 1, 2. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles, xlii. 1.

^b The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, Psal. ii. 2. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, xlv. 7. and Heb. i. 8, 9. Seventy weeks are determined upon—to anoint the most Holy, Dan. ix. 24.

We have found the Messias, which is, being interpreted, the Christ,* John i. 41. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 27. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him, x. 38.

* Marg. the anointed.

^c See on Matt. xi. ver. 5. clause 6.

^d Because thine heart was tender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord, 2 Chron. xxxiv. 27. The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit, Psal. xxxiv. 18. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, li. 17. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, lxvi. 2.

^e For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner, to loose those that are appointed to death, Psal. cii. 19, 20. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison—

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LUKE IV. 18—22.

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house, Isa. xlii. 6, 7. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all high places, xlix. 8, 9. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob, 24—26. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money, lii. 2, 3. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare, that I will render double unto thee, Zech. ix. 11, 12. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13.

¹See on Matt. ix. ver. 30. clause 1.

VER. 19.

Κηρύξαι αἰχμαλώτοις ἄφεςιν, καὶ τυφλοῖς ἀνάλεψιν, ἀποστείλαι τεθραυσμένους ἐν ἀφίσει, κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

^aTo preach the acceptable year of the Lord.

^aAnd when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!

but now they are hid from thine eyes, Luke xix. 41, 42. For the day of vengeance is in mine heart, and the year of my redeemed is come, Isa. lxxiii. 4. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation), 2 Cor. vi. 1, 2.

VER. 20.

Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

VER. 21.

Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς· Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὤσιν ὑμῶν.

And he began to say unto them, ^aThis day is this scripture fulfilled in your ears.

^aAnd he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them, Luke x. 23, 24.

VER. 22.

Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἑθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;

And all bare him witness, and ^awondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

^aThou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever, Psal. xlv. 2. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness, Prov. x. 32. A word fitly spoken is like apples of gold in pictures of silver, xxv. 11.

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LUKE IV. 23—27.

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VER. 23.

Καὶ εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτε μοι τὴν παραβολὴν ταύτην· Ἰατρὲ, θεράπευσον σεαυτὸν· ὅσα ἐκούσαμεν γενόμενα ἐν τῇ Καπερναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

VER. 24.

Εἶπεν δὲ· Ἀμὲν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

And he said, Verily I say unto you, No prophet is accepted in his own country.

* See on Matt. xiii. ver. 57. clause 2.

VER. 25.

Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἰησοῦ ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πάσας τὴν γῆν·

But I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

* And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word, 1 Kings xvii. 1. And it came to pass, after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; And I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria, xviii. 1, 2. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, Jam. v. 17.

VER. 26.

Καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμψθη Ἰησοῦς· εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος, πρὸς γυναῖκα χήραν.

* But unto none of them was Elias

sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

* In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight, Luke x. 21. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? Matt. xx. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, Rom. ix. 15.

* Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink, 1 Kings xvii. 9, 10.

VER. 27.

Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναεμὰν ὁ Σύρος.

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

* Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable; because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour; but he was a leper, 2 Kings v. 1. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean, 9, 10. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean, 14.

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LUKE IV. 28—35.

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VER. 28.

Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

And all they in the synagogue, when they heard these things, were filled with wrath,

VER. 29.

Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ἔρους, ἐφ' οὗ ἡ πόλις αὐτῶν ἐποδόμυτο, ἵνα κατακρημνίσαι αὐτόν.

And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

* Or, edge.

I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you, John viii. 37. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 40. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause, xv. 25.

VER. 30.

Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ὑπερέετο,

But he, passing through the midst of them, went his way,

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by, John viii. 59. Therefore they sought again to take him: but he escaped out of their hand, x. 39.

VER. 31.

Καὶ κατήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν ταῖς σάββασιν.

And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

[And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw

great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 13—17. And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes, Mark i. 21, 22.]

* See on Matt. iv. ver. 13.

VER. 32.

Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

And they were astonished at his doctrine: for his word was with power.

* See on Matt. vii. ver. 28, 29.

VER. 33.

Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ,

And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

[And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him, Mark i. 23—26.]

* See on Matt. iv. ver. 24. clause 4.

VER. 34.

Λέγων· Ἐγώ, τί ἡμεῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ; ἤλθεις ἀπολίσσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

Saying; Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

* Or, Away.

* See on Matt. viii. ver. 29.

b See on Mark i. ver. 24. clause 2.

VER. 35.

Καὶ ἐπετίμησεν αὐτῷ ὁ ἰσχυρὸς, λέγων·

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Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ ῥέψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.

^aAnd Jesus rebuked him, saying, *Hold thy peace, and come out of him.* ^bAnd when the devil had thrown him in the midst, he came out of him, and hurt him not.

^a See on Mark i. ver. 25.

^b See on Mark i. ver. 26.

VER. 36.

Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἔξερχονται;

^aAnd they were all amazed, and spake among themselves, saying, *What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.*

[And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him, Mark i. 27.]

^a See on Mark i. ver. 27.

VER. 37.

Καὶ ἐξεπορεύετο ἥχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

^aAnd the fame of him went out into every place of the country round about.

[And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 28.]

^a See on Matt. iv. ver. 24. clause 1.

VER. 38.

Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχωμένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

^aAnd he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

[And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever, Matt. viii. 14. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and

Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her, Mark i. 29, 30.]

^a See on Matt. viii. ver. 14, 15.

VER. 39.

Καὶ ἐπιστὰς ἐπ' αὐτῆς, ἐπιτίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτὴν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

^aAnd he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

[And he touched her hand, and the fever left her: and she arose, and ministered unto them, Matt. viii. 15. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31.]

^a See on Matt. viii. ver. 15.

VER. 40.

Δύνοντας δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὃ δὲ ἐνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἰθεράπευσεν αὐτούς.

^aNow when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

[When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick, Matt. viii. 16. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34.]

^a See on Matt. viii. ver. 16.

VER. 41.

Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κρᾶζοντα καὶ λέγοντα. Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

And devils also came out of many, crying out, and saying, ^aThou art Christ the Son of God. ^bAnd he rebuking

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LUKE IV. 41—44.—V. 1—4.

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them, suffered them not to ^a speak: for they knew that he was Christ.

^a Or, to say that they knew him to be Christ.

^a See on Matt. viii. ver. 29.

^b See on Mark i. ver. 25.

VER. 42.

Γνομάτης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτὸν, καὶ ἦλθεν ἰσὺς αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

^a And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

[And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee, Mark i. 35—37.]

^a See on Mark i. ver. 35.

VER. 43.

Ὁ δὲ εἶπε πρὸς αὐτοὺς· Ὅτι καὶ ταῖς ἑτέροις πόλεσιν εὐαγγελισθῆναι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ ὅτι εἰς τοῦτο ἀπέσταλμαι.

^a And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

[And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth, Mark i. 38.]

^a See on Mark i. ver. 38.

VER. 44.

Καὶ ἦν κηρύσσειν ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

^a And he preached in the synagogues of Galilee.

[And he preached in their synagogues throughout all Galilee, and cast out devils, Mark i. 39.]

^a See on Matt. iv. ver. 23. clauses 1, 2.

CHAP. V.—VER. 1.

Ἐγένετο δὲ ἐν τῷ τῶν ὄχλων ἐπιμαρτυρεῖν αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἐνίστας παρὰ τὴν λίμνην Γεννησαρέτ·

And it came to pass, that, ^a as the people pressed upon him to hear the word

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of God, he stood by the ^b lake of Genesaret,

^a And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

Luke viii. 45. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, xii. 1. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him, Mark iii. 9. And Jesus went with him; and much people followed him, and thronged him, v. 24.

^b And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward, Numb. xxxiv. 11.

VER. 2.

Καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα.

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

VER. 3.

Ἐμὲας δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος, ἠρέτισεν αὐτὸν ἀπὸ τῆς γῆς ἐπαγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐν τοῦ πλοίου τοὺς ὄχλους.

And he entered into one of the ships, ^a which was Simon's, and prayed him that he would thrust out a little from the land. ^b And he sat down, and taught the people out of the ship.

^a And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers, Matt. iv. 18.

^b See on Matt. xiii. ver. 1, 2.

VER. 4.

Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ ῥάβδος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄβυσσον.

Now when he had left speaking, he said unto Simon, Launch out into the

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deep, and let down your nets for a draught.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Σίμων, εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιῶσάντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

VER. 6.

Καὶ τοῦτο ποιήσαντες, συνέλαβον ἰχθύνων πλῆθος πολὺ· διερχόμενοι δὲ τὸ δίκτυον αὐτῶν·

And when they had this done, they inclosed a great multitude of fishes: and their net brake.

VER. 7.

Καὶ κατήνυσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντος συλλαβεῖσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔκλυσαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

VER. 8.

Ἰδὼν δὲ Σίμων Πέτρος, προσέειπε τοῖς γόναιοι τῷ Ἰησοῦ, λέγων· Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρτωλὸς εἰμι, Κύριε.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

* See on Matt. ii. ver. 2. clause 3.

And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die, Exod. xx. 19. And Manoah said unto his wife, We shall surely die, because we have seen God, Judg. xiii. 22. And the men of Beth-she-mesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you, 1 Sam. vi. 20, 21. And, behold, ^{as} like the similitude of the sons of men touched my lips: then I opened my mouth and

spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me, Dan. x. 16, 17.

VER. 9.

Θάμβος γὰρ περίσχευεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἀγγρᾷ τῶν ἰχθύων ἢ συνέλαβον.

For he was astonished, and all that were with him, at the draught of the fishes which they had taken;

VER. 10.

Ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζαβεδαίου, οἱ ἦσαν κοινωνοὶ τοῦ Σίμωνι. Καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνδρώμενος ἔσθι ζῳγῶν.

* And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; ^bfrom henceforth thou shalt catch men.

* And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, Matt. iv. 21.

^b See on Matt. iv. ver. 19.

VER. 11.

Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

* And when they had brought their ships to land, they forsook all, and followed him.

[And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him, Matt. iv. 19, 20.]

* See on Matt. iv. ver. 20.

VER. 12.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἄνθρωπος πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πρὸς αὐτὸν ἐπὶ πρόσωπον, ἰδὲθι αὐτῷ, λέγων Κύριε, ἰδὼν θέλω δύνασθαι με καθαρίσθαι.

* And it came to pass, when he was in a certain city, behold a man full of

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leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

[And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean: And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 2—4. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straightly charged him, and forthwith sent him away; And he saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 40—44.]

^a See on Matt. viii. ver. 2—4.

VER. 13.

Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπὼν Θέλω, καθαρίσθῃσι. Καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

VER. 14.

Καὶ αὐτὸς παγγέλαεν αὐτῷ μὴ δεῖν εἰπεῖν ἄλλὰ ἀπειλῶν δειξέειν σεαυτὸν τῷ ἱερεῖ, καὶ προσέτιγχεν περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῦ.

And he charged him to tell no man: but go, and shew thyself to the Priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

VER. 15.

Διήρχετο δὲ μέλλων ὁ λόγος περὶ αὐτοῦ· καὶ συνέχεοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

^a But so much the more went there a fame abroad of him: ^b and great multitudes came together to hear, and to be healed by him of their infirmities.

[But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 45.]

^a See on Matt. ix. ver. 31.

^b See on Matt. iv. ver. 24.

VER. 16.

Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

And ^a he withdrew himself into the wilderness, and prayed.

^a See on Mark i. ver. 35.

VER. 17.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐκκληθῆτες ἐκ πάσης γῆς τῆς Γαλιλαίας, καὶ Ἰουδαίας, καὶ Ἱερουσαλὴμ· καὶ δύνανται Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτοὺς.

And it came to pass on a certain day, as he was teaching, that there were ^a Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: ^b and the power of the Lord was present to heal them.

^a See on Matt. iii. ver. 7. clause 1.

^b See on Matt. iv. ver. 23. clause 4.

VER. 18.

Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνῃς ἄνθρωπον ὃς ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι ἐνώπιον αὐτοῦ.

^a And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.

[And, behold, they brought to him a man sick of the palsy, lying on a bed, Matt. ix. 2. And they come unto him, bringing one sick of the palsy, which was borne of four, Mark ii. 3.]

^a See on Matt. ix. ver. 2. clause 1.

VER. 19.

Καὶ μὴ εὐρίντες διὰ πύλας εἰσενέγκασιν αὐτὸν, διὰ τῶν ὀχλῶν, ἀναβάντες ἐπὶ τὸ δάμα, διὰ τῶν καράμην καθῆκαν αὐτὸν σὺν τῷ κλινιδῷ εἰς τὸ μέσον ἱμπεροῦν τοῦ ἑσού.

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And when they could not find by what way they might bring him in because of the multitude, ^a they went upon the housetop, and let him down through the tiling, with his couch, into the midst before Jesus.

[And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay, Mark ii. 4.]

^a When thou buildest a new house, then thou shalt make a battlement for the roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8.

VER. 20.

Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ· Ἄνθρωπε, ἀφίενται σοὶ αἱ ἁμαρτίαι σου.

^a And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

[And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee, Matt. ix. 2. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 5.]

^a See on Matt. ix. ver. 2. clauses 2—4.

VER. 21.

Καὶ ἤρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἔστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ μόνος ὁ Θεός;

^a And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? ^b Who can forgive sins, but God alone?

[And, behold, certain of the Scribes said within themselves, This man blasphemeth, Matt. ix. 3. But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? Mark ii. 6, 7.]

^a See on Matt. ix. ver. 3.

^b See on Mark ii. ver. 7.

VER. 22.

Ἐκπληγόμενος δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπεν πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

^a But when Jesus perceived their

thoughts, he answering said unto them, What reason ye in your hearts?

[And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts, Matt. ix. 4. And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mark ii. 8.]

^a See on Matt. ix. ver. 4.

VER. 23.

Τί ἔστιν ἑυκολώτερον, εἰπεῖν· Ἀφίενται σοὶ αἱ ἁμαρτίαι σου· ἢ εἰπεῖν· Ἐγείραι καὶ περιπατεῖ;

^a Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

[For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? Matt. ix. 5. Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? Mark ii. 9.]

^a See on Matt. ix. ver. 5.

VER. 24.

ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, (εἶπεν τῷ παραλυμένῳ) Σοὶ λέγω, Ἐγείραι, καὶ ἄρας τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου.

^a But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

[But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house, Matt. ix. 6. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house, Mark ii. 10, 11.]

^a See on Matt. ix. ver. 2. clause 4.

VER. 25.

Καὶ παραγρημάς ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ, δοξάζων τὸν Θεόν.

And immediately he rose up before

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them, and took up that whereon he lay, and departed to his own house, ^a glorifying God.

[And he arose, and departed to his house, Matt. ix. 7. And immediately he arose, took up the bed, and went forth before them all, Mark ii. 12.]

^aAnd one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, Luke xvii. 15. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God, Psal. i. 23.

VER. 26.

Καὶ ἰστοῦσιν ἰλασὼν ἅπαντας, καὶ ἰδοὺς τὴν θοῆν καὶ ἐπλήσθησαν φόβου, λέγοντες· Ὅτι εἶδομεν παράδοξα σήμερον.

^aAnd they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

[But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men, Matt. ix. 8. They were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12.]

^aSee on Matt. ix. ver. 8.

VER. 27.

Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἰδεύσας πλέθρον ὄψεσθαι Δαυὶν, καθήμενον ἐπὶ τὸ πέλυνον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

^aAnd after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

[And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him, Matt. ix. 9. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him, Mark ii. 14.]

^aSee on Matt. ix. ver. 9.

VER. 28.

Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

^aAnd he left all, rose up, and followed him.

^aSee on Matt. iv. ver. 20.

VER. 29.

Καὶ ἰσώσεισθε δοχὴν μεγάλην ὁ Δαυὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελευτῶν πολλὸς, καὶ ἄλλων ὅ ἦσαν μετ' αὐτῶν κατακειμένοι.

And Levi made him a great feast in his own house: and there was a great company of Publicans and of others that sat down with them.

[And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples, Matt. ix. 10. And it came to pass, that, as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him, Mark ii. 15.]

VER. 30.

Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες· Διὰ τί μετὰ τελευτῶν καὶ ἁμαρτωλῶν ἰσθίετε καὶ πίνετε;

But their ^ascribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?

[And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners, Matt. ix. 11. And when the scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners? Mark ii. 16.]

^aSee on Matt. iii. ver. 7. clause 1.

^bSee on Matt. ix. ver. 11. clause 2.

VER. 31.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτούς· Οὐ χρειαὶ ἔχουσιν οἱ ὑγιαίνοντες λατρεῖν, ἀλλ' οἱ κακῶς ἔχοντες.

And Jesus answering ^asaid unto them, They that are whole need not a physician; but they that are sick.

[But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick, Matt. ix. 12. When Jesus heard it, he saith unto them, They that are whole have no need of the

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physician, but they that are sick, Mark ii. 17.]

* See on Matt. ix. ver. 12.

VER. 32.

Οὐκ ἐλήλυθα καλίσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς, εἰς μετάνοιαν.

* I came not to call the righteous, but sinners to repentance.

[But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. I came not to call the righteous, but sinners to repentance, Mark ii. 17.]

* See on Matt. ix. ver. 13.

VER. 33.

Οἱ δὲ εἶπον πρὸς αὐτόν· Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σὺ οἱ ἰσθίουσι καὶ πίνουσιν;

And they said unto him, * Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

[Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not, Matt. ix. 14. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? Mark ii. 18.]

* See on Matt. ix. ver. 14.

VER. 34.

Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστί, ποιῆσαι νηστεύειν;

* And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

[And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come,

when the bridegroom shall be taken away from them, and then shall they fast in those days, Mark ii. 19, 20.]

* See on Matt. ix. ver. 15.

VER. 35.

Ἐλεύσονται δὲ ἡμέραι καὶ θανάπαρθῃ ἀπ' αὐτῶν ὁ νυμφίος· τότε νηστεύουσιν ἐν ταῖς ταῖς ἡμέραις.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

VER. 36.

Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπιβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱματίον παλαιόν· εἰ δὲ μήτε, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ.

And he spake also a parable unto them; * No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

[No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse, Matt. ix. 16. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse, Mark ii. 21]

* See on Matt. ix. ver. 16.

VER. 37.

Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήτε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

* And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

[Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved, Matt. ix. 17. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, Mark ii. 22.]

* See on Matt. ix. ver. 17.

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VER. 38.

Ἀλλὰ οἶνον νέον εἰς ἀσκῶς κελύβας ἐκκλίνοντες καὶ ἀμφοτέρωθεν συντηροῦνται.

But new wine must be put into new bottles; and both are preserved.

VER. 39.

Καὶ οὐδεὶς πινὼν παλαιὸν, εὐθὺς θέλει νῆον λέγει γὰρ ὁ παλαιὸς χρηστότερός ἐστιν.

No man also having drunk old wine straightway desireth new: for he saith, The old is better.

CHAP. VI.—VER. 1.

Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάβλους, καὶ ᾤοντο, ψάλλοντες ταῖς χερσίν.

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

[At that time Jesus went on the sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat, Matt. xii. 1. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn, Mark ii. 23.]

* See on Matt. xii. ver. 1.

VER. 2.

Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε ὁ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασιν;

* And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

[But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day, Matt. xii. 2. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? Mark ii. 24.]

* See on Matt. xii. ver. 2.

VER. 3.

Καὶ ἀπεκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ ταῦτο ἀνέγνωτε ὁ ἱσθίοντες Δαβὶδ, ὅποτε ἐκείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ ὄντες;

* And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

[But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him, Matt. xii. 3. And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him, Mark ii. 25.]

* See on Matt. xii. ver. 3.

VER. 4.

Ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ· οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

* How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat, but for the Priests alone?

[How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Matt. xii. 4. How he went into the house of God in the days of Abiathar the High-priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him? Mark ii. 26.]

* See on Matt. xii. ver. 4.

VER. 5.

Καὶ εἶπεν αὐτοῖς· Ὅτι κύριος ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

* And he said unto them, That the Son of man is Lord also of the sabbath.

[For the Son of man is Lord even of the sabbath day, Matt. xii. 8. Therefore the Son of man is Lord also of the sabbath, Mark ii. 28.]

* See on Matt. xii. ver. 8.

VER. 6.

Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χειρὶς αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

* And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

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[And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered, Matt. xii. 9, 10. And he entered again into the synagogue; and there was a man there which had a withered hand, Mark iii. 1.]

* See on Matt. xii. ver. 9—14.

VER. 7.

Παρατήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὗρωσι κατηγορίαν αὐτοῦ.

And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

[And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him, Matt. xii. 10. And they watched him, whether he would heal him on the sabbath day; that they might accuse him, Mark iii. 2.]

VER. 8.

Αὐτὸς δὲ ἔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ἐκείνῳ ἔχοντι τὴν χεῖρα· Ἐγείραι, καὶ στῆθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἴσταν.

* But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

[And he saith unto the man which had the withered hand, Stand forth, Mark iii. 3.]

* See on Matt. ix. ver. 4. clause 1.

VER. 9.

Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς· Ἐπερωτήσω ὑμᾶς τι· Ἐξέστι τοῖς ἀβέβαιον ἀγαθωποιῆσαι, ἢ κακοποιῆσαι; Ψυχὴν σώσαι, ἢ ἀπολῆσαι;

Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

[And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on

the sabbath days, Matt. xii. 11, 12. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace, Mark iii. 4.]

VER. 10.

Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρά σου. Ὁ δὲ ἐπέκτεινεν αὐτῷ· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.

And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

[Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other, Matt. xii. 13. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 5.]

VER. 11.

Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διέβλουν πρὸς ἀλλήλους, τί ἂν ποίησαι τῷ Ἰησοῦ.

* And they were filled with madness; and communed one with another what they might do to Jesus.

[Then the Pharisees went out, and held a council against him, how they might destroy him, Matt. xii. 14. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6.]

* And all they in the synagogue, when they heard these things, were filled with wrath, Luke iv. 28. When they heard that, they were cut to the heart, and took counsel to slay them, Acts v. 33.

VER. 12.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

[And he goeth up into a mountain, Mark iii. 13.]

* See on Mark i. ver. 35.

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VER. 13.

Και ὅτε ἔγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε·

And when it was day, he called unto him his disciples: ^a and of them he chose twelve, whom also he named Apostles;

[And calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mark iii. 13, 14.]

^a See on Mark iii. ver. 13, 14.

VER. 14.

Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,

^a Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

[And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder; And Andrew, and Philip, and Bartholomew, Mark iii. 16—18.]

^a See on Matt. x. ver. 2, and 3. clause 1.

VER. 15.

Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,

^a Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

[Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and Simon the Canaanite, Mark iii. 18.]

^a See on Matt. x. ver. 3, and 4. clause 1.

VER. 16.

Ἰούδαν Ἰσκαρίωτου, ὃς καὶ ἐγένετο προδότης.

^a And Judas the brother of James, and Judas Iscariot, which also was the traitor.

[And Judas Iscariot, which also betrayed him: and they went into an house, Mark iii. 19.]

^a See on Matt. x. ver. 3. clause 5. and 4. clause 2.

VER. 17.

Καὶ καταβὰς μετ' αὐτῶν, ἵστη ἐπὶ τῷ πεδινῷ· καὶ ὄχλος μαθητῶν αὐτοῦ,

καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·

And he came down with them, and stood in the plain, and the company of his disciples,^a and a great multitude of people out of all Judea and Jerusalem, and from ^b the sea coast of Tyre and Sidon, which came to hear him, ^c and to be healed of their diseases;

^a See on Matt. iv. ver. 25. clause 1.

^b See on Matt. xi. ver. 22. clause 2.

^c See on Matt. iv. ver. 24.

VER. 18.

Καὶ οἱ ὀχλοῦμενοι ὑπὸ πνευμάτων ἀκαθάρτων· καὶ ἰθὺς ἰσχύοντο.

^a And they that were vexed with unclean spirits: and they were healed.

^a See on Matt. iv. ver. 24. clause 4.

VER. 19.

Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτισθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας.

And the whole multitude sought to ^a touch him: ^b for there went virtue out of him, and healed them all.

^a See on Matt. ix. ver. 20. clause 3.

^b And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me, Luke viii. 46. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? Mark v. 30.

VER. 20.

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμεῖς τέρα ἴσθιν ἡ βασιλεία τοῦ Θεοῦ.

And he lifted up his eyes on his disciples, and said, ^a Blessed be ye poor: for yours is the ^b kingdom of God.

^b The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord, Zeph. iii. 12. For ye see your calling, brethren, how that not many wise men after the flesh,

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not many mighty, not many noble, are called: But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty, 1 Cor. i. 26, 27. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? James ii. 5, 6. See also on Matt. v. ver. 3, clause 2.

^b See on Matt. iii. ver. 2. clause 2.

VER. 21.

Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελᾶστέ.

^a Blessed are ye that hunger now: for ye shall be filled. ^b Blessed are ye that weep now: ^c for ye shall laugh.

^a See on Matt. v. ver. 6.

^b My tears have been my meat day and night, while they continually say unto me, Where is thy God? Psal. xlii. 3. Rivers of waters run down mine eyes, because they keep not thy law, cxix. 136. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him, cxlvi. 5, 6. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee, Isa. lxx. 19. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive, xlii. 17. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof, Ezek. ix. 4. Verily, verily, I say unto you, That ye shall weep and

lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart, Rom. ix. 1, 2. See also on Matt. v. ver. 4. clause 1.

^c Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness, Psal. xxx. 11. When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them, cxlvi. 1, 2. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, lxxv. 14. See also on Matt. v. ver. 4. clause 2.

VER. 22.

Μακάριοι ἔστε, ὅταν μισήσωσιν ὑμᾶς, οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

^a Blessed are ye when men shall hate you, ^b and when they shall separate you from their company, ^c and shall reproach you, and cast out your name as evil, for the Son of man's sake.

^a See on Matt. x. ver. 22. clause 1.

^b These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, xii. 42. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live, Acts xxiii. 22.

^c See on Matt. v. ver. 10, 11.

VER. 23.

Χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σιωπᾶτε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολλὸς ἐν

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τῷ ὁρατῷ κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς
πρεφίτοις οἱ πατέρες αὐτῶν.

^a Rejoice ye in that day, and leap for
joy: for, behold, your reward is great
in heaven: for in the like manner did
their fathers unto the prophets.

^a See on Matt. v. ver. 12.

VER. 24.

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀ-
χρεῖται τὴν παράκλησιν ὑμῶν.

But ^a woe unto you that are rich!
^b for ye have received your consolation.

^a And he said unto them, Take heed,
and beware of covetousness: for a
man's life consisteth not in the abun-
dance of the things which he possess-
eth. And he spake a parable unto
them, saying, The ground of a cer-
tain rich man brought forth plentifully:
And he thought within himself, say-
ing, What shall I do, because I have
no room where to bestow my fruits?
And he said, This will I do: I will
pull down my barns, and build greater;
and there will I bestow all my fruits
and my goods. And I will say to my
soul, Soul, thou hast much goods laid
up for many years; take thine ease,
eat, drink, and be merry. But God
said unto him, Thou fool! this night
thy soul shall be required of thee: then
whose shall those things be, which
thou hast provided? So is he that lay-
eth up treasure for himself, and is not
rich towards God, Luke xii. 15—21.
Wherefore do the wicked live, become
old, yea, are mighty in power? Their
seed is established in their sight with
them, and their offspring before their
eyes. Their houses are safe from fear,
neither is the rod of God upon them.
Their bull gendereth, and faileth not;
their cow calveth, and casteth not her
calf. They send forth their little
ones like a flock, and their children
dance. They take the timbrel and
harp, and rejoice at the sound of the
organ. They spend their days in
wealth, and in a moment go down to
the grave. Therefore they say unto
God, Depart from us; for we desire
not the knowledge of thy ways. What
is the Almighty, that we should serve
him? and what profit should we have,
if we pray unto him? Lo, their good
is not in their hand: the counsel of the
wicked is far from me. How oft is

the candle of the wicked put out? and
how oft cometh their destruction upon
them? God distributeth sorrows in his
anger. They are as stubble before
the wind, and as chaff that the storm
carrieth away. God layeth up his ini-
quity for his children: he rewardeth
him, and he shall know it. His eyes
shall see his destruction, and he shall
drink of the wrath of the Almighty.
For what pleasure hath he in his house
after him, when the number of his
months is cut off in the midst? Job
xxi. 7—21. For the turning away of
the simple shall slay them, and the
prosperity of fools shall destroy them,
Prov. i. 32. Woe to them that are at
ease in Zion, and trust in the moun-
tain of Samaria, which are named chief
of the nations, to whom the house of
Israel came! Pass ye unto Calneh,
and see; and from thence go ye to
Hamath the great: then go down to
Gath of the Philistines: be they bet-
ter than these kingdoms? or their bor-
der greater than your border? Ye that
put far away the evil day, and cause
the seat of violence to come near;
That lie upon beds of ivory, and stretch
themselves upon their couches, and
eat the lambs out of the flock, and
the calves out of the midst of the stall;
That chant to the sound of the viol,
and invent to themselves instruments
of music, like David: That drink
wine in bowls, and anoint themselves
with the chief ointments; but they
are not grieved for the affliction of Jo-
seph. Therefore now shall they go
captive with the first that go captive,
and the banquet of them that stretched
themselves shall be removed, Amos
vi. 1—7. Go to now, ye rich men,
weep and howl for your miseries that
shall come upon you. Your riches are
corrupted, and your garments are
moth-eaten. Your gold and silver is
cankered; and the rust of them shall
be a witness against you, and shall
eat your flesh as it were fire. Ye have
heaped treasure together for the last
days, James v. 1—3.

^b There was a certain rich man,
which was clothed in purple and fine
linen, and fared sumptuously every
day: And there was a certain beggar
named Lazarus, which was laid at
his gate, full of sores, And desiring
to be fed with the crumbs which fell

from the rich man's table : moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom : And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented, Luke xvi. 19—25.

VER. 25.

Ὀὐαὶ ὑμῖν, οἱ ἐμπέπληστοί· ὅτι πεινάτετε. Ὀὐαὶ ὑμῖν, οἱ γελῶντες· ὅτι κηρύσσετε καὶ κλαύσετε.

^a Woe unto you that are full ! for ye shall hunger. ^b Woe unto you that laugh now ! for ye shall mourn and weep.

^a And they shall pass through it hardly bestead and hungry : and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish ; and they shall be driven to darkness, Isa. viii. 21, 22. And he shall snatch on the right hand, and be hungry ; and he shall eat on the left hand, and they shall not be satisfied, ix. 20. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry : behold, my servants shall drink, but ye shall be thirsty : behold, my servants shall rejoice, but ye shall be ashamed, lxx. 13.

^b When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know you not whence ye are ; Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all ye workers of iniquity. There shall be weeping and

gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. Luke xiii. 25—28. Knowest thou not this of old, since man was placed upon earth, That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment ? Though his excellency mount up to the heavens, and his head reach unto the clouds ; Yet he shall perish for ever like his own dung : they which have seen him shall say, Where is he ? He shall fly away as a dream, and shall not be found ; yea, he shall be chased away as a vision of the night. The eye also which saw him shall see him no more ; neither shall his place any more behold him. His children shall seek to please the poor, and his hands shall restore their goods. His bones are full of the sin of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue ; Though he spare it, and forsake it not, but keep it still within his mouth ; Yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again : God shall cast them out of his belly, Job xx. 4—15. He shall flee from the iron weapon, and the bow of steel shall strike him through. It is drawn, and cometh out of the body ; yea, the glittering sword cometh out of his gall : terrors are upon him. All darkness shall be hid in his secret places ; a fire not blown shall consume him ; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity ; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God, 24—29. My heart panted, fearfulness affrighted me : the night of my pleasure hath he turned into fear unto me, Isa. xxi. 4. Behold, the Lord maketh the earth empty ; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest ; as with the servant, so with

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his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth, and fadeth away: the world languisheth, and fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. *There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.* In the city is left desolation, and the gate is smitten with destruction, xxiv. 1-12. The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: and I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day, Amos viii. 7—10.

VER. 26.

Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἰπωσιν πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίησαν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

^a *Woe unto you, when all men shall speak well of you! ^b for so did their fathers to the false prophets.*

^a If a man, walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine, and of strong drink; he shall even be the prophet of this people, Mic. ii. 11. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, James iv. 4. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv. 5, 6.

^b Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, *Is there not here a prophet of the Lord besides, that we might enquire of him?* And the king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord; but I hate him; for he doth not prophesy good concerning me, but evil.* And Jehoshaphat said, Let not the king say so, 1 Kings xxii. 6—8. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good, 13. Which say to the seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits, Isa. xxx. 10. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? Jer. v. 31. But there were false pro-

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phets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 1, 2.

VER. 27.

Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.

^a But I say unto you which hear, Love your enemies, do good to them which hate you,

[But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, Matt. v. 44.]

^a See on Matt. v. ver. 44.

VER. 28.

Εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐκηρεζόντων ὑμᾶς.

Bless them that curse you, and pray for them which despitefully use you.

VER. 29.

Τῷ τύποντι σε ἐπὶ τὴν σιαγόνα, πάλιν καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἰροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ καλύψῃς.

^a And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

[But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also, Matt. v. 39, 40.]

^a See on Matt. v. ver. 39, 40.

VER. 30.

Πάντι δὲ τῷ αἰτούντι σε, δίδου καὶ ἀπὸ τοῦ αἰροντός τὰ σά, μὴ ἀπαιτῇ.

^a Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

[Give to him that asketh thee, and from him that would borrow of thee turn not thou away, Matt. v. 42.]

^a See on Matt. v. ver. 42.

VER. 31.

Καὶ καθὼς θέλετε ἵνα ποίωσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

^a And as ye would that men should do to you, do ye also to them likewise.

[Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets, Matt. vii. 12.]

^a See on Matt. vii. ver. 12.

VER. 32.

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

^a For if ye love them which love you, what thank have ye? for sinners also love those that love them.

[For if ye love them which love you, what reward have ye? do not even the Publicans the same? Matt. v. 46.]

^a See on Matt. v. ver. 46.

VER. 33.

Καὶ εἰ ἀγαθοποιοῦτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποῖα ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

VER. 34.

Καὶ εἰ δανείζετε παρ' ὧν ἐπιζητεῖτε ἀπολαβεῖν, ποῖα ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἀμαρτωλῶς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα.

And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

VER. 35.

Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε, μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοῖς ἀχαρίστους καὶ πονηροῖς.

^a But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

[That ye may be the children of your Father which is in heaven: for

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he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.]

^a See on Matt. v. ver. 44.

VER. 36.

Γίνεσθε οὖν οἰκτιρμονες, καθὼς καὶ ὁ πατήρ ὑμῶν οἰκτιρμων ἐστί.

Be ye therefore merciful, ^a as your Father also is merciful.

[Be ye therefore perfect, even as your Father which is in heaven is perfect, Matt. v. 48.]

^b See on Matt. vi. ver. 12. clause 1.

VER. 37.

Λὲ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ κατακρίνετε, καὶ οὐ μὴ καταδικασθῆτε· ἰσὺ ἐστὶ, καὶ ἀπολυθήσεσθε,

^a Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: ^b forgive, and ye shall be forgiven:

[Judge not, that ye be not judged, Matt. vii. 1.]

^a See on Matt. vii. ver. 1.

^b See on Matt. vi. ver. 12. clause 3:

VER. 38.

Δότε, καὶ δοθήσεται ὑμῖν μέτρον καλὸν, πεπιεσμένον καὶ σισαλευμένον καὶ ἰσημερινόν· δάσωσιν εἰς τὸν κόλπον ὑμῶν τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρήετε, ἀντιμετρηθήσεται ὑμῖν.

^a Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. ^b For with the same measure that ye mete withal it shall be measured to you again.

[For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again, Matt. vii. 2.]

^a See on Matt. v. ver. 42. clause 1.

^b See on Matt. vii. ver. 2.

VER. 39.

Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτις δύναται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφότεροι εἰς βάθυνον πεσοῦνται;

And he spake a parable unto them, ^a Can the blind lead the blind? shall they not both fall into the ditch?

^a See on Matt. xv. ver. 14.

VER. 40.

Οὐκ ἐστὶ μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἐσται ὡς ὁ διδάσκαλος αὐτοῦ.

^a The disciple is not above his master: ^b but every one ^c that is perfect shall be as his master.

^c Or, shall be perfected as his master.

^a See on Matt. x. ver. 24.

^b See on Matt. v. ver. 48. clause 1.

VER. 41.

Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν, τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ, οὐ κατανοεῖς;

^a And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

[And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Matt. vii. 3.]

^a See on Matt. vii. ver. 3.

VER. 42.

^a Ἐ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφε, ἄφες ἐκβάλω τὸ κάρφος, τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἐκβάλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διακρίψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

^a Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

[Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 4, 5.]

^a See on Matt. vii. ver. 5.

VER. 43.

Οὐ γάρ ἐστι δένδρον καλόν, ποιοῦν καρπὸν σαπρὸν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν.

^a For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

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[A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit, Matt. vii. 18.]

* See on Matt. vii. ver. 18.

VER. 44.

Ἐκαστος γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σύκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν.

*For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

* Gr. a grape.

[Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. vii. 16.]

* See on Matt. vii. ver. 16.

VER. 45.

Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

*A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

[How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35.]

* See on Matt. xii. ver. 34, 35.

VER. 46.

Τί δέ με καλεῖτε, Κύριε, Κύριε· καὶ οὐ ποιεῖτε ἅ λόγους;

*And why call ye me, Lord, Lord, and do not the things which I say?

*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And

then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 21—23. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, xiv. 11, 12.

VER. 47.

Πᾶς ὁ ἐρχόμενος πρὸς μέ, καὶ ἀκούσας μου τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τί ἐστὶν ὁμοίος.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

[Therefore whosoever heareth these sayings of mine, and doeth them, Matt. vii. 24.]

VER. 48.

Ὅμοίος ἐστὶν ἄνθρωπος οἰκοδομοῦντι οἰκίαν, ὃς ἐσκαψα καὶ ἐβάθυν, καὶ ᾠκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέτρεξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἐσχυσε σαλευσάι αὐτήν· τιθεμελιώτε γὰρ ἐπὶ τὴν πέτραν.

*He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

[I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 24, 25.]

* See on Matt. vii. ver. 24, 25.

VER. 49.

Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας, ὁμοίος ἐστὶν ἄνθρωπος οἰκοδομοῦμενος ἐπὶ τὴν γῆν χωρὶς θεμελίου· ἡ προσέτρεξεν ὁ ποταμὸς καὶ εὐθὺς ἔπεσε, καὶ ἔβρινε τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μάλα.

*But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

[And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:]

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And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27.]

^a See on Matt. vii. ver. 26, 27.

CHAP. VII.—VER. 1.

ἔπει δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

VER. 2.

Ἐπιστάνταρχου δὲ τινος δούλος κακῶς ἦν, ἡμελλας τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμῆς.

And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

[And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented, Matt. viii. 5, 6.]

^a See on Matt. viii. ver. 5, 6.

VER. 3.

Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπίστειλες πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἰκνῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν υἱὸν αὐτοῦ.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

VER. 4.

Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἀξίός ἐστιν ὃ παρίξῃς τοῦτο·

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

VER. 5.

Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτοῦ ἐκδόμησεν ἡμεῖς.

For he loveth our nation, and he hath built us a synagogue.

VER. 6.

Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδῃ δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπειμα καὶ πρὸς αὐτὸν ὁ ἐκατόνταρχος

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φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, ^a Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

[And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof, Matt. viii. 7, 8.]

^a See on Matt. viii. ver. 8. clause 1.

VER. 7.

Διὸ οὐδὲ ἑμαυτὸν ἤξιωσα πρὸς σε ἰθεὺν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

Wherefore neither thought I myself worthy to come unto thee: ^a but say in a word, and my servant shall be healed.

[But speak the word only, and my servant shall be healed, Matt. viii. 8.]

^a See on Matt. viii. ver. 3. clause 2.

VER. 8.

Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

^a For I also am a man set under authority, having under me soldiers, and I say unto ^a one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

^a Gr. this man.

[For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it, Matt. viii. 9.]

^a See on Matt. viii. ver. 9.

VER. 9.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτὸν καὶ στραφεῖς, τῷ ἀκολουθῶντι αὐτῷ ὅχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον.

^a When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

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[When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel, Matt. viii. 10.]

* See on Matt. viii. ver. 10.

VER. 10.

Καὶ ὑποστρέψαντες οἱ παραβήντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δούλον ὑγιαίνοντα.

*And they that were sent, returning to the house, found the servant whole that had been sick.

[And his servant was healed in the self-same hour, Matt. viii. 13.]

* See on Matt. viii. ver. 13.

VER. 11.

Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Νάϊν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολλός.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

[And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities, Matt. xi. 1.]

VER. 12.

Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίσθη τινὴς κηρὸς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

VER. 13.

Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐν αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖς.

And when the Lord saw her, *he had compassion on her, and said unto her, Weep not.

* See on Matt. xiv. ver. 14.

VER. 14.

Καὶ προσελθὼν ἤψατο τῆς σοροῦ (οἱ δὲ βαστάζοντες ἔστησαν), καὶ εἶπε· Νεανίστα, σοὶ λέγω, ἰγίβητι.

And he came and touched the *bier :

and they that bare him stood still. And he said, Young man, *I say unto thee, Arise.

* Or, coffin.

* See on Matt. viii. ver. 3. clause 2.

VER. 15.

Καὶ ἀνελθίσαν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἰδὼν αὐτὸν τῇ μητρὶ αὐτοῦ.

*And he that was dead sat up, and began to speak. And he delivered him to his mother.

* See on Matt. xi. ver. 5. clause 5.

VER. 16.

Ἔλας δὲ φόβος ἅπαντας, καὶ ἰδίξαζον τὸν Θεόν, λέγοντες· Ὅτι προφήτης μέγας ἐλήγχεται ἐν ἡμῖν, καὶ ὅτι ἐπισκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

*And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath ^bvisited his people.

* See on Matt. ix. ver. 8.

^b See on chap. i. ver. 68. clause 1.

VER. 17.

Καὶ ἐξῆλθεν ὁ λόγος αὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

*And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

* See on Matt. iv. ver. 24. clause 1.

VER. 18.

Καὶ ἀπήγγειλαν Ἰωάννης οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

And the disciples of John shewed him of all these things.

[Now when John had heard in the prison the works of Christ, Matt. xi. 2.]

VER. 19.

Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἐπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἰ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκᾷμεν;

*And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

[He sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Matt. xi. 2, 3.]

* See on Matt. xi. ver. 2, 3.

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VER. 20.

Παραγινόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες
εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν
ἡμᾶς πρὸς σε, λέγων· Σὺ εἰ ὁ ἐρχόμενος,
ἢ ἄλλον προσδοκῶμεν;

When the men were come unto him,
they said, John Baptist hath sent us
unto thee, saying, Art thou he that
should come? or look we for another?

VER. 21.

(Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἰθεράπευσε πολλοὺς
ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων
πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
τὴν θέαν.)

And in the same hour he cured many
of their infirmities and plagues, and of
evil spirits; and unto many that were
blind he gave sight.

*See on Matt. iv. ver. 24. clause 4.

*See on Matt. xi. ver. 5. clause 1.

VER. 22.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·
Πηθεύοντες ἀπαγγέilate Ἰωάννῃ ἃ εἶδετε
καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλίσκουσι,
χρῆλοι περιπατοῦσι, λεπροὶ καθαρίζονται,
καὶ οἱ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ
εὐαγγελίζονται,

*Then Jesus answering said unto them,
Go your way, and tell John what things
ye have seen and heard; how that the
blind see, the lame walk, the lepers are
cleansed, the deaf hear, the dead are
raised, to the poor the Gospel is preached.

[Jesus answered and said unto
them, Go and shew John again those
things which ye do hear and see: The
blind receive their sight, and the lame
walk, the lepers are cleansed, and
the deaf hear, the dead are raised up,
and the poor have the Gospel preach-
ed to them, Matt. xi. 4, 5.]

*See on Matt. xi. ver. 5.

VER. 23.

Καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδα-
λωθῇ ἐν ἐμοί.

*And blessed is he, whosoever shall not
be offended in me.

[And blessed is he, whosoever shall
not be offended in me, Matt. xi. 6.]

*See on Matt. xi. ver. 6.

VER. 24.

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου,
ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάν-

νου· τί ἐξεληλύθατε εἰς τὴν ἔρημον θεά-
σασθαι; κἀλαμὸν ὑπὸ ἀνέμου σαλευόμε-
νον;

*And when the messengers of John
were departed, he began to speak unto the
people concerning John, What went ye
out into the wilderness for to see? a reed
shaken with the wind?

[And, as they departed, Jesus be-
gan to say unto the multitudes con-
cerning John, What went ye out into
the wilderness to see? a reed shaken
with the wind? Matt. xi. 7.]

*See on Matt. xi. ver. 7.

VER. 25.

*Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον
ἐν μαλακοῖς ἱματίοις ἡμφισομένον; ἰδοὺ,
οἱ ἐν ἱματισμῷ ἐνδύξιν καὶ τρυφῇ ὑπάρ-
χοντες, ἐν τοῖς βασιλείοις εἰσίν.

*But what went ye out for to see? A
man clothed in soft raiment? Behold,
they which are gorgeously apparelled,
and live delicately, are in kings' courts.

[But what went ye out for to see?
a man clothed in soft raiment? Be-
hold, they that wear soft clothing are
in kings' houses, Matt. xi. 8.]

*See on Matt. iii. ver. 4. clause 1.

VER. 26.

*Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφῆτην;
καὶ λίγω ὑμῖν, καὶ περισσώτερον προφῆτην.

*But what went ye out for to see? A
prophet? Yea, I say unto you, and much
more than a prophet.

[But what went ye out for to see?
a prophet? yea, I say unto you, and
more than a prophet, Matt. xi. 9.]

*See on Matt. xi. ver. 9.

VER. 27.

Οὗτός ἐστι περὶ οὗ γέγραπται· Ἰδοὺ,
ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προ-
σώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου
ἐμπροσθέν σου.

*This is he, of whom it is written, Be-
hold, I send my messenger before thy
face, which shall prepare thy way be-
fore thee.

[For this is he of whom it is written,
Behold, I send my messenger before
thy face, which shall prepare thy way
before thee, Matt. xi. 10.]

*See on Matt. xi. ver. 10.

VER. 28.

Δίγω γὰρ ὑμῖν, μείζον ἐν γενεαῖς
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γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδεὶς ἐστὶν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ ἐστί.

*For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

[Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he, Matt. xi. 11.]

* See on Matt. xi. ver. 11.

VER. 29.

Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελεῶναι ἰδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.

And all the people that heard him, and the ^aPublicans, ^bjustified God, being baptized with the baptism of John.

* See on Matt. v. ver. 46. clause 2.

^bAgainst thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest, Psal. li. 4. For what, if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, [That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world? Rom. iii. 3—6.

^cThen came also Publicans to be baptized, and said unto him, Master, what shall we do? Luke iii. 12. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, Matt. xxi. 31, 32.

VER. 30.

Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βου-

λὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

But the ^aPharisees and Lawyers ^arejected the counsel of God [†]against themselves, being not baptized of him.

* Or, frustrated.

† Or, within themselves.

* See on Matt. iii. ver. 7. clause 1.

VER. 31.

Εἶπε δὲ ὁ Κύριος· Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι;

* And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

[But whereunto shall I liken this generation? Matt. xi. 16.]

* See on Matt. xi. ver. 16.

VER. 32.

*Ὅμοιοί εἰσι παῖδις τῶν ἐν ἀγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν· Ὑψήσαμεν ὑμῖν, καὶ οὐκ ὤρχησασθε· ἔθρηνησαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.

* They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

[It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented, Matt. xi. 16, 17.]

* See on Matt. xi. ver. 16, 17.

VER. 33.

Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίσαι, μήτε οἶνον πίνειν καὶ λέγετε· Δαιμόνιον ἔχει.

* For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

[For John came neither eating nor drinking; and they say, He hath a devil, Matt. xi. 18.]

* See on Matt. xi. ver. 18.

VER. 34.

Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίειν καὶ πίνειν καὶ λέγετε· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.

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^a *The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners!*

[The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners, Matt. xi. 19.]

^a See on Matt. xi. ver. 19.

VER. 35.

Καὶ ἰδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

^a *But wisdom is justified of all her children.*

[But wisdom is justified of her children, Matt. xi. 19.]

^a See on Matt. xi. ver. 19. clause 3.

VER. 36.

Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίσθη.

^a *And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.*

^a And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat, Luke xi. 37. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him, xiv. 1.

VER. 37.

Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὴς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

And, behold, a woman in the city, which was a ^a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an ^b alabaster box of ointment,

^a And, behold, there was a man named Zaccheus, which was the chief among the Publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way. And when Jesus came to the place, he

looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house, Luke xix. 2—5. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner, 7.

^b There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat, Matt. xxvi. 7. and Mark xiv. 3.

VER. 38.

Καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

And stood at his feet behind him weeping, and began to wash ^a his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

^a Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree, Gen. xviii. 4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself: After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded, John xiii. 4, 5.

VER. 39.

Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστὶ.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for ^a she is a sinner.

^a See on ver. 37. clause 1.

VER. 40.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοὶ τι εἰπεῖν. Ὁ δὲ φησι· Διδάσκαλε, εἰπὲ.

And Jesus ^a answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

^a See on Matt. ix. ver. 4. clause 1.

VER. 41.

Δύο χρεωφιλῆται ἦσαν δανιστῇ τινί· ὁ εἰς ὥφειλε δηνάρια πεντακῖσσια, ὁ δὲ ἑταρος πενήκοντα.

*There was a certain creditor which had two debtors: the one owed five hundred * pence, and the other fifty.*

* See margin of Matt. xviii. 28.

VER. 42.

Μὴ ἔχοντες δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἔχαρισται. Τίς αὖν αὐτῶν, εἰπέ, πλείον αὐτὸν ἀγαπήσει;

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

VER. 43.

Ἀποκριθεὶς δὲ ὁ Σίμων, εἶπεν. Ὑπολαμβάνω ὅτι ὃ τὸ πλείον ἔχαρισται. Ὅ δὲ εἶπεν αὐτῷ· Ὁρθῶς ἔκρινας,

Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

VER. 44.

Καὶ στραφείς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσπλήθον σου εἰς τὴν οἰκίαν, ὕδαρ ἐπὶ τοὺς πόδας μου οὐκ ἴδωκας; αὕτη δὲ τοῖς δάκρυσιν ἔσρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

VER. 45.

Θέλημά μοι οὐκ ἴδωκας; αὕτη δὲ, ἃς ἔειπλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας.

*Thou * gavest me no kiss: but this woman, since the time I came in hath not ceased to kiss my feet.*

* Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for

judgment. So Absalom stole the hearts of the men of Israel, 2 Sam. xv. 4—6. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him, and he returned unto his own place, xix. 39. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast, xxvi. 48.

VER. 46.

Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἠλειψας; αὕτη δὲ μύρρον ἠλειψέ μου τοὺς πόδας.

* My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

* Lethy garments be always white; and let thy head lack no ointment, Eccl. ix. 8. But thou, when thou fastest, anoint thine head, and wash thy face, Matt. vi. 17.

VER. 47.

Οὐ χάριν, λίγα σοι, ἀφίσταται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἡγάπησεν πολὺ· ὃ δὲ ὀλίγον ἀφίσταται, ὀλίγον ἀγαπή.

*Wherefore I say unto thee, * Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.*

* See on Matt. vi. ver. 12. clause 1.

VER. 48.

Εἶπεν δὲ αὐτῇ· Ἀφίσταται σου αἱ ἁμαρτίαι.

And he said unto her, Thy sins are forgiven.

VER. 49.

Καὶ ἤρξαντο οἱ συνακασιμένοι λίγα ἑαυτοῖς· τίς αὐτοῖς ἴσθιν ὅς καὶ ἁμαρτίας ἀφίησιν;

*And they that sat at meat with him began to say within themselves, * Who is this that forgiveth sins also?*

* See on Mark ii. ver. 7.

VER. 50.

Εἶπεν δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκε σε· πορεύου εἰς εἰρήνην.

*And he said to the woman, * Thy faith hath saved thee; * go in peace.*

* See on Matt. xv. ver. 28. clause 2.

* Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace

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wherein we stand, and rejoice in hope of the glory of God, Rom. v. 1, 2.

CHAP. VIII.—VER. 1.

Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς δίδου κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ.

And it came to pass afterward, that ^ahe went throughout every city and village, ^bpreaching and shewing the glad tidings of ^cthe kingdom of God: and ^dthe twelve were with him.

^aSee on Matt. iv. ver. 23. clause 1.

^bSee on chap. ii. ver. 10. clause 1.

^cSee on Matt. iii. ver. 2. clause 2.

^dSee on Matt. x. ver. 2.—4.

VER. 2.

Καὶ γυναῖκες τινες, αἱ ἦσαν τετραπευμύαι ἀπὸ πνευματῶν ποτηρῶν, καὶ ἀσθενίᾳ, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαίμονια ἑπτὰ ἐξεληλύθει,

^aAnd certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

^aSee on Matt. xxvii. ver. 55, 56.

VER. 3.

Καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

And Joanna the wife of Chusa Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

VER. 4.

Συνόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπισπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς·

^aAnd when much people were gathered together, and were come to him out of every city, he spake by a parable:

[The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, Matt. xiii. 1—3. And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the

sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Mark iv. 1, 2.]

^aSee on Matt. xiii. ver. 2, 3.

VER. 5.

Ἐξῆλθεν ὁ σπείρων τῷ σπείρειν τὴν σπέρων αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὁ μὲν ἔπισε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ σπέρματα τοῦ οὐρανοῦ κατήφαγεν αὐτό.

^aA sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

[Behold, a sower went forth to sow: And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up, Matt. xiii. 3, 4. Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up, Mark iv. 3, 4.]

^aSee on Matt. xiii. ver. 3, 4.

VER. 6.

Καὶ ἕτερον ἔπισεν ἐπὶ τὴν πέτραν, καὶ φὺν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱμῶδα.

^aAnd some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

[Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth, Matt. xiii. 5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth, Mark iv. 5.]

^aSee on Matt. xiii. ver. 5, 6.

VER. 7.

Καὶ ἕτερον ἔπισεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφύσειαι αὐαὶ ἀναδυεὶς ἀπὸ πικρίας αὐτοῦ.

^aAnd some fell among thorns; and the thorns sprang up with it, and choked it.

[And some fell among thorns; and the thorns sprung up, and choked them, Matt. xiii. 7. And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit, Matt. iv. 7.]

^aSee on Mark xiii. ver. 7.

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VER. 8.

Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὴν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων, ἐφώνη· Ὁ ἔχων ὠτα ἀκούειν, ἀκούτω.

^a And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

[But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear, Matt. xiii. 8, 9. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty. and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 8, 9.]

^a See on Matt. xiii. ver. 8, 9.

VER. 9.

Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, τίς ἐστὶ ἡ παραβολὴ αὐτῆς;

And his disciples asked him, saying, What might this parable be?

[And the disciples came, and said unto him, Why speakest thou unto them in parables? Matt. xiii. 10. And when he was alone, they that were about him with the twelve asked of him the parable, Mark iv. 10.]

VER. 10.

Ὁ δὲ εἶπεν· Ὑμῖν δίδεται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.

^a And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

[He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand, Matt. xiii. 11, 12. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that

are without all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them, Mark iv. 11, 12.]

^a See on Matt. xiii. ver. 11, 12.

VER. 11.

Ἔστι δὲ αὕτη ἡ παραβολὴ· Ὁ σπέρως, ἐστὶν ὁ λόγος τοῦ Θεοῦ.

Now the parable is this: ^a The seed is the word of God.

[Hear ye therefore the parable of the sower, Matt. xiii. 18. The sower soweth the word, Mark iv. 14.]

^a See on Mark iv. ver. 14.

VER. 12.

Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες· εἴτα ἔρχεται ὁ διάβολος, καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

^a Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

[When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15.]

^a See on Matt. xiii. ver. 19.

VER. 13.

Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

^a They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

[But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root: in

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himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended, Matt. xiii. 20, 21. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17.]

^a See on Matt. xiii. ver. 20, 21.

VER. 14.

Τὸ δὲ εἰς τὰς ἀκάνθας πρὸν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπιγόνται, καὶ οὐ τελεσφοροῦσι.

^a And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

[He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 18, 19.]

^a See on Matt. xiii. ver. 22.

VER. 15.

Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

^a But that on the good ground are they, which ^b in an honest and good heart, having heard the word, ^c keep it, ^d and bring forth fruit with patience.

[But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty, Matt. xiii. 23. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit,

some thirty-fold, some sixty, and some an hundred, Mark iv. 20.]

^a See on Matt. xiii. ver. 23.

^b But this *shall* be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, Jer. xxxi. 33. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, Ezek. xxxvi. 26. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not, Rom. vii. 18.

^c But he said, Yea, rather blessed are they that hear the word of God, and keep it, Luke xi. 28. My foot hath held his steps: his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food, Job xxiii. 11, 12. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 1—3. Thy word have I hid in mine heart, that I might not sin against thee, cxix. 11. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all *thy* precepts concerning all things to be right; and I hate every false way. Thy testimonies are wonderful: therefore doth my soul keep them, 127—129. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will

love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me, John xiv. 21—24. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 22—25.

^a To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7.

VER. 16.

Οὐδείς δὲ, λύχον ἄψας, καλύπτει αὐτὸν σκαίῳ, ἢ ὑποκάτω κλίνης τίθουσιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθουσιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

^a No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

[And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? Mark iv. 21.]

^a See on Matt. v. ver. 15.

VER. 17.

Οὐ γὰρ ἔστι κρυπτὸν τὸ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον τὸ οὐ γνωσθήσεται, καὶ εἰς φανερόν ἔλθῃ.

^a For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

[For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad, Mark iv. 22.]

^a See on Matt. x. ver. 26.

VER. 18.

Βλέπετε οὐτὼς πῶς ἀκούετε· ὅς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχῃ, καὶ τὸ δοκεῖ ἔχειν, ἀρῶσθαι ἀπ' αὐτοῦ.

^a Take heed therefore how ye hear: ^b for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ^c seemeth to have.

^c Or, thinketh that he hath.

[For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 12. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark iv. 23—25.]

^a See on Mark iv. ver. 24. clause 1.

^b See on Matt. xiii. ver. 12.

VER. 19.

Παρέγιντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

^a Then came to him his mother and his brethren, and could not come at him for the press.

[While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him, Matt. xii. 46.]

^a See on Matt. xii. ver. 46.

VER. 20.

Καὶ ἀπηγγέλλη αὐτῷ, λεγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἑστῆκασιν ἔξω, ἰδεῖν σε θύλοντας.

And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

[Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee, Matt. xii. 47.]

VER. 21.

Ὁ δὲ ἀποκριθεὶς, εἶπε πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου, οὗτοι εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες, καὶ ποιῶντες αὐτόν.

^a And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

[But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he

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stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Matt. xii. 48—50.]

* See on Matt. xii. ver. 49, 50.

VER. 22.

Καὶ ἔγενετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐβίβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνέχθησαν.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

[Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And when he was entered into a ship, his disciples followed him, Matt. viii. 18—23. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side, Mark iv. 35.]

VER. 23.

Παύσαντες δὲ αὐτῶν ἀφώνησαν· καὶ κατήβη λαίλαψ ἀνέμου εἰς τὴν λίμνην· καὶ συνεπληροῦντο, καὶ ἐκινδύνουν.

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

[And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep, Matt. viii. 24. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow, Mark iv. 37, 38.]

VER. 24.

Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ· καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἠπαύσαντο, καὶ ἔγενετο γαλήνη.

* And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

[And his disciples came to him, and

awoke him, saying, Lord, save us: we perish. Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 25, 26. And they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm, Mark iv. 38, 39.]

* See on Matt. viii. ver. 25, 26.

VER. 25.

Εἰπὼς δὲ αὐτοῖς· Ποῦ ἐστιν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἰθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὕτως ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει, καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

* And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

[And he saith unto them, Why are ye fearful, O ye of little faith? But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! Matt. viii. 26, 27. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 40, 41.]

* See on Matt. viii. ver. 27.

VER. 26.

Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἣτις ἐστὶν ἀντιῳέραν τῆς Γαλιλαίας.

* And they arrived at the country of the Gadarenes, which is over against Galilee.

[And they came over unto the other side of the sea, into the country of the Gadarenes, Mark v. 1.]

* See on Matt. viii. ver. 28. clause 1.

VER. 27.

Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησαν αὐτῷ ἄνθρωποι ἐκ τῆς πόλεως, ὃς εἶχε δαίμονια ἐν χεῖρσιν ἱκανῶν, καὶ ἱεράτισιν οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἦμεν, ἀλλ' ἐν τοῖς μνημασιν.

* And when he went forth to land, there met him out of the city a certain

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man which had devils long time, and ware no clothes, neither abode in any house, but in the tombs.

[And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. Matt. viii. 28. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones, Mark v. 2—5.]

^a See ou Matt. viii. ver. 28. clause 4.

VER. 28.

Ἴδων δὲ τὸν Ἰησοῦν, καὶ ἀνακράζας, προσέειπεν αὐτῷ, καὶ φωνὴ μεγάλη εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱοῦ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.

^a When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.

[And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. But when he saw Jesus afar off, he came and worshipped him. And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not, Mark v. 6, 7.]

^a See on Matt. viii. ver. 29.

VER. 29.

(Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοὶς γὰρ χρόνους συμπαύει αὐτόν· καὶ ἐδεσμεῖτο ἀλύσει καὶ πίδασι φυλασσόμενος· καὶ διαῤῥήσσαν τὰ δεσμὰ, ἤλαυνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.)

(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept

bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

[For he said unto him, Come out of the man, thou unclean spirit, Mark v. 8.]

VER. 30.

Ἐπερώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· τί σοὶ ἐστὶν ὄνομα; Ὁ δὲ εἶπε· Λεγεὼν· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.

And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

[And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many, Mark v. 9.]

VER. 31.

Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοὺς εἰς τὴν ἄβυσσον ἀπειθεῖν.

And they besought him that he would not command them to go out into the deep.

[And he besought him much that he would not send them away out of the country, Mark v. 10.]

VER. 32.

Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

[And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go, Matt. viii. 30—32. Now there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, Mark v. 11—13.]

VER. 33.

Ἐξεληθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὄρεμψεν ἡ ἀγέλη κατὰ τοῦ κρημένου εἰς τὴν λίμνην, καὶ ἀπέπνιγνεν.

Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

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[And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters, Matt. viii. 32. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea, Mark v. 13.]

VER. 34.

ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον, ἔφυγον καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς.

When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

[And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils, Matt. viii. 33. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done, Mark v. 14.]

VER. 35.

ἔξηλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονούντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐφοβήθησαν.

* Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

[And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid, Mark v. 15.]

* See on Mark v. ver. 15.

VER. 36.

ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς.

They also which saw it told them by what means he that was possessed of the devils was healed.

[And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine, Mark v. 16.]

VER. 37.

Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆ-

θος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπειθεῖν ἀπ' αὐτῶν· ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

[And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts. And he entered into a ship, and passed over, and came into his own city, Matt. viii. 34; ix. 1. And they began to pray him to depart out of their coasts. And when he was come into the ship, Mark v. 17, 18.]

VER. 38.

Ἔδεετο δὲ αὐτοῦ ὁ ἄνθρωπος ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων·

Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

[He that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Mark v. 18, 19.]

VER. 39.

Ἐποστρέφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

* Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

[Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel, Mark v. 19, 20.]

* See on Mark v. ver. 19.

VER. 40.

Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

[And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea, Mark v. 21.]

VER. 41.

Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ὃ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·

*And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

[While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live, Matt. ix. 18. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live, Mark v. 22, 23.]

* See on Matt. ix. ver. 18.

VER. 42.

Ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ἰσχυρῷ αὐτὸν, οἱ ὄχλοι συνήπνεον αὐτήν.

For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

[And Jesus arose and followed him, and so did his disciples, Matt. ix. 19. And Jesus went with him; and much people followed him, and thronged him, Mark v. 24.]

VER. 43.

Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσεγγαλῶσασα ὅλον τὸν χρόνον, οὐκ ἴσχυεν ὑπ' οὐδενὸς θεραπευθῆναι,

*And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

[And, behold, a woman, which was diseased with an issue of blood twelve years, Matt. ix. 20. And a certain woman, which had an issue of blood twelve years, And had suffered many

things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, Mark v. 25, 26.]

* See on Matt. ix. ver. 20.

VER. 44.

Προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπίδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἴστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd.

[Came behind him, and touched the hem of his garment, Matt. ix. 20. When she had heard of Jesus, came in the press behind, and touched his garment: And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague, Mark v. 27, 29.]

VER. 45.

Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἀψέμμένος μου; Ἀρνούμενον δὲ πάντων, εἶπερ ὁ Πίτρος, καὶ οἱ μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνήχουσίν σε καὶ ἀποθλίβουσι, καὶ λέγεις· Τίς ὁ ἀψέμμένος μου;

And Jesus said, Who touched me? When all denied, Peter and they that were with him said, *Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

[And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? Mark v. 30, 31.]

VER. 46.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἡ ἀπὸ μου τις· ἰδὼ γὰρ ἔγνων δύναμιν ἐξελθεῖσαν ἀπ' ἐμοῦ.

And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

VER. 47.

Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἔβη παραχρῆμα.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she

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had touched him, and how she was healed immediately.

[But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth, Mark v. 33.]

VER. 48.

Ὁ δὲ εἶπεν αὐτῇ· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

^a And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

[But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour, Matt. ix. 22. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34.]

^a See on Matt. ix. ver. 22.

VER. 49.

Ἔτι αὐτοῦ λαλοῦντος, ἰρχεται τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ· Ὅτι τίθεται ἡ θυγάτηρ σου· μὴ σκύλλῃς τὸν διδάσκον.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the ^a Master.

[While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? Mark v. 35.]

^a See on Mark v. ver. 35, clause 2.

VER. 50.

Ὁ δὲ ἰησοῦς ἀποῤῥας, ἐπεκρίθη αὐτῷ, λέγων· Μὴ φοβού· μόνον πίστευε, καὶ σωθήσεται.

But when Jesus heard it, he answered him, saying, Fear not: ^a believe only, and she shall be made whole.

[As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe, Mark v. 36.]

^a See on Mark v. ver. 36.

VER. 51.

Εἰσέλθων δὲ εἰς τὴν οἰκίαν, οὐκ εἶφεν εἰσέλθῃν οἰδοῦσα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

And when he came into the house, ^a he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

[And he suffered no man to follow him, save Peter, and James, and John the brother of James, Mark v. 37.]

^a See on Mark v. ver. 37.

VER. 52.

Ἐκλαίον δὲ πάντες καὶ ἐκύπτοντο αὐτήν. Ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

[And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth, Matt. ix. 23, 24. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth, Mark v. 38, 39.]

VER. 53.

Καὶ κατηγέλων αὐτοῦ, ἰδότες ὅτι ἀπέθανεν.

And they laughed him to scorn, knowing that she was dead.

[And they laughed him to scorn, Matt. ix. 24. And they laughed him to scorn, Mark v. 40.]

VER. 54.

Αὐτὸς δὲ ἐκκαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἦ παῖς, ἵσταί σου.

And he put them all out, and took her by the hand, and called, saying, ^a Maid, arise.

[But when the people were put forth, he went in, and took her by the hand, Matt. ix. 25. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, Mark v. 40, 41.]

^a See on Matt. viii. ver. 3. clause 2.

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VER. 55.

Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνίστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

^a And her spirit came again, and she arose straightway: and he commanded to give her meat.

[And the maid arose, Matt. ix. 25. And straightway the damsel arose, and walked; for she was of the age of twelve years. And he commanded that something should be given her to eat, Mark v. 42, 43.]

^a See on Matt. xi. ver. 5. clause 5.

VER. 56.

Καὶ ἐξίστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρῆγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

And her parents were astonished: ^abut he charged them that they should tell no man what was done.

[And they were astonished with a great astonishment. And he charged them straitly that no man should know it, Mark v. 42, 43.]

^a See on Matt. viii. ver. 4. clause 1.

CHAP. IX.—VER. 1.

Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.

Then he called ^ahis twelve disciples together, ^band gave them power and authority over all devils, and to cure diseases.

[And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits, Mark vi. 7.]

^a See on Matt. x. ver. 2—4.

^b See on Matt. x. ver. 1.

VER. 2.

Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.

^a And he sent them to preach the kingdom of God, ^band to heal the sick.

[These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And

as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 5—8.]

^a See on Matt. x. ver. 7.

^b See on Matt. x. ver. 8. clause 1.

VER. 3.

Καὶ εἶπεν πρὸς αὐτοὺς· Μηδὲν αἴχετε εἰς τὴν ὁδὸν, μήτε ῥάβδους, μήτε σῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.

And he said unto them, ^aTake nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

[Provide neither gold, nor silver, nor brass, in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, Matt. x. 9, 10. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: But be shod with sandals; and not put on two coats, Mark vi. 8, 9.]

^a See on Matt. x. ver. 9, 10.

VER. 4.

Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μείνετε, καὶ ἐκεῖθεν ἐξέρχεσθε.

^a And whatsoever house ye enter into, there abide, and thence depart.

[And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence, Matt. x. 11. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place, Mark vi. 10.]

^a See on Matt. x. ver. 11.

VER. 5.

Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κοριοτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.

^a And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

[And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, Matt. x. 14. And whosoever shall not receive you,

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nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them, Mark vi. 11.]

* See on Matt. x. ver. 14.

VER. 6.

Ἐξιρχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

And they departed, and went through the towns, preaching * the Gospel, and healing every where.

[And they went out, and preached that men should repent, Mark vi. 12.]

* See on Matt. iv. ver. 23. clause 3.

VER. 7.

Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν.

* Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

[At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, Matt. xiv. 1, 2. And king Herod heard of him; (for his name was spread abroad :) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him, Mark vi. 14.]

* See on Matt. xiv. ver. 1, 2.

VER. 8.

Ἵπὸ τινων δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, ὅτι προφῆτης εἰς τῶν ἀρχαίων ἀνίστη.

* And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

[Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets, Mark vi. 15.]

* See on Matt. xvi. ver. 14.

VER. 9.

Καὶ εἶπεν ὁ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

And Herod said, * John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

* For Herod had laid hold on John, and bound him, and put him in prison

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for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whersupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus, Matt. xiv. 3—12.

VER. 10.

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτούς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἱερὸν πόλεως καλουμένης Βηθσαϊδά.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

[When Jesus heard of it, he departed thence by ship into a desert place apart, Matt. xiv. 13. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately, Mark vi. 30—32. After these things Jesus went over the sea of Galilee, which is the sea of Tiberias, John vi. 1.]

VER. 11.

Οἱ δὲ ὄχλοι γινόντες, ἠκολούθησαν αὐτῷ· καὶ διεξάμενος αὐτούς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χεῖρας ἔχοντας θεραπεύει αὐτοὺς.

And the people, when they knew it, followed him: and he received them, and

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spoke unto them of ^a the kingdom of God, ^b and healed them that had need of healing.

[And when the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 13, 14. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 33, 34. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples, John vi. 2, 3.]

^a See on Matt. iii. ver. 2. clause 2.

^b See on Matt. iv. ver. 23. clause 4.

VER. 12.

Ἦ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα, εἶπον αὐτῷ· Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγρούς καταλύσωσι, καὶ εὐρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἵσμεν.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

[And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals, Matt. xiv. 15. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat, Mark vi. 35, 36.]

VER. 13.

Εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς·

θαγαῖν. Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλῆν ἢ πάντα ἄρται καὶ δύο ἰχθύες, εἰ μὴ τι πορευδύντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τούτου βρώματα.

But he said unto them, give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

[But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes, Matt. xiv. 16, 17. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes, Mark vi. 37, 38. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? John vi. 8, 9.]

VER. 14.

Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνετε αὐτοὺς κλισίας ἀπὸ πεντήκοντα.

For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

[He said, Bring them hither to me. And he commanded the multitude to sit down on the grass. And they that had eaten were about five thousand men, beside women and children, Matt. xiv. 18, 19. 21. And he commanded them to make all sit down by companies upon the green grass. And they that did eat of the loaves were about five thousand men, Mark vi. 39. 44. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand, John vi. 10.]

VER. 15.

Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν πάντας.

And they did so, and made them all sit down.

[And they sat down in ranks, by hundreds, and by fifties, Mark vi. 40.]

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VER. 16.

λαβὼν δὲ τοὺς πέντε ἄρτους, καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασεν, καὶ ἔδωκε τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ.

Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

[And took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude, Matt. xiv. 19. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all, Mark vi. 41. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, John vi. 11.]

^aSee on Matt. xiv. ver. 19. clauses 2, 3.

VER. 17.

Καὶ ἔφαγον, καὶ ἔχρησθησαν πάντες· καὶ ἦρθν τὸ περισσῆσαν αὐτοῖς κλασμάτων, ὡς ἑνὶ δώδεκα.

And they did eat, and were all filled: and there was taken up fragments that remained to them twelve baskets.

[And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full, Matt. xiv. 20. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes, Mark vi. 42, 43. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten, John vi. 12, 13.]

VER. 18.

Καὶ ἔβλεπε ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατακείμενος, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέγων· τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

[When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? Matt. xvi. 13. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? Mark viii. 27.]

^aSee on Matt. vi. ver. 6. clause 1.

^bSee on Matt. xvi. ver. 13.

VER. 19.

Οἱ δὲ ἀποκριθόντες, εἶπον· Ἰωάννη τὸν βαπτιστὴν· ἄλλοι δὲ, Ἠλὲαν· ἄλλοι δὲ, ὅτι προφῆτης τις τῶν ἀρχαίων ἀνίσταται.

^aThey answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

[And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets, Matt. xvi. 14. And they answered, John the Baptist: but some say, Elias; and others, One of the prophets, Mark viii. 28.]

^aSee on Matt. xvi. ver. 14.

VER. 20.

Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν· Τὸν Χριστὸν τοῦ Θεοῦ.

He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

[He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God, Matt. xvi. 15, 16. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ, Mark viii. 29.]

^aSee on chap. iv. ver. 18. clause 2.

VER. 21.

Ὁ δὲ ἐπιτιμῶσας αὐτοῖς, παρέγγειλε μὴδεὶ εἰπεῖν τούτο,

^aAnd he straitly charged them, and commanded them to tell no man that thing;

[Then charged he his disciples that they should tell no man that he was Jesus the Christ, Matt. xvi. 20. And he charged them that they should tell no man of him, Mark viii. 30.]

^aSee on Matt. viii. ver. 4. clause 1.

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VER. 22.

Εἶπών· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἠγερθῆναι.

^a *Saying, the Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day.*

[From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31.]

^a See on Matt. xvi. ver. 21.

VER. 23.

Ἐλεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἵκναι, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἡμῶν, καὶ ἀκολουθεῖτω μοι.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

[Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me, Matt. xvi. 24. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, Mark viii. 34.]

VER. 24.

Ὅς γὰρ ἂν θύλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολήσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

^a *For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

[For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it, Matt. xvi. 25. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the Gos-

pel's, the same shall save it, Mark viii. 35.]

^a See on Matt. x. ver. 39.

VER. 25.

Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας, ἢ ζημιωθείς;

^a *For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?*

[For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark viii. 36, 37.]

^a See on Matt. xvi. ver. 26.

VER. 26.

Ὅς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμῶς λόγους, τοῦτος ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων.

^a *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.*

[For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38.]

^a See on Matt. x. ver. 33.

^b See on Matt. xvi. ver. 27.

VER. 27.

Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν δδὲ ἱστνηκότων, οἳ οὐ μὴ γέσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

But I tell you of a truth, There be some standing here, which shall not taste of death, till they see the kingdom of God.

[Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28.]

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VER. 28.

Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥστε ἡμέραι ὀκτὼ, καὶ παραλαβὼν τὸν Πέτρον, καὶ Ἰωάννην, καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

And it came to pass about an eight days after these *sayings, he took Peter and John and James, and went up into a mountain to pray.

Or, things.

[And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, Matt. xvii. 1. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves, Mark ix. 2.]

VER. 29.

Καὶ ἔγένετο, ἐν τῷ προσύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων.

And as he prayed, *the fashion of his countenance was altered, and his raiment was white and glistering.

[And was transfigured before them : and his face did shine as the sun, and his raiment was white as the light, Matt. xvii. 2. And he was transfigured before them. And his raiment became shining, exceeding white as snow ; so as no fuller on earth can whiten them, Mark ix. 2, 3.]

* See on Matt. xvii. ver. 2.

VER. 30.

Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, ὅτις ἦσαν Μωσῆς καὶ Ἠλίας·

* And, behold, there talked with him two men, which were Moses and Elias :

[And, behold, there appeared unto them Moses and Elias talking with him, Matt. xvii. 3. And there appeared unto them Elias with Moses : and they were talking with Jesus, Mark ix. 4.]

* See on Matt. xvii. ver. 3.

VER. 31.

Οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἡμεῖς πληροῦν ἐν Ἱερουσαλὴμ.

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

VER. 32.

Ὁ δὲ Πέτρος, καὶ οἱ σὺν αὐτῷ ἦσαν βα-

καρῆμένοι ὑπὸν διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνηστῶτας αὐτῷ.

But Peter and they that were with him were heavy with sleep : and when they were awake, *they saw his glory, and the two men that stood with him.

* And we beheld his glory, the glory as of the only begotten of the Father, John i. 14. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount, 2 Pet. i. 16-18.

VER. 33.

Καὶ ἔγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀφ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλὸν ἔστιν ἡμῶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοι, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὁ λέγει.

And it came to pass, as they departed from him, *Peter said unto Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said.

[Then answered Peter, and said unto Jesus, Lord, it is good for us to be here : if thou wilt, let us make here three tabernacles ; one for thee, and one for Moses, and one for Elias, Matt. xvii. 4. And Peter answered and said to Jesus, Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias. For he wist not what to say ; for they were sore afraid, Mark ix. 5, 6.]

* See on Matt. xvii. ver. 4.

VER. 34.

Ταῦτα δὲ αὐτοῦ λέγοντος, ἔγενετο νεφέλη, καὶ ἐπεσκέασεν αὐτοὺς· ἐφθάρθησαν δὲ ἐν τῷ ἐκείνου εἰσελθεῖν εἰς τὴν νεφέλην.

* While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

[While he yet spake, behold, a

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bright cloud overshadowed them, Matt. xvii. 5. And there was a cloud that overshadowed them, Mark ix. 7.]

*See on Matt. xvii. ver. 5. clause 1.

VER. 35.

Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε.

*And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

[And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matt. xvii. 5. And a voice came out of the cloud, saying, This is my beloved Son: hear him, Mark ix. 7.]

*See on Matt. xvii. ver. 5. clauses 2—4.

VER. 36.

Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὐρέθη ὁ Ἰησοῦς μόνος· καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδὲν ἀπήγγειλαν ἐν ταῖς ἡμέραις οὐδὲν ὧν ἑώρακασι.

And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

[And when they had lifted up their eyes, they saw no man, save Jesus only, Matt. xvii. 8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And they kept that saying with themselves, Mark ix. 8. 10.]

VER. 37.

Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, καταθόντων αὐτῶν ἀπὸ τοῦ βρους, συνήτησεν αὐτῷ ὄχλος πολὺς.

And it came to pass, that on the next day, when they were come down from the hill, much people met him.

[And when they were come to the multitude, Matt. xvii. 14. And when he came to his disciples, he saw a great multitude about them, Mark ix. 14.]

VER. 38.

Καὶ ἰδοὺ, ἄνθρωπος ἀπὸ τοῦ ὄχλου ἀναβάντος, λέγων· Διδάσκαλε, δέομαί σου, ἐπιβλέψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστὶ μοι.

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child:

[There came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son, Matt. xvii. 14, 15. And one of the multitude answered and said, Master, I have brought unto thee, my son, Mark ix. 17.]

VER. 39.

Καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κρᾶζει· καὶ σπαράσσει αὐτόν μετὰ ἄφρονος, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.

*And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and bruising him hardly departeth from him.

[For he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water, Matt. xvii. 15. Which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away, Mark ix. 17, 18.]

*See on Matt. iv. ver. 24. clause 4.

VER. 40.

Καὶ ἰδεῖθαι τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.

And I besought thy disciples to cast him out; and they could not.

[And I brought him to thy disciples, and they could not cure him, Matt. xvii. 16. And I spake to thy disciples that they should cast him out; and they could not, Mark ix. 18.]

VER. 41.

*Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ὁ γενὰ ἀπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε ἄγε τὸν υἱόν σου.

And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

[Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, Matt. xvii. 17. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19.]

VER. 42.

*Ἐτι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν

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αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν·
ἰερετίμοι δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ
ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ
ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

And as he was yet a coming, the devil
threw him down, and tare him. ^aAnd
Jesus rebuked the unclean spirit, and
healed the child, and delivered him again
to his father.

[And Jesus rebuked the devil; and
he departed out of him: and the child
was cured from that very hour, Matt.
xvii. 18. And they brought him unto
him: and when he saw him, straight-
way the spirit tare him; and he fell
on the ground, and wallowed foam-
ing. When Jesus saw that the people
came running together, he rebuked
the foul spirit, saying unto him, *Thou
dumb and deaf spirit, I charge thee,
come out of him, and enter no more
into him. And the spirit cried, and
rent him sore, and came out of him:*
and he was as one dead; insomuch that
manysaid, He is dead. But Jesus took
him by the hand, and lifted him up;
and he arose, Mark ix. 20. 25—27.]

^a See on Matt. ix. ver. 32.

VER. 43.

Ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ μεγα-
λειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμάζον-
των ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἰς
πρὸς τοὺς μαθητὰς αὐτοῦ.

^a And they were all amazed at the
mighty power of God. But while they
wondered every one at all things which
Jesus did, he said unto his disciples,

^a See on Matt. ix. ver. 33.

VER. 44.

Θέσθε ὑμεῖς εἰς τὰ ὄτα ὑμῶν τοὺς λό-
γους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλ-
λει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

Let these sayings sink down into your
ears: ^a for the Son of man shall be de-
livered into the hands of men.

[And while they abode in Galilee,
Jesus said unto them, The Son of man
shall be betrayed into the hands of
men: And they shall kill him, and
the third day he shall be raised again.
And they were exceeding sorry, Matt.
xvii. 22, 23. And they departed thence,
and passed through Galilee; and he
would not that any man should know
it. For he taught his disciples, and
said unto them, The Son of man is

delivered into the hands of men, and
they shall kill him; and after that he
is killed, he shall rise the third day,
Mark ix. 30, 31.]

^a See on Matt. xvi. ver. 21.

VER. 45.

Οἱ δὲ ἠγνοῦν τὸ ῥῆμα τοῦτο, καὶ ἦν πα-
ρακαλυμμένοι ἀπ' αὐτῶν, ἵνα μὴ αἰσ-
θανταὶ αὐτό· καὶ φοβοῦντο ἐρωτῆσαι
αὐτὸν περὶ τοῦ ῥήματος τούτου.

^a But they understood not this saying,
and it was hid from them, that they per-
ceived it not: and they feared to ask
him of that saying.

[But they understood not that say-
ing, and were afraid to ask him,
Mark ix. 32.]

^a See on Mark ix. ver. 10.

VER. 46.

Ἐστῆθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ,
τίς ἂν εἴη μείζων αὐτῶν.

^a Then there arose a reasoning among
them, which of them should be greatest.

[At the same time came the dis-
ciples unto Jesus, saying, Who is the
greatest in the kingdom of heaven?
Matt. xviii. 1. And he came to Ca-
pernaum: and being in the house he
asked them, What was it that ye dis-
puted among yourselves by the way?
But they held their peace: for by the
way they had disputed among them-
selves, who should be the greatest,
Mark ix. 33, 34.]

^a See on Matt. xviii. ver. 1. clause 2.

VER. 47.

Ὁ δὲ Ἰησοῦς, ἰδὼν τὸν διαλογισμὸν τῆς
καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἵσ-
τησεν αὐτὸ παρ' ἑαυτοῦ,

And Jesus, ^a perceiving the thought of
their heart, took a child, and set him by
him,

[And Jesus called a little child unto
him, and set him in the midst of them,
Matt. xviii. 2. And he took a child,
and set him in the midst of them: and
when he had taken him in his arms,
he said unto them, Mark ix. 36.]

^a See on Matt. ix. ver. 4. clause 1.

VER. 48.

Καὶ εἶπεν αὐτοῖς· Ὅς ἐὰν θέηται τοῦτο
τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχι-
ται· καὶ ὅς ἐὰν ἐμὲ δέξηται, δέχεται τὸν
ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶ-
σιν ὑμῶν ὑπάρχων, οὗτος ἔσται μέγας.

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^a And said unto them, Whosoever shall receive this child in my name receiveth me: ^b and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

[And whoso shall receive one such little child in my name, receiveth me, Matt. xviii. 5. Whosoever shall receive one of such children in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me. If any man desire to be first, the same shall be last of all, and servant of all, Mark ix. 27. 35.]

^a See on Matt. xviii. ver. 5.

^b See on Matt. x. ver. 40.

VER. 49.

Ἀποκριθεὶς δὲ ὁ Ἰωάννης, εἶπεν· Ἐπιστάτα, ἰδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

^a And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

[And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us, Mark ix. 38.]

^a See on Mark ix. ver. 38.

VER. 50.

Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε· ὅς γάρ οὐκ ἔστι καθ' ἡμῶν, ὅτι ἡμῶν ἐστιν.

^a And Jesus said unto him, Forbid him not: for he that is not against us is for us.

[But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part, Mark ix. 39, 40.]

^a See on Mark ix. ver. 39.

VER. 51.

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ.

And it came to pass, when the time was come that he should be ^a received up, he steadfastly set his face to go to Jerusalem,

^a See on Mark xvi. ver. 19. clause 2.

VER. 52.

Καὶ ἀπὸστειλὼν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευόμενος εἰσῆλθεν εἰς κώμην Σαμαρειτῶν, ὥστε ἰτοιμάσαι αὐτὸν.

And sent messengers before his face: and they went, and entered into a village of the ^a Samaritans, to make ready for him.

^a See on Matt. x. ver. 5. clause 3.

VER. 53.

Καὶ οὐκ ἰδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν περιούμιον εἰς Ἱερουσαλὴμ.

^a And they did not receive him, because his face was as though he would go to Jerusalem.

^a Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans, John iv. 9.

VER. 54.

Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης, εἶπον· Κύριε, θέλεις εἰπώμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἡλίας ἐποίησεν;

And when his disciples James and John saw this, they said, Lord, ^a wilt thou that we command fire to come down from heaven, and consume them, ^b even as Elias did?

^a And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah;) 2 Sam. xxi. 2.

^b Then the king sent unto him a captain of fifty with his fifty. And he went up to him; (and, behold, he sat on the top of an hill;) and he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered

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and said unto them, if I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight, 2 Kings i. 9—14.

VER. 55.

Στραφεῖς δὲ ἐπετίμησαν αὐτοῖς, καὶ εἶπε· Οὐκ οἰδατε οἷον πνεύματος ἔστε ὑμεῖς.

^a But he turned, and rebuked them, and said, ^b Ye know not what manner of spirit ye are of.

^a Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God, James i. 19, 20. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, iii. 17, 18.

^b The heart is deceitful above all things, and desperately wicked: Who can know it? Jer. xvii. 6.

VER. 56.

Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθει ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

VER. 57.

Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἰπὶ τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, Κύριε.

And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

[And a certain Scribe came, and said unto him, Master, I will follow

thee whithersoever thou goest, Matt. viii. 19.]

VER. 58.

Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσιν· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλῆναι.

^a And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

[And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head, Matt. viii. 20.]

^a See on Matt. viii. ver. 20.

VER. 59.

Εἶπε δὲ πρὸς ἕτερον· Ἀκολουθεῖ μοι. Ὁ δὲ εἶπε· Κύριε, ἐπιτρέφον μοι ἀπειλῆναι πρῶτον θάψαι τὸν πατέρα μου.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

[And another of his disciples said unto him, Lord, suffer me first to go and bury my father, Matt. viii. 21.]

VER. 60.

Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἰαυτῶν νεκροὺς· σὺ δὲ ἀπαλθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

Jesus said unto him, ^a Let the dead bury their dead: but go thou and preach ^b the kingdom of God.

[But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 22.]

^a See on Matt. viii. ver. 22.

^b See on Matt. iii. ver. 2. clause 2.

VER. 61.

Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπιτρέφον μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

And another also said, Lord, I will follow thee; ^a but let me first go bid them farewell, which are at home at my house.

^a Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto

him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come, Luke xiv. 16—20.

VER. 62.

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσσω, εὐθεὶς ἐστὶν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

And Jesus said unto him, ^a No man, having put his hand to the plough, and looking back, is fit for ^b the kingdom of God.

^a Remember Lot's wife. Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it, Luke xvii. 32, 33. And might not be as their fathers, a stubborn and rebellious generation ; a generation that set not their heart aright, and whose spirit was not steadfast with God. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law ; Psal. lxxviii. 8—10. Now the just shall live by faith : but if *any man* draw back, my soul shall have no pleasure in him, Heb. x. 38. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again ; and, The sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22.

^b See on Matt. iii. ver. 2. clause 2.

CHAP. X.—1.

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἐβδόμηκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸς προάγου αὐτοῦ, εἰς πάσαν πόλιν καὶ τόπον, οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

VER. 2.

Ἐλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργатаὶ ὀλίγοι· διήδωκε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὥσως ἐκβάλλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.

^a Therefore said he unto them, The harvest truly is great, but the labourers are few : pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

^a See on Matt. ix. ver. 37, 38.

VER. 3.

Ἵπαγετε ἰδοὺ, ἰσθὲ ἀποστείλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

^a Go your ways : behold, I send you forth as lambs among wolves.

^a See on Matt. x. ver. 16.

VER. 4.

Μὴ βαστάζετε βολάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσασθε.

^a Carry neither purse, nor scrip, nor shoes : ^b and salute no man by the way.

^b See on Matt. x. ver. 9, 10.

^b And there was set meat before him to eat : but he said, I will not eat until I have told mine errand. And he said, Speak on, Gen. xxiv. 33. And he said unto them, Hinder me not, seeing the Lord hath prospered my way ; send me away, that I may go to my master, 56. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way : if thou meet any man, salute him not ; and if any salute thee, answer him not again : and lay my staff upon the face of the child, 2 Kings iv. 29.

VER. 5.

Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

And ^a into whatsoever house ye enter, first say, Peace be to this house.

^a See on Matt. x. ver. 12.

VER. 6.

Καὶ ἴαν μὲν ἢ ἐκεῖ ὁ υἱὸς εἰρήνης, ἵπταται· αὐστειται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψαι.

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LUKE X. 6—13.

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And if the son of peace be there, your peace shall rest upon it: if not, ^a it shall turn to you again.

^a But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom, Psal. xxxv. 13.

VER. 7.

Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιός γάρ ἐστι ἰργάτης τοῦ μισθοῦ αὐτοῦ ἔσθι. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

^a And in the same house remain, eating and drinking such things as they give: ^b for the labourer is worthy of his hire. Go not from house to house.

^a See on Matt. x. ver. 11.

^b See on Matt. x. ver. 10. clause 3.

VER. 8.

Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε, καὶ λέγωνταί ὑμᾶς, ἔσθιτε τὰ παρατιθέμενα ὑμῖν.

And into whatsoever city ye enter, and they receive you, ^a eat such things as are set before you:

^a If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake, 1 Cor. x. 27.

VER. 9.

Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἠγγικεν ἡ βασιλεία τοῦ Θεοῦ.

And heal the sick that are therein, and say unto them, ^b The kingdom of God is come nigh unto you.

^a See on Matt. x. ver. 8. clause 1.

^b See on Matt. iii. ver. 2. clause 2.

VER. 10.

Εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἰπατε·

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

VER. 11.

Καὶ τὸν κοῦρτον τὸν πολλοῦ ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσομένην ὑμῖν πλὴν τούτου γινώσκετε, ὅτι Ἠγγικεν ἡ βασιλεία τοῦ Θεοῦ.

^a Even the very dust of your city, which cleaveth on us, we do wipe off

against you: notwithstanding be ye sure of this, that the ^b kingdom of God ^c is come nigh unto you.

^a See on Matt. x. ver. 14. clause 2.

^b See on Matt. iii. ver. 2. clause 2.

^c For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, Deut. xxx. 11—14. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent, Acts xiii. 20. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you, 40, 41. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, 46.

VER. 12.

Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

^a But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

^a See on Matt. x. ver. 15.

VER. 13.

Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βεθσαϊδᾶ· ὅτι ἐν Τύρῳ καὶ Σιδῶν ἰγνέοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόσαν.

^a Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

^a See on Matt. xi. ver. 21.

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VER. 14.

Πλὴν Τύρου καὶ Σιδῶνι ἀνεκτότερον ἔσται
ἐν τῇ κρίσει, ἢ ὑμῖν.

*But it shall be more tolerable for
Tyre and Sidon at the judgment, than
for you.*

a See on Matt. xi. ver. 22.

VER. 15.

Καὶ σὺ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ
ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ.

*And thou, Capernaum, which art
exalted to heaven, shalt be thrust down to
hell.*

a See on Matt. xi. ver. 23.

VER. 16.

Ὁ ἀκούων ὑμῶν, ἡμοῦ ἀκούει· καὶ ὁ
ἀδιστῶν ὑμᾶς, ἡμῖ ἀδιστά· ὁ δὲ ἡμῖ ἀδισ-
τῶν, ἀδιστεῖ τὸν ἀποστείλαντά με.

*He that heareth you heareth me; and
he that despiseth you despiseth me; and
he that despiseth me despiseth him that
sent me.*

a See on Matt. x. ver. 40.

VER. 17.

Ἑπεστρέψαν δὲ οἱ ἰερόδομήκοντα μετὰ
χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια
ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

*And the seventy returned again with
joy, saying, Lord, even the devils are
subject unto us through thy name.*

VER. 18.

Εἶπε δὲ αὐτοῖς· Ἐθεάροντες τὸν Σατανᾶν
ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πρὸς ὑμᾶς.

*And he said unto them, I beheld ^a Sa-
tan ^b as lightning fall from heaven.*

a See on Matt. iv. ver. 1. clause 4.

b Now is the judgment of this world :
now shall the prince of this world be
cast out, John xii. 31. Of judgment,
because the prince of this world is
judged, xvi. 11. Forasmuch then as
the children are partakers of flesh and
blood, he also himself likewise took
part of the same ; that through death
he might destroy him that had the
power of death, that is, the devil,
Heb. ii. 14. For this purpose the Son
of God was manifested, that he might
destroy the works of the devil, 1 John
iii. 8. And the fifth angel sounded,
and I saw a star fall from heaven unto
the earth ; and to him was given the
key of the bottomless pit, Rev. ix. 1.

And there was war in heaven : Mi-
chael and his angels fought against
the dragon ; and the dragon fought
and his angels, And prevailed not ;
neither was their place found any
more in heaven. And the great dra-
gon was cast out, that old serpent,
called the Devil, and Satan, which
deceiveth the whole world : he was
cast out into the earth, and his angels
were cast out with him. And I heard
a loud voice saying in heaven, Now
is come salvation, and strength, and
the kingdom of our God, and the
power of his Christ : for the accuser
of our brethren is cast down, which
accused them before our God day and
night. And they overcame him by the
blood of the Lamb, and by the word
of their testimony : and they loved
not their lives unto the death, xii.
7—11. And he laid hold on the dra-
gon, that old serpent, which is the
Devil, and Satan, and bound him a
thousand years, And cast him into
the bottomless pit, and shut him up,
and set a seal upon him, that he
should deceive the nations no more,
till the thousand years should be ful-
filled : and after that he must be
loosed a little season, xx. 2, 3.

VER. 19.

Ἴδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πα-
τεῖν ἐπὶ ὄφεις καὶ σκορπίοις, καὶ ἐπὶ
πάντας τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν
ὑμᾶς οὐ μὴ ἀδικήσῃ.

a Behold, I give unto you power to
tread on serpents and scorpions, and over
all the power of the enemy : ^b and
nothing shall by any means hurt you.

a Thou shalt tread upon the lion and
adder ; the young lion and the dragon
shalt thou trample under feet. Be-
cause he hath set his love upon me,
therefore will I deliver him : I will
set him on high, because he hath
known my name, Psal. xci. 13, 14.
And the sucking child shall play on
the hole of the asp, and the weaned
child shall put his hand on the cock-
atrice' den, Isa. xi. 8. They shall
take up serpents ; and if they drink
any deadly thing, it shall not hurt
them, Mark xvi. 18. And when Paul
had gathered a bundle of sticks, and
laid them on the fire, there came a vi-

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LUKE X. 19, 20.

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per out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god, Acts xviii. 3—6.

^b But there shall not an hair of your head perish, Luke xxi. 18. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 31—39. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6.

VER. 20.

πάν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς οὐρανοῖς.

^a Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, ^b because your names are written in heaven.

^a Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 1, 2.

^b And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, Dan. xii. 1. And I intreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers whose names are in the book of life, Phil. iv. 3. To the general assembly and church of the first-born, which are written in heaven, Heb. xii. 23. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, Rev. iii. 5. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works, xx. 12. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh

abomination, or maketh a lie : but they which are written in the Lamb's book of life, xxi. 27.

VER. 21.

Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογοῦμαι σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις καὶ ὁ Πατήρ, ὅτι οὕτω εὐγένετο εὐδοκία ἐμπροσθίν σου.

In that hour Jesus ^a rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in thy sight.

[At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in thy sight, Matt. xi. 25, 26.]

^a See on Matt. xi. ver. 25. 26.

VER. 22.

Πάντα παρέδωκε μοι ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

^a All things are delivered to me of my Father : and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son will reveal him.

^a Many ancient copies add, And turning to his disciples, he said,

[All things are delivered unto me of my Father : and no man knoweth the Son but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27.]

^a See on Matt. xi. ver. 27.

VER. 23.

Καὶ στραφεὶς πρὸς τοὺς μαθητὰς, κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε·

And he turned him unto his disciples, and said privately, ^a Blessed are the eyes which see the things that ye see :

[But blessed are your eyes, for they see ; and your ears, for they hear, Matt. xiii. 16.]

^a See on Matt. xiii. ver. 16.

VER. 24.

Λέγων γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς ἐλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

For ^a I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

[For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them, Matt. xiii. 17.]

^a See on Matt. xiii. ver. 17.

VER. 25.

Καὶ ἰδοὺ, νομικός τις ἀνίστη, ἐκπιράζων αὐτόν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω ;

^a And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

^a See on Matt. xix. ver. 16.

VER. 26.

Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται ; πῶς ἀναγινώσκεις ;

He said unto him, ^a What is written in the law ? how readest thou ?

^a To the law and to the testimony : if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. Now we know, that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, x. 5. And the law is not of faith : but, The man that doeth them shall live in them, Gal. iii. 12.

VER. 27.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου καὶ τὸν πλησίον σου ὡς σεαυτόν.

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And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

* See on Matt. xxii. ver. 37. 39.

VER. 28.

Ἔειπε δὲ αὐτῷ· Ὁρθῶς ἀπεκρίθης· τοῦτο σοί, καὶ ζήσῃ.

And he said unto him, "Thou hast answered right: this do, and thou shalt live."

* See on Matt. xix. ver. 17. clause 2.

VER. 29.

Ὁ δὲ, θέλων δικαιῶν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστὶ μου πλησίον;

But he, "willing to justify himself, said unto Jesus, And who is my neighbour?"

* And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts, Luke xvi. 15. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, Rom. x. 3.

VER. 30.

Ἐπολαβὼν δὲ ὁ Ἰησοῦς, εἶπεν· Ἄνθρωποις τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερὺχὸν, καὶ λησταῖς περιέπιπτον· οἱ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθνήν τε καὶ ἄλγιστα.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

VER. 31.

Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν.

And by chance there came down a certain "Priest that way: and when he saw him, he passed by on the other side."

* See on Matt. ii. ver. 4. clause 1.

VER. 32.

Ὁμοίως δὲ καὶ λευίτης, γενόμενος κατὰ τὸν τόπον, ἰδὼν καὶ ἰδὼν, ἀντιπαρῆλθεν.

And likewise a "Levite, when he was

at the place, came and looked on him, and passed by on the other side.

* Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron, and to his sons: they are wholly given unto him out of the children of Israel, Numb. iii. 6—9. And I have taken the Levites for all the first-born of the children of Israel. And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them. And the Lord spake unto Moses, saying, This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge, Numb. viii, 18—26.

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LUKE X. 33—42.

A. D. 32.

VER. 33.

Σαμαρείτης δὲ τις ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

VER. 34.

Καὶ προσελθὼν κατέθηκε τὰ τραύματα αὐτοῦ, ἐπιχρίσας ἔλαιον καὶ ὄνον ἐπιβίβας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπιμελήθη αὐτοῦ.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

VER. 35.

Καὶ ἐπὶ τὴν αὐρὸν ἔξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ, καὶ ὃ, τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

* See Matt. xx. ver. 2. margin.

VER. 36.

Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμμεσίου εἰς τοὺς ληστής;

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

VER. 37.

Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος κατ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

* See on Matt. v. ver. 44. clause 2.

VER. 38.

Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

* Now a certain man was sick, named Lazarus, of Bethany, the town of

Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) John xi. 1, 2.

VER. 39.

Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μάρθα, ἥ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

VER. 40.

Ἡ δὲ Μάρθα περισπωμένη περὶ πολλὰν διακονίαν ἐπιστάσα δὲ εἶπεν· Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μένη με κατέλιπε διακονεῖν; εἰπὶ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

VER. 41.

Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάλλῃ περὶ πολλά·

And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

* But I would have you without carefulness, 1 Cor. vii. 32. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

^b See on Matt. vi. ver. 25.

VER. 42.

Ἐνὸς δὲ ἐστὶ χρεία· Μάρθα δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her,

* One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple, Psal. xxvii. 4. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man, Eccl. xii. 13. And this is life eternal, that they might know thee the

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LUKE XI. 1—10.

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only true God, and Jesus Christ whom thou hast sent, John xvii. 3.

^b I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live, Deut. xxx. 19. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD, Josh. xxiv. 15. I have chosen the way of truth: thy judgments have I laid before me, Psal. cxix. 30.

^c See on Matt. vi. ver. 20.

CHAP. XI.—VER. 1.

Και ἔγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ νηὶ προσευχόμενον, ὡς ἐπαύσατο, ἐξῆλθες τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, διδάσθημεν προσεύχεσθαι, καθὼς καὶ ἰωάννης ἐδίδασκε τοὺς μαθητὰς αὐτοῦ.

And it came to pass, that as ^a he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

^a See on Matt. iv. ver. 6. clause 1.

VER. 2.

Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γνησθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

And he said unto them, When ye ^a pray, say, ^b Our Father which art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven, so in earth.

^a See on Matt. vi. ver. 5. clause 1.

^b See on Matt. vi. ver. 9, 10.

VER. 3.

Τὸν ἄρτον ἡμῶν, τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

^a Give us ^a day by day our daily bread:

^b Or, for the day.

^a See on Matt. vi. ver. 11.

VER. 4.

Καὶ ἄφεσις ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ γὰρ αὐτοὶ ἀφίμενοι παντὶ ὀφείλοντι ἡμῖν καὶ μὴ εἰσπένγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πηροῦ.

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^a And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

^a See on Matt. vi. ver. 12 and 13, clauses 1, 2.

VER. 5.

Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μισσηντίου, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους·

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

VER. 6.

Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ.

For a friend of mine ^a in his journey is come to me, and I have nothing to set before him.

^a Or, out of his way.

VER. 7.

Κἄν τις ἐσθὼν ἀποκριθεὶς εἴπῃ· Μὴ μοι κόπους πάρεχε· ἦδη ἡ θύρα κλείσται, καὶ τὰ παιδιά μου, μετ' ἐμοῦ εἰς τὴν κοίτην εἰσὶν· οὐ δύναμαι ἀναστὰς δοῦναι σοι.

And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

VER. 8.

Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γὰρ τὴν ἀναίδιαν αὐτοῦ ἰγερθεὶς δώσει αὐτῷ ὅσων χρῆται.

I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

VER. 9.

Κἀγὼ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· Ζητεῖτε, καὶ εὕρεσθε· κρούετε, καὶ ἀνοίγησεται ὑμῖν.

And I say unto you, ^a Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

^a See on Matt. vii. ver. 7.

VER. 10.

Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τὸ κρούοντι ἀνοίγησεται.

^a For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

^a See on Matt. vii. ver. 8.

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VER. 11.

Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

* If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

* See on Matt. vii. ver. 9, 10.

VER. 12.

* Ἡ καὶ ἐὰν αἰτήσῃ ὄον, μὴ ἐπιδώσει αὐτῷ σκορπίον;

* Or if he shall ask an egg, will he offer him a scorpion?

* Gr. give.

VER. 13.

Εἰ οὖν ὑμεῖς ποιοῖτε ὑπάρχοντες, οἴδατε ἀγαθὰ δῶματα δίδοναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ, δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

* If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

* See on Matt. vii. ver. 11.

^b Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men, Matt. xii. 31. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, xxviii. 19. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, xiii. 11. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26. And the Holy Ghost descended in a bodily shape like a dove upon him, iii. 22. For the Holy Ghost shall teach you in the same hour what ye ought to say, xii. 12. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26. Until the day in which he was taken up, after that he through the Holy Ghost had given

commandments unto the apostles whom he had chosen, Acts i. 2. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Thou hast not lied unto men, but unto God, v. 3, 4. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him, v. 32. Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye, vii. 11. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, xiii. 2. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, xv. 28. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, xvi. 6, 7. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 23. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, 28. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles, xxi. 11. Well spake the Holy Ghost by Esaias the prophet, xxviii. 25. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. In whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. Whereof the Holy Ghost also is a witness to us: for after that he had said before, Heb. x. 15. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

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LUKE XI. 14—24.

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VER. 14.

Καὶ ἦν ἐμβάλλων δαιμόνων, καὶ αὐτὸ ἦν κωφὸν ἰγνέτω δὲ, τοῦ δαιμονίου ἐξαλθόντος, ἐλάλουν ὁ κωφός· καὶ θαύμασαν οἱ ὄχλοι.

And ^a he was casting out a devil, and it was dumb. ^b And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

^a See on Matt. iv. ver. 24. clause 4.

^b See on Matt. ix. ver. 33.

VER. 15.

Τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβούλ ἄρσεται τῶν δαιμονίων ἐμβάλλας τὰ δαιμόνια.

^a But some of them said, He casteth out devils through ^a Beelzebub the chief of the devils.

^a Gr. Beelzebub, and so ver. 18, 19.

^a See on Matt. xii. ver. 24.

VER. 16.

Ἐτεροὶ δὲ πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.

^a And others, tempting him, sought of him a sign from heaven.

^a See on Matt. xii. ver. 38. clause 3.

VER. 17.

Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθῆναι ἰερμυεύεται; καὶ οἶκος ἐπὶ οἶκον πίπτει.

But he, ^a knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house, falleth.

^a See on Matt. ix. ver. 4. clause 1.

VER. 18.

Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερισθῇ, πῶς σταθίσειται ἡ βασιλεία αὐτοῦ; ὅτι λέγεται, ἐν Βεελζεβούλ ἐμβάλλειν με τὰ δαιμόνια.

^a If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.

^a See on Matt. xii. ver. 25, 26.

VER. 19.

Εἰ δὲ ἡγὼ ἐν Βεελζεβούλ ἐμβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐμβάλλουσιν; διὰ τοῦτο κρινταὶ ὑμῶν αὐτοὶ ἵστανται.

^a And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

^a See on Matt. xii. ver. 27.

VER. 20.

Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐμβάλλω τὰ δαιμόνια, ἄρα ἰφθασὶν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

^a But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

^a See on Matt. xii. ver. 28.

VER. 21.

Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἔστί τὰ ὑπάρχοντα αὐτοῦ.

^a When a strong man armed keepeth his palace, his goods are in peace:

^a And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, & Tim. ii. ver. 26.

VER. 22.

Ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπιλθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ᾗ ἐπιστάθῃ, καὶ τὰ σκεῦλα αὐτοῦ διδῶσιν.

^a But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

^a See on Matt. xii. ver. 29.

VER. 23.

Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστί· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

^a He that is not with me is against me: and he that gathereth not with me, scattereth.

^a See on Matt. xii. ver. 30.

VER. 24.

Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκων, λέγει· Ἔκαστρίψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον.

^a When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

^a See on Matt. xii. ver. 43, 44.

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LUKE XI. 25—34.

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VER. 25.

Καὶ ἰδὼν εὐρίσκει σισαρομένον καὶ κοσμημένον.

And when he cometh, he findeth it swept and garnished.

VER. 26.

Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἑτέρα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνονται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

^a Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

^a See on Matt. xii. ver. 45.

VER. 27.

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπαράσα τις γυνὴ φωνῇ ἐκ τοῦ ὄχλου, εἰπὼν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

VER. 28.

Αὐτὸς δὲ εἶπε· Μενούργε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν.

But he said, Yea, ^a rather blessed are they that hear the word of God, and keep it.

^a See on Matt. vii. ver. 21.

VER. 29.

Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη ποτὶς ἔστιν σημεῖον ἐπιζητούσα, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωᾶ τοῦ προφῆτου.

And when the people were gathered thick together, he began to say, ^a This is an evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet.

^a See on Matt. xii. ver. 39.

VER. 30.

Καθὼς γὰρ ἔγενετο Ἰωάνης σημεῖον τοῖς

Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

^a For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

^a See on Matt. xii. ver. 40.

VER. 31.

Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περιάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλείον Σολομῶντος ὤδε.

^a The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

^a See on Matt. xii. ver. 42.

VER. 32.

Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωᾶ· καὶ ἰδοὺ, πλείον Ἰωᾶ ὤδε.

^a The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

^a See on Matt. xii. ver. 41.

VER. 33.

Οὐδεὶς δὲ λύχνον ἄψας εἰς κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν μύδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

^a No man, when he hath lighted a candle, putteth it in a secret place, neither under a ^a bushel, but on a candlestick, that they which come in may see the light.

^a See Matt. v. ver. 15. Margin.

^a See on Matt. v. ver. 15.

VER. 34.

Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός, ὅταν οὖν ὁ ὀφθαλμός σου ἀπλωῇ ἦ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔστιν· ἰπὰν δὲ σπικρῇ ἦ, καὶ τὸ σῶμά σου σκοτεινόν.

^a The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but

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when thine eye is evil, thy body also is full of darkness.

* See on Matt. vi. ver. 22, 23.

VER. 35.

Σκόπει οὖν μὴ τὸ φῶς, τὸ ἐν σοὶ, σκότος ᾖ σοί.

* Take heed therefore that the light which is in thee be not darkness.

* There is a way that seemeth right unto a man; but the end thereof are the ways of death, Prov. xvi. 25. Seest thou a man wise in his own conceit? there is more hope of a fool than of him, xxvi. 12. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Isa. v. 20, 21. How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? Jer. viii. 8, 9. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? John ix. 39, 40. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i. 22, 23. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 19—21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is fool-

ishness with God: for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain, iii. 18—20. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

VER. 36.

Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὴν μέρους σκοτεινόν, ἵσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίσῃ σε.

* If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

* Gr. A candle by it's bright shining.

* O how love I thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients; because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path, Psal. cxix. 97—105. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels, Prov. i. 5. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding: If thou seek-

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eat her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil man, from the man that speaketh froward things, ii. 1—12. But the path of the just is as the shining light, that shineth more and more unto the perfect day, iv. 18. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth, Hos. vi. 3. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old, Matt. xiii. 51, 52. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark iv. 25.

VER. 37.

Ἐν δὲ τῷ λαλῆσαι, ἤρῳτα αὐτὸν Φαρισαῖός τις ὥσως ἀριστήσῃ παρ' αὐτῷ· Εἰσὶ δὲ ἀνέστην.

And as he spake, a certain * Pharisee besought him to dine with him: and he went in, and sat down to meat.

* See on Matt. iii. ver. 7. clause 1.

VER. 38.

Ὁ δὲ Φαρισαῖος ἰδὼν ἰθαύμασεν ὅτι οὐ πρῶτον ἑκατίσθη πρὸ τοῦ ἀρίστου.

And when the Pharisee saw it, ^ahe marvelled that he had not first washed before dinner.

* See on Mark vii. ver. 3.

VER. 39.

Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἑσώθεν ὑμῶν γέμει ἀρπαγῆς καὶ πορνείας.

* And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.

* See on Matt. xxiii. ver. 25.

VER. 40.

Ἀφρονες, οὐχ ὁ πωήσας τὸ ἔξωθεν, καὶ τὸ ἑσώθεν ἱποκρίσις;

Ye fools! did not he that made that which is without, make that which is within also?

VER. 41.

Πλὴν τὰ ἐνὸντα δοῦτε ἡραποσύνην, καὶ ἰδοὺ, πάντα καθαρά ὑμῖν ἵστανται.

But rather * give alms * of such things as ye have, and, behold, ^b all things are clean unto you.

* Or, as you are able.

* See on Matt. v. ver. 42. clause 1.

^b I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walk—eat thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ: is acceptable to God and approved of men, Rom. xiv. 14—18. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, Tit. i. 15.

VER. 42.

Ἄλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἑδύσμοι καὶ τὸ σῆγαρον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ ταῦτα ἰδεῖ ποιῆσαι. κἄντινα μὴ ἀφίενται.

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But ^awoe unto you Pharisees, for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

[Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23.]

^a See on Matt. xxiii. ver. 23.

VER. 43.

Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμῶν ἐν ταῖς ἀγοραῖς.

Woe unto you, Pharisees! for ^aye love the uppermost seats in the synagogues, and greetings in the markets.

[And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, Matt. xxiii. 6, 7.]

^a See on Matt. xxiii. ver. 6, 7.

VER. 44.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ἡκαρινται, ὅτι ἐστὶ ὡς τὰ μνημεῖα τὰ ἀθάλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

^aWoe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

[Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness, Matt. xxiii. 27.]

^a See on Matt. xxiii. ver. 27.

VER. 45.

Ἀποκριθεὶς δὲ τις τῶν νομικῶν, λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμεῖς ὀφείλομεν.

Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

VER. 46.

Ὁ δὲ εἶπεν· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσ-

βάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσθεῖτε τοῖς φορτίοις.

And he said, Woe unto you also ye Lawyers! ^afor ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

[For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers, Matt. xxiii. 4.]

^a See on Matt. xxiii. ver. 4.

VER. 47.

Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

Woe unto you! for ye build the sepulchres of the prophets; ^aand your fathers killed them.

[Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, Matt. xxiii. 29, 30.]

^a See on Matt. xxi. ver. 35.

VER. 48.

Ἄρα μαρτυρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

[Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, Matt. xxiii. 31.]

VER. 49.

Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστείλω εἰς αὐτοὺς προφῆτας, καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν·

^aTherefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute;

[Wherefore, behold, I send unto you prophets, and wise men, and Scribes: and some of them ye shall

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kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, Matt. xxiii. 34.]

* See on Matt. xxiii. ver. 34.

VER. 50.

ἵνα ἐκχυθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυμένον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης·

*That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

[That upon you may come all the righteous blood shed upon the earth, Matt. xxiii. 35.]

* See on Matt. xxiii. ver. 35. clause 1.

VER. 51.

Ἀπὸ τοῦ αἵματος Ἀβὲλ, ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· καὶ λέγω ὑμῖν ἐκχυθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

*From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: Verily I say unto you, it shall be required of this generation.

[From the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar, Matt. xxiii. 35.]

* See on Matt. xxiii. ver. 35. clause 2.

VER. 52.

Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσέλθουσι, καὶ τοὺς εἰσερχομένους ἐκωλύετε.

*Woe unto you, Lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye *hindered.

* Or, forbad.

[But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in, Matt. xxiii. 13.]

* See on Matt. xxiii. ver. 13.

VER. 53.

Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι διυνῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλείονων,

And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things;

VER. 54.

Ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες διαρῦσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

*Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

* See on Matt. xxii. ver. 15.

CHAP. XII.—VER. 1.

Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζυμῆς τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

In the mean time, when there were gathered together *an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, ^bBeware ye of the leaven of the Pharisees which is hypocrisy.

* See on Matt. iv. ver. 25. clause 1.

^b See on Matt. xvi. ver. 6.

VER. 2.

Οὐδὲν δὲ συγκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐκ γνωσθήσεται.

*For there is nothing covered that shall not be revealed; neither hid, that shall not be known.

* See on Matt. x. ver. 26.

VER. 3.

Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσονται· καὶ ὃ πρὸς τὸ ὤς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.

*Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops.

* See on Matt. x. ver. 27.

VER. 4.

Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσότερόν τι ποιῆσαι.

*And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

* See on Matt. x. ver. 28. clause 1.

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VER. 5.

Ἰπποδῆξω δὲ ὑμῖν τίνα φοβεῖσθαι· φο-
βῆσθαι τὸν μετὰ τὸ ἀποκτείνειν, ἔχουσαν
ἐχούσα ἐμβάλεῖν εἰς τὴν γέενναν· καὶ λέγω
ὑμῖν, τοῦτον φοβεῖσθαι.

^a But I will forewarn you whom ye
shall fear: Fear him which, after he hath
killed, hath power to cast into hell; yea,
I say unto you, Fear him.

^a See on Matt. x. ver. 28. clauses 2,
3.

VER. 6.

Οὐχὶ πέντε στρουθία πωλεῖται ἀσσα-
ρίων δύο, καὶ ἂν ἐξ αὐτῶν οὐκ ἑστιν ἐπιλε-
λησμένον ἐνώπιον τοῦ Θεοῦ·

^a Are not five sparrows sold for two
farthings? and not one of them is for-
gotten before God:

^a See Matt. x. ver. 29. margin.

^a See on Matt. x. ver. 29.

VER. 7.

Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
πᾶσαι ἠριθμῶνται. Μὴ οὖν φοβεῖσθε· πολ-
λῶν στρουθίων διαφέρετε.

^a But even the very hairs of your head
are all numbered. Fear not, therefore:
ye are of more value than many sparrows.

^a See on Matt. x. ver. 30, 31.

VER. 8.

Λέγω δὲ ὑμῖν· Πᾶς ὃς ἀνὴρ ὁμολογήσῃ ἐν
ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς
τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσ-
θεν τῶν ἀγγέλων τοῦ Θεοῦ·

^a Also I say unto you, Whosoever shall
confess me before men, him shall the Son
of man also confess before the angels of
God:

^a See on Matt. x. ver. 32.

VER. 9.

Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀν-
θρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀν-
γέλων τοῦ Θεοῦ.

^a But he that denieth me before men,
shall be denied before the angels of God.

^a See on Matt. x. ver. 33.

VER. 10.

Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ
ἀνθρώπου, ἀφθεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ
ἅγιον Πνεῦμα βλασφημήσας οὐκ ἀφεθή-
σεται.

^a And whosoever shall speak a word
against the Son of man, it shall be for-
gotten him: but unto him that blasphem-
eth against the Holy Ghost, it shall not
be forgiven.

^a See on Matt. xii. ver. 32.

VER. 11.

Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συ-
ναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἑξουσίας,
μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογησθε, ἢ
τί εἰπῆτε·

^a And when they bring you unto the sy-
nagogues, and unto magistrates and pow-
ers, take ye no thought how or what thing
ye shall answer, or what ye shall say:

^a See on Matt. x. ver. 19.

VER. 12.

Τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν
αὐτῇ τῇ ᾠρᾷ, ἃ δεῖ εἰπεῖν.

^a For the Holy Ghost shall teach you in
the same hour what ye ought to say.

^a See on Matt. x. ver. 20.

VER. 13.

Εἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσ-
καλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι
μετ' ἐμοῦ τὴν κληρονομίαν.

And one of the company said unto him,
Master, speak to my brother, that he di-
vide the inheritance with me.

VER. 14.

Ὁ δὲ εἶπεν αὐτῷ· Ἀνδρῶπι, τίς με
κατίσθησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

^a And he said unto him, Man, who made
me a judge or a divider over you?

^a Jesus answered, My kingdom is
not of this world, John xviii. 36.

VER. 15.

Εἶπε δὲ πρὸς αὐτούς· Ὅρατε καὶ φυλάσ-
σασθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ
περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν
ὑπαρχόντων αὐτοῦ.

And he said unto them, ^a Take heed,
and beware of covetousness: ^b for a man's
life consisteth not in the abundance of the
things which he possesseth.

^a See on Matt. xiii. ver. 22.

^b A little that a righteous man hath
is better than the riches of many
wicked, Psal. xxxvii. 16. Better is
little with the fear of the Lord, than
great treasure, and trouble therewith,
Prov. xv. 16. How much better is it
to get wisdom than gold? and to get
understanding rather to be chosen than
silver? xvi. 16. Better is an handful
with quietness, than both the hands full
with travail and vexation of spirit,
Eccles. iv. 6. Therefore I say unto
you, Take no thought for your life,
what ye shall eat, or what ye shall

drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Matt. vi. 25, 26. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil ; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things ; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 6—11.

VER. 16.

Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουτοῦ ἐνφόρησεν ἡ χώρα·

And he spake a ^aparable unto them, saying, ^bThe ground of a certain rich man brought forth plentifully :

^a See on Matt. xiii. ver. 3. clause 1.

^b The tabernacles of robbers prosper, and they that provoke God are secure : into whose hand God bringeth abundantly, Job xii. 6. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death ; but their strength is firm. They are not in trouble as other men ; neither are they plagued like other men. Therefore pride compasseth them about as a chain ; violence covereth them as a garment. Their eyes stand out with fatness : they have more than heart could wish, Psal. lxxiii. 3—7. Behold, these are the ungodly who prosper in the world ; they increase in riches, 12. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.

VER. 17.

Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω πῶς συλῶ τοὺς καρπούς μου ;

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

VER. 18.

Καὶ εἶπεν· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συναξω ἐκεῖ πάντα τὰ γενήματά μου, καὶ τὰ ἀγαθὰ μου.

And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

VER. 19.

Καὶ ἔρω τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ, ἀγαθὰ καίματα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry.

VER. 20.

Εἶπεν δὲ αὐτῷ ὁ Θεός· Ἄφρων, ταῦτα τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τίني ἴσται ;

But God said unto him, ^aThou fool ! this night ^bthy soul shall be required of thee : ^cthen whose shall those things be which thou hast provided ?

^a Or, do they require thy soul.

^a God shall likewise destroy thee for ever : he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him : Lo, this is the man that made not God his strength ; but trusted in the abundance of his riches, and strengthened himself in his wickedness, Psal. lii. 5—7. Riches profit not in the day of wrath : but righteousness delivereth from death, Prov. xi. 4. As the partridge sitteth on eggs, and hatcheth them not ; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11.

^b Though he heap up silver as the dust, and prepare raiment as the clay : He may prepare it, but the just shall put it on, and the innocent shall divide the silver, Job xxvii. 16, 17. Surely every man walketh in a vain shew ; surely they are disquieted in vain : he heapeth up riches, and knoweth not who shall gather them, Psal. xxxix. 6. Be not thou afraid when

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one is made rich, when the glory of his house is increased: For, when he dieth, he shall carry nothing away; his glory shall not descend after him; Though, while he lived, he blessed his soul: (and men will praise thee when thou doest well to thyself:) He shall go to the generation of his fathers: they shall never see light, xlix. 16—19.

VER. 21.

Οὕτως ὁ θεσφορίζων ἑαυτῷ, καὶ μὴ εἰς θεὸν πλουτῶν.

* So is he that layeth up treasure for himself, and is not rich towards God.

* Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Matt. vi. 19, 20. Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 1—3.

* Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.]

VER. 22.

Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· διὰ τοῦτο ὑμεῖς λήγω, μὴ μαρμυρᾶτε τῇ

ψυχῇ ὑμῶν, τί φάσθε μὴδὲ τῷ σώματι, τί ἐνδύσασθε.

And he said unto his disciples, Therefore I say unto you, * Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

[Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on, Matt. vi. 25.]

* See on Matt. vi. ver. 25. 31.

VER. 23.

Ἡ ψυχὴ πλείον ἐστι τῆς τροφῆς, καὶ τὸ σῶμα, τοῦ ἐνδύματος.

The life is more than meat, and the body is more than raiment.

[Is not the life more than meat, and the body than raiment? Matt. vi. 25.]

VER. 24.

Κατανόησατε τοὺς κόρακας, ὅτι οὐ σπάρουσιν, οὐδὲ θερίζουσιν· ὅς οὐκ ἔστι ταμίειον, οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς διαφίρετε τῶν πετεινῶν;

* Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?

[Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. v. 26.]

* See on Matt. vi. ver. 26.

VER. 25.

Τίς δὲ ἐξ ὑμῶν μαρμυρῶν δύναται προσθεῖναι ἐπὶ τὴν ἑλίαν αὐτοῦ πῦχον ἓνα;

* And which of you with taking thought can add to his stature one cubit?

[Which of you by taking thought can add one cubit unto his stature? Matt. vi. 27.]

* See on Matt. vi. ver. 27.

VER. 26.

Εἰ οὖν οὕτως ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μαρμυρᾶτε;

If ye then be not able to do that thing which is least, why take ye thought for the rest?

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VER. 27.

Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιβάλετο ὡς ἐν τούτοις.

^a Consider the lilies how they grow; they toil not, they spin not? and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.

[Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these, Matt. vi. 28, 29.]

^a See on Matt. vi. ver. 28, 29.

VER. 28.

Εἰ δὲ τὸν χόρτον ἐν τῷ ἄγρῳ σήμερον ὄντα, καὶ αὐριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιένυσσι, πῶς οὖν μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

^a If then God so clothe the grass, which is to-day in the field, and to-morrow is east into the oven, how much more will he clothe you, O ye of little faith?

[Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt. vi. 30.]

^a See on Matt. vi. ver. 30.

VER. 29.

Καὶ ὑμεῖς μὴ ζητῆτε τί φάγητε, ἢ τί πίνητε· καὶ μὴ μετεωρίζεσθε.

^a And seek not ye what ye shall eat, or what ye shall drink, ^a neither be ye of doubtful mind.

^a Or. live not in careful suspense.

[Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Matt. vi. 31.]

^a See on Matt. vi. ver. 31.

VER. 30.

Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσι· ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρὴ ζῆτε τούτων.

^a For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

[(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things, Matt. vi. 32.]

^a See on Matt. vi. ver. 32.

VER. 31.

Πλὴν ζητῆτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσονται ὑμῖν.

^a But rather seek ye the kingdom of God; and all these things shall be added unto you.

[But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 33.]

^a See on Matt. vi. ver. 33.

VER. 32.

Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκῳ ἐστι ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

^a Fear not, ^a little flock; for it is ^b your Father's ^c good pleasure ^d to give you the kingdom.

^a Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it, Matt. vii. 14. So the last shall be first, and the first last: for many be called, but few chosen, xx. 16.]

^b See on Matt. v. ver. 9. clause 3.

^c See on Matt. xviii. ver. 14.

^d See on Matt. xxv. ver. 34. clause 3.

VER. 33.

Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Πιῶσατε ἑαυτοὺς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέλικτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτου οὐκ ἔγγιζει, οὐδὲ σὴς διαφθείρει.

^a Sell that ye have, and ^b give alms; ^c provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

^a See on Matt. xix. ver. 21. clause 2.

^b See on Matt. v. ver. 42. clause 1.

^c See on Matt. vi. ver. 20.

VER. 34.

Ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

^a For where your treasure is, there will your heart be also.

^a See on Matt. vi. ver. 21.

VER. 35.

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιζωσμέναι, καὶ οἱ λύχνοι καίεσθαι.

^a Let your loins be girded about, and ^b your lights burning;

^a Stand therefore, having your loins girt about with truth, and having on

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the breast-plate of righteousness, Eph. vi. 14. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13.

^b See on Matt. xxv. ver. 1. clauses 2, 3.

VER. 36.

Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῆς γάμων· ἵνα ἐλθόντος καὶ κρούσαντος, εὐθὺς ἀνοίξωσιν αὐτοῦ.

And ye yourselves ^a like unto men that wait for their lord, ^b when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

^a See on Matt. xxiv. ver. 42.

^b Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, Matt. xxv. 1—13.

VER. 37.

Μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕροις γεννηοῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιώσεται, καὶ ἀνακλιναὶ αὐτοῖς, καὶ παρελθὼν διακονήσει αὐτοῖς.

^a Blessed are those servants whom the lord, when he cometh, ^b shall find watch-

ing: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

^a See on Matt. xxiv. ver. 46.

^b See on Matt. xxiv. ver. 42.

VER. 38.

Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοι εἰσιν οἱ δούλοι ἐκεῖνοι.

^a And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

^a Watch therefore: for ye know not what hour your Lord doth come, Matt. xxv. 42.

VER. 39.

Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδε ὁ οἰκοδομότης πόλα ἔρα ὁ κλέπτης ἔρχεται, ἰσχυροῦσιν ἂν, καὶ οὐκ ἂν ἀφῆκε διαρρηγῆναι τὸν οἶκον αὐτοῦ.

^a And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

^a See on Matt. xxiv. ver. 43.

VER. 40.

Καὶ ὑμεῖς ὅν γίνεσθε ἔτοιμοι· ὅτι ἡ ἔρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

^a Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

^a See on Matt. xxiv. ver. 44.

VER. 41.

Εἶπα δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

VER. 42.

Εἶπα δὲ ὁ κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;

^a And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

^a See on Matt. xxiv. ver. 45.

VER. 43.

Μακάριος ὁ δούλος ἐκείνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρησι ποιοῦντα οὕτως.

*Blessed is that servant, whom his lord, when he cometh, shall find so doing.

* See on Matt. xxiv. ver. 46.

VER. 44.

Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχουσιν αὐτοῦ καταστήσει αὐτόν.

*Of a truth I say unto you, That he will make him ruler over all that he hath.

* See on Matt. xxiv. ver. 47.

VER. 45.

Ἐὰν δὲ εἰπω ὁ δούλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρηρίζω ὁ κύριός μου ἔρχεσθαι· καὶ ἀρχῇται τύπτειν τοὺς παῖδας καὶ τὰς παιδικὰς, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεισθαι·

*But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;

* See on Matt. xxiv. ver. 48, 49.

VER. 46.

Ἦξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

*The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

* Or, cut him off.

* See on Matt. xxiv. ver. 50, 51.

VER. 47.

Ἐκείνος δὲ ὁ δούλος ὁ γινούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς.

And that servant, *which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

*But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the

word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him, Numb. xv. 30, 31. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 20—24. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 41. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 22—24. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin, xix. 11. Therefore to him that knoweth to do good, and doeth it not, to him it is sin, James iv. 17.

VER. 48.

Ὁ δὲ μὴ γινούς, ποιήσας δὲ ἄξια πλῆθυν, δαρήσεται ὀλίγας. Παντὶ δὲ ὃ ἐδόθη πολλὸν, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὃ παρίσταντο πολλὸν, περισσότατον αἰτήσονται αὐτόν.

*But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. ^bFor unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

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*And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity, Lev. v. 17. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another;) In the day when the God shall judge the secrets of men, by Jesus Christ, according to my Gospel, Rom. ii. 12—16.

^b See on Matt. xii. ver. 12.

VER. 49.

Πῦρ ἤλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἥδη ἀνέφθη;

*I am come to send fire on the earth; and what will I if it be already kindled?

^a See on verses 51—53.

VER. 50.

Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνήχομαι ἕως οὗ τελευτῇ;

But *I have a baptism to be baptised with; and how am I *straitened till it be accomplished!

*Or, pained.

*Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all, Heb. x. 5—10.

VER. 51.

Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερισματόν.

*Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

*See on Matt. x. ver. 34.

VER. 52.

Ἔσονται γὰρ ἀπὸ τοῦ νῦν πάντα ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυσί, καὶ δύο ἐπὶ τρισί.

For from henceforth there shall be five in one house divided, three against two, and two against three.

VER. 53.

Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερά ἐπὶ τὴν νόμφον αὐτῆς, καὶ νόμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

*The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

* See on Matt. x. ver. 35, 36.

VER. 54.

Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθὺς λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεταί οὕτως.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is.

VER. 55.

Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεταί.

And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

VER. 56.

Ἵπποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τούτου πῶς οὐ δοκιμάζετε;

*Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

* See on Matt. xvi. ver. 3.

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VER. 57.

τί δὲ καὶ ἄφ' ἑαυτῶν οὐ κρίνετε τὸ δικαίον;

Yea, and why even of yourselves judge ye not what is right?

VER. 58.

Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὲς ἔργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι, καὶ ὁ πράκτωρ σε ἐάλλῃ εἰς φυλακὴν.

When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

^a See on Matt. v. ver. 25.

VER. 59.

Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἰσχυάτωρ λεπτὸν ἀποδώσῃ.

I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

^a See Mark xii. ver. 42. margin.

^b See on Matt. v. ver. 26.

CHAP. XIII.—VER. 1.

Παρέσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὃν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed, Acts v. 37.

VER. 2.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· ἀκριβὲς ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἔγενοντο, ὅτι τοιαῦτα πεπόνθασιν;

And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gen-

tiles, that they are all under sin: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, Rom. iii. 9.—12.

VER. 3.

Οὐχί, λέγω ὑμῖν ἄλλ' ἢ ἂν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολεισθήσονται.

I tell you, Nay: but except ye repent, ye shall all likewise perish.

^a See on Matt. iii. ver. 2. clause 1.

^b See on Matt. iii. ver. 10. clause 4. and 12. clause 5.

VER. 4.

Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπαιον ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτούς, δοκίμῃ ὅτι οὗτοι ὀφειλῆται ἔγινοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ;

Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

^a Or, debtors.

^b See on ver. 2.

VER. 5.

Οὐχί, λέγω ὑμῖν ἄλλ' ἢ ἂν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεισθήσονται.

I tell you, Nay: but except ye repent, ye shall all likewise perish.

^a See on ver. 3.

VER. 6.

Ἐλεγεν δὲ ταύτην τὴν παραβολὴν· Συκὴν εἶχεν τις ἐν τῷ ἀμπελώνῳ αὐτοῦ πεφυρτωμένην καὶ ἤλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὑρεν.

He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

^a See on Matt. xxi. ver. 33. clause 2.

^b And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, Psal. i. 3. Bring forth therefore fruits meet for repentance, Matt. iii. 8. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through

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the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John xv. 1—5. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles, Rom. i. 13. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life, vi. 22. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God, vii. 4. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6.

¶ Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 18—22.

VER. 7.

Εἶπε δὲ πρὸς τῶν ἀμπελουργῶν ἰδοὺ,
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τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συνῇ ταύτῃ, καὶ οὐχ εὗρίσκω· ἔκκοψον αὐτὴν· ἵνατί καὶ τὴν γῆν καταγεγῆ;

Then said he unto the dresser of his vineyard, ^a Behold, these three years I come seeking fruit on this fig-tree, and find none: ^b cut it down; why cumbereth it the ground?

^a See on Rom. ii. ver. 4. clause 3.

^b See on Matt. iii. ver. 10. clause 4.

VER. 8.

Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ὥς ὅτου σκάψω περὶ αὐτῆς, καὶ βάλλω κοπρίαν·

And he answering said unto him, Lord, ^a let it alone this year also, till I shall dig about it, and dung it:

^a Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25.

VER. 9.

Κἂν μὲν ποιῇ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἔκκόψεις αὐτήν.

And if it bear fruit, well: and if not, then after that thou shalt cut it down.

VER. 10.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι·

And he was ^a teaching in one of the synagogues on the Sabbath.

^a See on Matt. iv. ver. 23. clause 2.

VER. 11.

Καὶ ἰδοὺ, γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενίας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ πᾶντελές.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

VER. 12.

Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, προσεφώνησεν, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολύουαι τῆς ἀσθενίας σου.

And when Jesus saw her, he called her to him, and said unto her, ^a Woman, thou art loosed from thine infirmity.

^a See on Matt. iv. ver. 23. clause 4. and viii. ver. 3. clause 2.

I

VER. 13.

Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωθείη, καὶ ἰδοὺ αὐτὴν τὸν Θεόν.

And he ^a laid his hands on her : and immediately she was made straight, and ^b glorified God.

^a See on Matt. viii. ver. 15.

^d See on Matt. ix. ver. 8.

VER. 14.

Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγαπητῶν ὅτι τῷ σαββάτῳ ἰδράμηνυσεν ὁ Ἰησοῦς, ἔλεγεν τοῖς ὄχλοις· Ἐξ ἡμερῶν σκῶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι διαπραΰνεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

And the ruler of the synagogue ^a answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day.

^a Woe unto you, Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee ! cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 25—28.

VER. 15.

Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ἵσχυριτὰ, ἵνα σπας ὑμῶν τῷ σαββάτῳ οὐ λύσι τὸν βούν αὐτοῦ, ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίξει;

The Lord then answered him, and said, ^a Thou hypocrite, ^b doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

^a See on Matt. vi. ver. 2. clause 2.

^b See on Matt. xii. ver. 11.

VER. 16.

Ταύτην δὲ, θυγατέρα Ἀβραάμ ὄσαν, ἣν ἰδοὺς ὁ Σατανᾶς ἰδοὺ δίκαια καὶ ἐκτε

ἔτι, οὐκ ἴδεν λυθῆναι ἀπὸ τοῦ δεσμοῦ ταύτου τῇ ἡμέρᾳ τοῦ σαββάτου;

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

VER. 17.

Καὶ ταῦτα λέγοντος αὐτοῦ, κατασχόνητο πάντες οἱ ἀντιτακόμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐπιδόξοις τοῖς γινομένοις ἐν αὐτῷ.

And when he had said these things, ^a all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

^a See on Matt. xxii. ver. 46.

VER. 18.

Ἐλεγε δὲ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν;

^a Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

[And he said, Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? Mark iv. 30.]

^a See on Mark iv. ver. 30.

VER. 19.

Ὅμοια ἐστὶ κώνια σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ καὶ ἤυξεν, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεν ἐν τοῖς κλάδοις αὐτοῦ.

^a It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

[Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field : Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof, Matt. xiii. 31, 32. It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth : But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so

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that the fowls of the air may lodge under the shadow of it, Mark iv. 31, 32.]

* See on Matt. xiii. ver. 31, 32.

VER. 20.

Καὶ πάλιν εἶπεν· Τίνι ἀπεκρίσω τὴν βασιλείαν τοῦ Θεοῦ;

And again he said, Whereunto shall I liken the kingdom of God?

VER. 21.

Ὅμοια ἐστὶ ζύμη, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἵως οὗ ἐξημέσθη ὅλον.

* It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

* See Matt. xiii. ver. 33. margin.

[Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened, Matt. xiii. 33.]

* See on Matt. xiii. ver. 33.

VER. 22.

Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορεύων ποιοῦμενος εἰς Ἱερουσαλὴμ.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

VER. 23.

Ἐἶπεν δὲ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπεν πρὸς αὐτούς·

Then said one unto him, Lord, are there few that be saved? And he said unto them,

VER. 24.

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγου ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν.

* Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

* And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force, Matt. xi. 12. See also on Matt. vii. ver. 13. clause 1. and ver. 14.

* Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have

set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, Prov. i. 24—28. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood, Isa. i. 15. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high, Isa. lviii. 2—4. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come, John vii. 34. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, viii. 21. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 31—33.

VER. 25.

Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδομητής, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρξήσθαι ἔξω ἐστάναι, καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, κύριε, ἀνοίξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πότεν ἔσθ'.

* When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to

knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

^a See on Matt. xxv. ver. 10—12.

VER. 26.

Τότε ἀρξέσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

^a Then shall ye begin to say, ^a We have eaten and drunk in thy presence, and thou hast taught in our streets.

^a See on Matt. vii. ver. 22. clause 2.

VER. 27.

Καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πῶθεν ἐστέ· ἀπίσταντες ἅπ' ἡμοῦ πάντες οἱ ἑργάται τῆς ἀδικίας.

^a But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

^a See on Matt. vii. ver. 23.

VER. 28.

Ἐκὶ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ἰδόντων, ὅταν ὤψῃσθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμεῖς δὲ ἐκβαλλομένους ἔξω.

^a There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

^a See on Matt. viii. ver. 12.

VER. 29.

Καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

^a And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

^a See on Matt. viii. ver. 11.

VER. 30.

Καὶ ἰδοὺ, εἰσὶν ἰσχυατοὶ οἱ ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται ἰσχυατοί.

^a And, behold, there are last which shall be first, and there are first which shall be last.

^a See on Matt. xix. ver. 30.

VER. 31.

Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ· Ἐξέλθε, καὶ πορεύου ἐντεῦθεν· ὅτι Ἡρώδης θέλει σὲ ἀποκτείναι.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

VER. 32.

Καὶ εἶπεν αὐτοῖς· Περιουθίνετε εἰπότε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἐπιτίλλω σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

And he said unto them, Go ye, and tell that ^a fox, Behold, ^b I cast out devils, and ^c I do cures to-day and to-morrow, and the third day I shall be perfected.

^a See on Matt. iii. ver. 7. clause 2.

^b See on Matt. iv. ver. 24. clause 4.

^c See on Matt. iv. ver. 23. clause 4.

VER. 33.

Πλὴν δι' ἐμοὶ σήμερον καὶ αὔριον καὶ τῇ ἑχομένῃ πορεύεσθαι· ὅτι οὐκ ἔνδεχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλὴμ.

Nevertheless ^a I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

^a Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest, John iv. 34, 35. I must work the works of him that sent me, while it is day: the night cometh, when no man can work, ix. 4.

VER. 34.

Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, πόσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοστίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησται;

^a O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

[O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often

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would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matt. xxiii. 37.]

* See on Matt. xxiii. ver. 37.

VER. 35.

ἰδοὺ, ἀφίσταται ὑμῖν ὁ οἶκος ὑμῶν ἱερὸς· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε ἕως ἂν ἔξῃ ὅτε εἰπάτω· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

* Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

[Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord, Matt. xxiii. 38, 39.]

* See on Matt. xxiii. ver. 38, 39.

CHAP. XIV.—VER. 1.

Καὶ ἐγένετο ἐν τῇ ἰλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἥσαν παρατηρούμενοι αὐτόν.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

VER. 2.

Καὶ ἰδοὺ, ἀνδρὸς τις ἦν ὑδρωπικός· ἐμπεροσθὲν αὐτοῦ.

And behold, there was a certain man before him which had the dropsy.

VER. 3.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς ἡμῖκους καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἠσύχασαν.

And Jesus answering, spake unto the lawyers and Pharisees, saying, * Is it lawful to heal on the sabbath day?

* See on Mark iii. ver. 4.

VER. 4.

Καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπῆλυσε.

And they held their peace. * And he took him, and healed him, and let him go;

* See on Matt. iv. ver. 23. clause 4.

VER. 5.

Καὶ ἀποκριθεὶς πρὸς αὐτοὺς, εἶπε· Τίνος ὑμῶν ὅσος ἂ βούς εἰς φρέαρ ἐμπεσείηται, καὶ

οὐκ εὐθὺς ἀνασπάσει· αὐτόν, ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

* And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

* See on Matt. xii. ver. 11.

VER. 6.

Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

And they could not answer him again to these things.

VER. 7.

* Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπείχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς,

And he put forth a *parable to those which were bidden, when he marked how ^b they chose out the chief rooms; saying unto them,

* See on Matt. xiii. ver. 3. clause 1.

^b See on Matt. xxiii. ver. 6.

VER. 8.

* Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμώτερός σου ἢ κεκλημένος ὑπ' αὐτοῦ·

When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

VER. 9.

Καὶ ἰδὼν ὁ σὺ καὶ αὐτὸν καλίσας, εἰεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἀξήν μετ' αἰσχύνῃς τὸν ἱσχατον τόπον κατέχειν.

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

VER. 10.

* Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπυσον εἰς τὸν ἱσχατον τόπον ἵνα ὅταν ἔλθῃ ὁ κεκληνὸς σὲ, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἵσταται σοὶ δόξα ἐνώπιον τῶν συναναιμένων σοί.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

VER. 11.

* Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

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^a For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

^a See on Matt. xxiii. ver. 12.

VER. 12.

Ἐλεγε δὲ καὶ τῷ μεκληκνότε αὐτὸν Ὅταν ποιῆς ἀριστον ἢ δεῖπνον, μὴ φάνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφοὺς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ σε ἀντιμαλίσωσι, καὶ γένηται σοὶ ἀνταπόδομα.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee.

VER. 13.

Ἀλλ' ὅταν ποιῆς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς.

But when thou makest a feast, ^a call the poor, the maimed, the lame, the blind:

^a See on Matt. v. ver. 42. clause 1.

VER. 14.

Καὶ μακάριος ἔσθ' ὅτι οὐκ ἔχουσιν ἀνταποδοῖναι σοὶ ἀνταποδοθήσεται γὰρ σοὶ ἐν τῇ ἀναστάσει τῶν δικαίων.

^a And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at ^b the resurrection of the just.

^a Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, Deut. xv. 10. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness, Psal. xli. 1—3. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not

be afraid, until he see his desire upon his enemies. He hath dispersed: he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour, cxii. 5—9. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again, Prov. xix. 17. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor, xxii. 9. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy re-reward. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 6—11. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hun-

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gered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me, **xiv. 34—40.** Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations, Luke xvi. 9. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19.

^a See on Matt. xxii. ver. 30. clause 1.

VER. 15.

Ἀκούσας δὲ τις τῶν συναγαγμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

And when one of them that sat at meat with him heard these things, he said unto him, ^aBlessed is he that shall eat bread in the kingdom of God.

^aAnd he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 9.

VER. 16.

Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησε δείπνον μέγα, καὶ ἐκέλευε πολλοὺς·

Then said he unto him, ^aA certain man made a great supper, and bade many:

[The kingdom of heaven is like unto a certain king, which made a marriage for his son, Matt. xxii. 2.]

^a See on Matt. xxii. ver. 2. clause 2.

VER. 17.

Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ

τοῦ δείπνου ἀπελθὼν τοῖς κληθεμένοις· Ἐρχέσθε, ἔτι ἔστιν ἵτοιμά ἐστι πάντα.

^aAnd sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

[And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3.]

^a See on Matt. xxii. ver. 3.

VER. 18.

Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ· Ἄγρην ἡγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτὸν· ἔρωτῶ σε, ἔχε με παρητημένον.

^aAnd they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

[But they made light of it, and went their ways, one to his farm, and another to his merchandise, Matt. xxii. 5.]

^a See on Matt. xxii. ver. 5.

VER. 19.

Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἡγόρασα πάντα, καὶ πορεύομαι δουλεύοντάς αὐτά· ἔρωτῶ σε, ἔχε με παρητημένον.

^aAnd another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

^a See on Matt. xxii. ver. 5.

VER. 20.

Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἰλθεῖν.

^aAnd another said, I have married a wife, and therefore I cannot come.

^a See on Matt. xxii. ver. 5.

VER. 21.

Καὶ παραγεγνημένος ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδισπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πετωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.

So that servant came, and showed his lord these things. Then ^athe master of the house being angry said to his servant; ^bGo out quickly into the streets

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and lanes of the city, and bring in hither
c the poor, and the maimed, and the halt,
and the blind.

[And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways ; and as many as ye shall find, bid to the marriage, Matt. xxii. 6—9.]

^a See on Matt. xxi. ver. 41. clause 1.

^b See on Matt. xxii. ver. 9.

^c See on Matt. ix. ver. 12.

VER. 22.

Καὶ εἶπεν ὁ δούλος Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἵστί.

^a And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

^a See on Matt. xiii. ver. 47.

VER. 23.

Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου.

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

[So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, Matt. xxii. 10.]

^a See on Matt. viii. ver. 11. clause 1.

VER. 24.

Λέγω γὰρ ὑμῖν, ὅτι οὐδὲς τῶν ἀνδρῶν ἐκείνων τὴν κεφαλὴν μου τοῦ δείπνου.

For I say unto you, That ^a none of those men which were bidden shall taste of my supper.

^a See on Matt. xxii. ver. 7. clause 2.

VER. 25.

Συνεκαθίσταντο δὲ αὐτῷ ὄχλοι πολλοὶ καὶ στραφεῖς εἶπε πρὸς αὐτούς.

And there went ^a great multitudes

with him : and he turned, and said unto them,

^a See on Matt. iv. ver. 24. clause 1.

VER. 26.

Ἐἴ τις ἔρχεται πρὸς με, καὶ οὐ μισοῖ τὸν πατέρα αὐτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν αὐτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι.

^a If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

^a See on Matt. x. ver. 37—39.

VER. 27.

Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς.

^a And whosoever doth not bear his cross, and come after me, cannot be my disciple.

^a See on Matt. x. ver. 38.

VER. 28.

Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὸν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμὸν ;

For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it ?

VER. 29.

Ἴνα μήποτε δύνῃς αὐτοῦ θεμελίον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξονται ἐμπαίζειν αὐτόν,

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

VER. 30.

Λέγοντες· Ὅτι αὗτος ὁ ἀνθρώπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἰσχύσῃ ἐκτελέσαι.

Saying, This man began to build, and was not able to finish.

VER. 31.

Ἢ τίς βασιλεὺς πορεύμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευτάς· εἰ δυνατός ἐστιν ἐν δυνάμει ἀπαντῆσαι τῷ μετὰ εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν ;

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able

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with ten thousand to meet him that cometh against him with twenty thousand?

VER. 32.

Εἰ δὲ μήγε, ἐπὶ αὐτοῦ πόρρω ὄντος, προσέβηαι ἀποστείλας, ἱρωτᾶ τὰ πρὸς εἰρήνην.

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

VER. 33.

Οὕτως οὖν, πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μου εἶναι μαθητής.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

VER. 34.

Καλὸν τὸ ἅλας· ἰὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτιθίσεται;

*Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned?

* See on Matt. v. ver. 13.

VER. 35.

Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετὸν ἴσται· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν, ἀκούτω.

It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAP. XV.—VER. 1.

Ἔσαν δὲ ἰγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

*Then drew near unto him all the Publicans and sinners for to hear him.

* See on Matt. ix. ver. 10.

VER. 2.

Καὶ διεγγύζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλὸς προσδέχεται, καὶ συνεισθίει αὐτοῖς.

*And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

* See on Matt. ix. ver. 11.

VER. 3.

Ἐπὶ δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων·

And he spake this *parable unto them, saying,

* See on Matt. xiii. ver. 3. clause 1.

VER. 4.

Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολίσας ἐν ἑξ αὐτῶν, οὐ καταλείπει τὰ ἑνενηκονταεννία ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό;

*What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

* See on Matt. xviii. ver. 12.

VER. 5.

Καὶ εὕρῃ ἐπιτίθουσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρειν;

*And when he hath found it, he layeth it on his shoulders, rejoicing.

* See on Matt. xviii. ver. 13.

VER. 6.

Καὶ ἔλθῃν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχαίρτέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός·

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

VER. 7.

Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἴσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνενηκονταεννία δικαίοις, οἵτινες οὐ χρειαν ἔχουσι μετανοῆαι.

I say unto you, that likewise joy shall be in heaven over one sinner that *repenteth, more than over ninety and nine just persons, which need no repentance.

* See on Matt. iii. ver. 2. clause 1.

VER. 8.

*Ἡ τίς γυνὴ δραχμὰς ἔχουσα δίκαια, ἰὰν ἀπολίσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ;

Either what woman, having ten *pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

* Drachma, here translated a piece of silver, is the eighth of an ounce, and is equal to the Roman penny.

VER. 9.

Καὶ εὕρῃσιν συγκαλεῖται τὰς φίλας καὶ

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τὰς γαίτονας, λέγουσα· Συγχαρήτε μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

And when she hath found it, she call-
eth her friends and her neighbours to-
gether, saying, Rejoice with me; for I
have found the piece which I had lost.

VER. 10.

Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον
τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ
μετανοοῦντι.

Likewise, I say unto you, there is joy
in the presence of the angels of God over
one sinner that repenteth.

VER. 11.

Εἶπε δὲ· Ἄνθρωπός τις εἶχε δύο υἱούς·

And he said, A certain man had two
sons:

VER. 12.

Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί·
Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς
οὐσίας. Καὶ διέδωκεν αὐτοῖς τὸν βίον.

And the younger of them said to his
father, Father, give me the portion of
goods that falleth to me. And he di-
vided unto them his living.

VER. 13.

Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν
ἅπαντα ὁ νεώτερος υἱός, ἀπεδίδemuσιν εἰς
χώραν μακρὰν, καὶ ἐκεῖ διασκόρπισε τὴν
οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

And not many days after the younger
son gathered all together, and took his
journey into a far country, and there
wasted his substance with riotous living.

Wherefore remember, that ye being
in time past Gentiles in the flesh, who
are called Uncircumcision by that
which is called the Circumcision in the
flesh made by hands; That at
that time ye were without Christ,
being aliens from the commonwealth
of Israel, and strangers from the co-
venants of promise, having no hope,
and without God in the world: But
now, in Christ Jesus, ye who some-
times were far off, are made nigh by
the blood of Christ. For he is our
peace, who hath made both one, and
hath broken down the middle wall of
partition between us: Having abolished
in his flesh the enmity, even the law
of commandments contained in ordi-
nances; for to make in himself of
twain one new man, so making peace;

And that he might reconcile both
unto God in one body by the cross,
having slain the enmity thereby; and
came and preached peace to you
which were afar off, Eph. ii. 11—17.

For the time past of our life may
suffice us to have wrought the will of
the Gentiles, when we walked in las-
civiousness, lusts, excess of wine,
revellings, banquetings, and abomi-
nable idolatries: Wherein they think
it strange that ye run not with them
to the same excess of riot, speaking
evil of you, 1 Pet. iv. 3, 4.

VER. 14.

Δαπανήσας αὐτὸν πάντα, ἐγένετο
λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ
αὐτὸς ἤρξατο ἰστέρεσθαι.

And when he had spent all, there
arose a mighty famine in that land; and
he began to be in want.

VER. 15.

Καὶ πορευθεὶς ἐκολλήθη ἐν τῶν πολιτῶν
τῆς χώρας ἐκείνης· καὶ ἔπαυον αὐτὸν εἰς
τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους.

And he went and joined himself to a
citizen of that country; and he sent him
into his fields to feed swine.

VER. 16.

Καὶ ἐπιθυμῶν γαστρίαι τὴν κοιλίαν αὐτοῦ
ἐκ τῶν κελαιῶν αὐτῶν εἶναι καὶ χοῖροι καὶ
οὐδαὶ ἐδίδον αὐτόν.

And he would fain have filled his
belly with the husks that the swine did
eat: and no man gave unto him.

VER. 17.

Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπεν· Πόσαι μίσ-
θοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων,
ἐγὼ δὲ λιμῷ ἀπέλλομαι;

And when he came to himself, he
said, How many hired servants of my
father's have bread enough and to spare,
and I perish with hunger!

Surely after that I was turned, I
repented; and after that I was in-
structed, I smote upon my thigh: I
was ashamed, yea, even confounded,
because I did bear the reproach of
my youth, Jer. xxxi. 19. Jerusalem
remembered in the days of her af-
fliction, and of her miseries, all her
pleasant things that she had in the
days of old, when her people fell into
the hand of the enemy, and none did

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help her: the adversaries saw her, and did mock at her sabbaths, Lam. i. 7.

VER. 18.

^a Αναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἔρῳ αὐτῷ· Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου,

^a I will arise and go to my father, and will say unto him, ^b Father, ^c I have sinned against heaven, and before thee,

^a O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you, words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips, Hos. xiv. 1, 2.

^b See on Matt. v. ver. 16. clause 3.

^c See on Matt. iii. ver. 6. clause 2.

VER. 19.

Καὶ οὐκ ἐγὼ εἶμι ἄξιός τις κληθῆναι υἱὸς σου πατέρα· με ὡς ἓν τῶν μισθίων σου.

^a And am no more worthy to be called thy son: make me as one of thy hired servants.

^a Wherefore I abhor myself, and repent in dust and ashes, Job xlii. 6.

VER. 20.

Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἐπὶ δὲ αὐτῷ μακρὰν ἀπέχοντος, ἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἰσπλαγχιόθη· καὶ δραμὴν ἰωπίσκειν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ ματεφύλασεν αὐτόν.

^a And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

^a And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul: That then the LORD thy God will turn thy captivity, and have compassion upon thee, Deut. xxx. 1—3. For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night,

when deep sleep falleth upon men, in slumberings upon the bed, Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 14—28. For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxvi. 5. But thou, O LORD, art a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth, 15. The LORD is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him, ciii. 8—11. Seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. For I will not contend

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for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners, lvii. 16—18. *Is Ephraim my dear son? is he a pleasant child?* for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the LORD, Jer. xxxi. 20. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea, Mic. vii. 18, 19.

VER. 21.

Εἶπεν δὲ αὐτῷ ὁ υἱός· Πάτερ, ἡμαρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμι ἀξίος κληθῆναι υἱός σου.

And the son said unto him, **Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.*

**See on ver. 18. clauses 2, 3.*

VER. 22.

Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενίκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας.

But the father said to his servants, **Bring forth the best robe, and put it on him; and put ^{ba} ring on his hand, and ^c shoes on his feet:*

**See on Matt. xxii. ver. 11. clause 2.*

b For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba,

Father, Gal. iv. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, 13. To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, Rev. ii. 17.

c Stand, therefore,—having your feet shod with the preparation of the gospel of peace, Eph. vi. 14, 15.

VER. 23.

Καὶ ἐνέμαρτες τὸν μίσχον τὸν σιτευτὸν θύσατε· καὶ φάγοντες εὐφρανθῶμεν.

**And bring hither the fatted calf, and kill it: and let us eat, and be merry:*

**See on Matt. xxii. ver. 4. clause 2.*

VER. 24.

Ὅτι ὁ υἱὸς ὁ μόνος μου νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ ἀπολωλὸς ἦν, καὶ εὐρέθην. Καὶ ἤρξαντο εὐφραίνεσθαι.

For this my son was **dead*, and is alive again; *b* he was lost, and is found. *c* And they began to be merry.

**See on Matt. viii. ver. 22. clause 2.*

b See on Matt. xviii. ver. 12. clause 1.

c Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 26.

VER. 25.

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

VER. 26.

Καὶ προσκαλισάμενος ἵνα τὸν παῖδαν αὐτοῦ, ἱπυθάνετο τί εἴη ταῦτα.

And he called one of the servants, and asked what these things meant.

VER. 27.

Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μίσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

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VER. 28.

Ἐργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν
ἰὼν πατὴρ αὐτοῦ ἐξελθὼν παρακάλε-
αὐτόν.

^a And he was angry, and would not
go in: ^b therefore came his father out,
and entreated him.

^a See on Matt. xx. ver. 11.

^b The Lord is not slack concerning
his promise, as some men count slack-
ness; but is long-suffering to us-ward,
not willing that any should perish, but
that all should come to repentance,
2 Pet. iii. 9.

VER. 29.

Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ· Ἰδοὺ,
ποσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε
ἠτολμήν σου παρῆλθον, καὶ ἔμοι οὐδέποτε
ἰδωκάς ἔκριφον, ἵνα μετὰ τῶν φίλων μου
εὐφρανθῶ.

And he answering, said to his father,
^a Lo, these many years do I serve thee;
neither transgressed I at any time thy
commandment; and yet thou never gavest
me a kid, that I might make merry with
my friends:

^a See on Matt. xx. ver. 12. clause 2.

VER. 30.

Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγὼν
σω τὸν βίον μετὰ πορνῶν, ἤλθεν, ἔθυσας
αὐτῷ τὸν μόσχον τὸν σιτητόν.

^a But as soon as this thy son was come,
which hath devoured thy living with har-
lots, thou hast killed for him the fatted
calf.

^a See on Matt. xx. ver. 11.

VER. 31.

Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε
μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σάϊστιν.

And he said unto him, Son, thou art
ever with me, ^a and all that I have is
thine.

^a Who are Israelites; to whom per-
taineth the adoption, and the glory,
and the covenants, and the giving of
the law, and the service of God, and
the promises; Whose are the fathers,
and of whom, as concerning the flesh,
Christ came, who is over all, God
blessed for ever. Amen, Rom. ix. 4, 5.

VER. 32.

Εὐφρανθήναι δὲ καὶ χαρῆναι ἰδοὶ, ὅτι ὁ
ἀδελφός σου οὗτος νεκρός ἦν, καὶ ἀνέζησε·
καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη.

^a It was meet that we should make merry,
and be glad: for this thy brother was
^b dead, and is alive again; and was ^c lost,
and is found.

^a See on Matt. xii. ver. 18. clause 5.

^b See on Matt. viii. ver. 22. clause 2.

^c See on Matt. xviii. ver. 12. clause 1.

CHAP. XVI.—VER. 1.

Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐ-
τοῦ· Ἄνθρωπος τις ἦν πλούσιος, ὃς εἶχεν
οἰκονόμον· καὶ οὗτος διεκλήθη αὐτῷ ὡς δια-
σκοπιζὼν τὰ ὑπάρχοντα αὐτοῦ.

And he said also unto his disciples,
^a There was a certain rich man, which
had ^b a steward; and the same was ac-
cused unto him that he had wasted his
goods.

^a See on Matt. xviii. ver. 23.

^b See on Matt. xxv. ver. 14. clause 2.

VER. 2.

Καὶ φωνήσας αὐτόν, εἶπεν αὐτῷ· Τί
τοῦτο ἀκούω περὶ σοῦ; ἀπίδος τὸν λόγον
τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκο-
νομεῖν.

And he called him, and said unto him,
How is it that I hear this of thee? ^a give
an account of thy stewardship; ^b for thou
mayest be no longer steward.

^a See on Matt. xviii. ver. 23. clause 2.

^b For I say unto you, That unto
every one which hath shall be given;
and from him that hath not, even that
he hath shall be taken away from him,
Luke xix. 26.

VER. 3.

Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω,
ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν
ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἵπαιτεῖν
ἀισχύνομαι.

Then the steward said within himself,
What shall I do? for my lord taketh
away from me the stewardship: I cannot
dig; to beg I am ashamed.

VER. 4.

Ἔγνω τί ποιήσω, ἵνα ὅταν μετασταθῇ
τῆς οἰκονομίας, θέξονται με εἰς τοὺς οἴκους
αὐτῶν.

I am resolved what to do, that, when
I am put out of the stewardship, they may
receive me into their houses.

VER. 5.

Καὶ προσκαλεσάμενος ἕνα ἑκάστην τῶν
χρεωφειλετῶν τοῦ κυρίου αὐτοῦ, εἶπεν τῷ
πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

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So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

VER. 6.

Ὁ δὲ εἶπεν ἑκατὸν βάτους ἑλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ, καθίσας ταχέως, γράφον πενήτηντα.

And he said, An hundred *measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

*The word Batus in the original containeth nine gallons three quarts: See Ezek. xlv. 10, 11, 14.

VER. 7.

Ἐρωτα ἑτέρω εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν ἑκατὸν κόρους σίτου. Καὶ λίγαι αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράφον ὀγδόηκοντα.

Then said he to another, And how much owest thou? And he said, An hundred *measures of wheat. And he said unto him, Take thy bill, and write fourscore.

*The word here interpreted a measure in the original containeth about fourteen bushels and a pottle.

VER. 8.

Καὶ ἐπῆνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἵματος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν αὐτῶν εἰσι.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than *the children of light.

*While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them, John xii. 36. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, Eph. v. 8. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness, 1 Thess. v. 5.

VER. 9.

Κἀγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας· ἵνα ὅταν ἐκλείπῃτε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

And I say unto you, *Make to yourselves friends of the *mammon of unrighteousness; that, when ye fail, they

may receive you into everlasting habitations.

*Or, riches.

*See on Matt. xxv. ver. 35, 36.

VER. 10.

Ὁ πιστὸς ἐν ἑλαχίστῳ, καὶ ἐν πολλῷ πιστὸς ἔστί· καὶ ὁ ἐν ἑλαχίστῳ ἀδίκος, καὶ ἐν πολλῷ ἀδίκος ἔστιν.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

VER. 11.

Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγίνεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

If therefore ye have not been faithful in the unrighteous *mammon, who will commit to your trust *the true riches?

*Or, riches.

*See on Matt. vi. ver. 20.

VER. 12.

Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμῶν τίς ὑμῖν δώσει;

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

VER. 13.

Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀντίκειται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεῖν καὶ μαμωνᾷ.

*No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

*See on Matt. vi. ver. 24.

VER. 14.

Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν.

And the *Pharisees also, who were covetous, heard all these things: and they derided him.

*See on Matt. iii. ver. 7. clause 1.

VER. 15.

Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἔστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ἐ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλόν, βδελυγμα ἐνώπιον τοῦ Θεοῦ ἔστιν.

And he said unto them, *Ye are they which justify yourselves before men;

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^bbut God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

^aSee on Matt. vi. ver. 1. clause 1.

^bBut the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts, 1 Chron. xviii. 9. I know also, my God, that thou triest the heart, and hast pleasure in uprightness, xxix. 17. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins, Psal. vii. 9. They that are of a froward heart are abomination to the LORD: but such as are upright in their way are his delight, Prov. xi. 20. I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 4.

^cHear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will

hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 10—17. I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream, Amos v. 21—24.

VER. 16.

Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

^aThe law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

^aSee on Matt. xi. ver. 12.

VER. 17.

Εὐκοπώτερον δὲ ἔστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πιστεῖν.

^aAnd it is easier for heaven and earth to pass, than one tittle of the law to fail.

^aSee on Matt. v. ver. 18.

VER. 18.

Πᾶς ὁ ἀπολύον τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολαλόμενος ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

^aWhosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

^aSee on Matt. v. ver. 32. clause 2.

VER. 19.

Ἀνδρὶς τις ἦν πλούσιος, καὶ ἐνεδύσκετο πορφύραν καὶ ὑσσόν, εὐφρανόμενος καθ' ἡμέραν λαμπρῶς.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

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VER. 20.

Πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβίβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλωμένος·

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

VER. 21.

Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ.

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

VER. 22.

Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη·

And it came to pass, that the beggar died, and ^a was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

^a See on Matt. xviii. ver. 10. clause 2.

VER. 23.

Καὶ ἐν τῷ ἄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὡρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

^a And in ^b hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

^a See on Matt. iii. ver. 10. clause 1.

^b See on Matt. iii. ver. 12. clause 5. and xxv. ver. 46. clause 1.

VER. 24.

Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ· ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσαν μου· ὅτι ὀδυῶμαι ἐν τῇ φλογὶ ταύτῃ.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for ^a I am tormented in this flame.

^a See on Matt. iii. ver. 12. clause 5. and xxv. ver. 46. clause 1.

VER. 25.

Εἶπε δὲ Ἀβραάμ· Τί τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου,

καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὃ παρακαλεῖται, σὺ δὲ ὀδυῖσαι.

But Abraham said, Son, remember that ^a thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now ^b he is comforted, and thou art tormented.

^a See on Matt. xix. ver. 23.

^b He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, Isa. xxv. 8. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more, xxx. 19. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 20. There remaineth therefore a rest to the people of God, Heb. iv. 9. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 3, 4.

VER. 26.

Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ

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LUKE XVI. 26—31.—XVII. 1—4.

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ἡμῶν χάσμα μέγα ἐστίν· ὅπως οἱ θέλοντες διαβῆναι ἐντυθῶν πρὸς ὑμᾶς, μὴ δύνανται, μὲν δὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

VER. 27.

Εἶπε δὲ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου·

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

VER. 28.

Ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἑλθῶσιν εἰς τὸν τόπον τούτου τῆς βασάνου.

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

* See on Matt. xxv. ver. 46. clause 1.

VER. 29.

Λέγει αὐτῷ Ἀβραάμ· Ἐχουσι Μωσῆς, καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν.

Abraham saith unto him, * They have Moses and the prophets; let them hear them.

* Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, Deut. xi. 18, 19. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success, Josh. i. 8. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life, Prov. vi. 23. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for

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instruction in righteousness, 2 Tim. iii. 16.

VER. 30.

Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἴαν τις ἀπὸ νεκρῶν πορεύῃ πρὸς αὐτοὺς, μετανοήσουσιν.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will *repent.

* See on Matt. iii. ver. 2. clause 1.

VER. 31.

Εἶπε δὲ αὐτῷ· Εἰ Μωσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἴαν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII.—VER. 1.

Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνέναντον ἐστὶ τοῦ μὴ ἔλθειν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται.

Then said he unto the disciples, * It is impossible but that offences will come: but woe unto him, through whom they come!

* See on Matt. xviii. ver. 7.

VER. 2.

Λοιπὸν αὐτῷ, εἰ μύλος οἰκὸς περικειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων.

* It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

* See on Matt. xviii. ver. 6.

VER. 3.

Προσέχετε ἑαυτοῖς· Ἐὰν δὲ ἀμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἴαν μετανοήσῃ, ἄφες αὐτῷ.

* Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

* See on Matt. xviii. ver. 15.

VER. 4.

Καὶ ἴαν ἑπτάκις τῆς ἡμέρας ἀμάρτη εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σε, λέγων· Μετανοῶ· ἄφες αὐτῷ.

* And if he trespass against thee seven

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times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

* See on Matt. xviii. ver. 22.

VER. 5.

Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθε· ἡμῖν πίστιν·

And the apostles said unto the Lord, Increase our faith.

VER. 6.

Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε πίστιν ὡς κόκκον σιναπίδος, εἰσάγετε αὐτὴν ἐν τῇ συναμίνῃ ταύτῃ· Ἐκρίζειται, καὶ φυτεύεται ἐν τῇ θαλάσσῃ· καὶ ὑψήσονται αὐτὰ ὑμῖν.

* And the Lord said, If ye have faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

* See on Matt. xvii. ver. 20.

VER. 7.

Τίς δὲ ἐξ ὑμῶν δούλον ἔχων ἀποκριῶντα, ὃ ποιμαίνοντα, ὃς ἐσιελθόντι ἐκ τοῦ ἀγροῦ ἔπει σιβίως· Παρελθὼν ἀνάπαυσαι;

But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

VER. 8.

Ἄλλ' οὐχὶ ἔπει αὐτῷ· Ἐτοίμασον τί δεινῶσω, καὶ περιζωσάμενος διακονεῖ μοι, ἕως φέγω καὶ πίνω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίσεις σύ;

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink?

VER. 9.

Μὰ χεῖρον ἔχει τῷ δοῦλῳ ἑσθίω, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; ἢ δοῦλῳ.

Doth he thank that servant because he did the things that were commanded him? I trow not.

VER. 10.

Οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι δ' ἐπελάμεν ποιῆσαι, πεποιθήμενοι.

So likewise ye, *when ye shall have

done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

* But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared, to build thee an house for thine holy name, cometh of thine hand, and is all thine own, 1 Chron. xxix. 14—16.

Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgment? Job xxii. 2—4. Look unto the heavens, and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? xxxiv. 5—7. Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever, Amen. Rom. xi. 35, 36. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10.

VER. 11.

Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

VER. 12.

Καὶ εἰσερχομένου αὐτοῦ εἰς τινὰ κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἴσταντο ἀνθρώπων.

And as he entered into a certain vil-

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legs, there met him ten men that were lepers, which stood afar off:

^a See on Matt. viii. ver. 2. clause 2.

VER. 13.

Καὶ αὐτοὶ ἤραν φωνὴν, λέγοντες· Ἰησοῦ ἡγοιάρη, ἐλέησον ἡμᾶς.

And they lifted up their voices, and said, Jesus, Master, have mercy on us.

VER. 14.

Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἑπιστάτε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ἰσχύειν αὐτοὺς, ἱεραγέρθησαν.

And when he saw them, he said unto them, ^a Go shew yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed.

^b See on Matt. viii. ver. 4. clause 2.

VER. 15.

Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι λάβη, ἐπίστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν.

And one of them, when he saw that he was healed, turned back, and with a loud voice, ^a glorified God.

^a See on Matt. ix. ver. 8. clause 2.

VER. 16.

Καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαριτῆς.

And fell down on his face at his feet, giving him thanks: and he was a ^a Samaritan.

^a See on Matt. x. ver. 5. clause 3.

VER. 17.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐχὶ εἰ ἔκα ἱεραγέρθησαν; οἱ δὲ ἰνία πού;

And Jesus answering said, Were there not ten cleansed? but where are the nine?

VER. 18.

Οὐχ εὐρήθησαν ὑποστρίψαντες δόξαν διὰ τοῦ Θεοῦ, εἰ μὴ ὁ ἄλλοθεν ὄντος.

There are not found that returned to give glory to God, save this stranger.

VER. 19.

Καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου ἐν πίστει σου σίμωκέ σε.

And he said unto him, Arise, go thy way: thy faith hath made thee whole.

^a See on Matt. xv. ver. 28. clause 2.

VER. 20.

Ἐπερωτηθεὶς δὲ ἐκ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

And when he was demanded of the Pharisees, when ^a the kingdom of God should come, he answered them and said, The kingdom of God cometh not with ^a observation:

^a Or, outward show.

^a See on Matt. iii. ver. 2. clause 2.

VER. 21.

Οὐδὲ ἑροῦσιν· Ἴδου ὁ Θεός, ἢ, Ἴδου ἐκεῖ· Ἴδου γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντός ὑμῶν ἵσται.

Neither shall they say, Lo here! or, lo there! for, behold, ^a the kingdom of God is ^a within you.

^a Or, among you.

^a For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17.

VER. 22.

Εἴπω δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ἐῴσθε.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

VER. 23.

Καὶ ἑροῦσιν ὑμῖν· Ἴδου ὁ Θεός, ἢ, Ἴδου ἐκεῖ· Μὴ ἀπείλθῃτε, μηδὲ διώξητε.

And they shall say to you, See here; or, see there: go not after them, nor follow them.

[Then if any man shall say unto you, Lo, here is Christ, or there; believe it not, Matt. xxiv. 23.]

VER. 24.

Ὡσπερ γὰρ ἡ ἀστραπή ἡ ἀστρέπτουσα ἐκ τῆς ὑπ' οὐρανό, εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

[For as the lightning cometh out of

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the east, and shineth even unto the west; so shall also the coming of the Son of man be, Matt. xxiv. 27.]

VER. 25.

πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενιᾶς ταύτης·

a But first must he suffer many things, and be rejected of this generation.

a See on Matt. xvi. ver. 21.

VER. 26.

Καὶ καθὼς ἔγενετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

a And as it was in the days of Noe, so shall it be also in the days of the Son of man.

[But as the days of Noe were, so shall also the coming of the Son of man be, Matt. xxiv. 37.]

a See on Matt. xxiv. ver. 37.

VER. 27.

Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

[For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not, until the flood came and took them all away; so shall also the coming of the Son of man be, Matt. xxiv. 38, 39.]

VER. 28.

Ὅμοιως καὶ ὡς ἔγενετο ἐν ταῖς ἡμέραις αὐτῶν Ἦσθιον, ἔπινον, ἐγάραζον, ἐπώλουν, ἐφόδευον, ἐκοδόμουν·

Likewise a also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

a And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose

him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly, Gen. xiii. 10—13. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know, xviii. 20, 21. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner; to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his

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way, as soon as he had left communing with Abraham : and Abraham returned unto his place, 23—33. And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and Lot, seeing *them*, rose up to meet them ; and he bowed himself with his face toward the ground ; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay ; but we will abide in the street all night. And he pressed upon them greatly ; and they turned in unto him, and entered into his house : and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter : And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night ? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man ; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes : only unto these men do nothing : for therefore came they under the shadow of my roof. And they said, Stand back. And they said *again*, This one fellow came in to sojourn, and he will needs be a judge : now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot unto the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great ; so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides ? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place : For we will destroy this place, because the cry of them is wroth great before the face of the Lord ; and the Lord hath sent us to

destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place ; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here ; lest thou be consumed in the iniquity of the city, xix. 1—15.

VER. 29.

Ἡ δὲ ἡμέρα ἐξῆλθεν ἅπας ἀπὸ Σοδόμων, ἔβραξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπόλεσεν ἅπαντας.

* But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

* Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven ; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, Gen. xix. 24, 25. And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly ; And delivered just Lot, vexed with the filthy conversation of the wicked : (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds :) 2 Pet. ii. 6—8. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

VER. 30.

Κατὰ ταῦτα ἵσταται ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτωνται.

* Even thus shall it be in the day when the Son of man is revealed.

* See on Matt. xxiv. ver. 42.

VER. 31.

Ἐν ἡμέρᾳ τῇ ἡμέρᾳ, ὅς ἐστις ἐπὶ τοῦ δόματος, καὶ τὰ σκεῦη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρέψω εἰς τὰ ἑσώα.

In that day, he which shall be ^a upon the housetop, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back.

[Let him which is on the housetop not come down to take any thing out of his house : Neither let him which is in the field return back to take his clothes, Matt. xxiv. 17, 18. And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house : And let him that is in the field not turn back again for to take up his garment, Mark xiii. 15, 16.]

^a See on Mark ii. ver. 4.

VER. 32.

Μνημονεύετε τῆς γυναῖκος Λωτ.

^a Remember Lot's wife.

^a And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life ; look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed, Gen. xix. 17. But his wife looked back from behind him, and she became a pillar of salt, 26.

VER. 33.

^a Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσει, ἀπολείπει αὐτήν καὶ ὃς ἐὰν ἀπολίσῃ αὐτήν, ζωογονήσει αὐτήν.

^a Whosoever shall seek to save his life shall lose it ; and whosoever shall lose his life shall preserve it.

^a See on Matt. x. ver. 39.

VER. 34.

Λέγω ὑμῖν ταύτῃ τῇ νυκτὶ ἵσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

I tell you, ^a in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left.

^a See on Matt. xxiv. ver. 40.

VER. 35.

Δύο ἵσονται ἀλθίνουσαι ἐπὶ τὸ αὐτό· μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

^a Two women shall be grinding together ; the one shall be taken, and the other left.

[Two women shall be grinding at the mill ; the one shall be taken, and the other left, Matt. xxiv. 41.]

^a See on Matt. xxiv. ver. 41.

VER. 36.

Δύο ἵσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

^a Two men shall be in the field ; the one shall be taken, and the other left.

^a This verse is wanting in most of the Greek copies.

[Then shall two be in the field ; the one shall be taken, and the other left, Matt. xxiv. 40.]

^a See on Matt. xxiv. ver. 40.

VER. 37.

Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ Κύριε ; Ὁ δὲ εἶπεν αὐτοῖς· Ὃπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.

And they answered and said unto him, Where, Lord ? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

[^a For wheresoever the carcase is, there will the eagles be gathered together, Matt. xxiv. 28.]

^a See on Matt. xxiv. ver. 28.

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^a Ἐλεγε δὲ καὶ παραβολὰν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσευχέσθαι, καὶ μὴ ἐγκακεῖν.

And he spake a parable unto them to this end, that ^a men ought always to pray, and not to faint ;

^a And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves : For a friend of mine in his journey is come to me, and I have nothing to set before him ? And he from within shall answer and say, Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth, Luke xi. 5—8. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. And Jacob was left alone ; and there wrestled a man with him until the breaking of the day : And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of

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Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed, Gen. xxxii. 24—28. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Pray without ceasing, 1 Thess. v. 17.

VER. 2.

Λίγον Κριτής τις ἦν ἐν τῇ πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἀνθρώπων μὴ ἐντρέψαντος·

Saying, There was in a *city a judge, which feared not God, neither regarded man:

* Or, certain city.

VER. 3.

Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐνδίκασόν με ἀπὸ τοῦ ἀντιδικίου μου.

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

VER. 4.

Καὶ οὐκ ἐθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβῶμαι, καὶ ἀνθρώπων οὐκ ἐντρέπομαι·

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

VER. 5.

Διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐνδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἱρχομένη ὑπωπιάξῃ με.

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

VER. 6.

Εἶπε δὲ ὁ Κύριος· Ἀκούσατε τί ὁ κριτής τις ἀδίκος λέγει·

And the Lord said, Hear what the unjust judge saith.

VER. 7.

Ὁ δὲ Θεὸς οὐ μὴ ποιῇαι τὴν ἐνδικήσιν

τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐν αὐτοῖς;

And *shall not God ^bavenge his own elect, which cry day and night unto him, ^cthough he bear long with them?

* See on Matt. vii. ver. 11. clause 2.

^b The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, and all the nations that forget God, For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever, Psal. ix. 16—18. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; To judge the fatherless and the oppressed, that the man of the earth may no more oppress, x. 17, 18. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 6—10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled, Rev. vi. 10, 11.

^c Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 35—37.

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VER. 8.

Αἶγες ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἰθὺς ἔρχεται τὴν πίστιν ἐπὶ τῆς γῆς;

^a I tell you that ^bhe will avenge them speedily. Nevertheless ^bwhen the Son of man cometh, shall he find faith on the earth?

^aSee on ver. 7. clause 2.

^bAnd then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxi. 64.

VER. 9.

Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' αὐτοὺς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·

And he spake this parable unto certain ^awhich trusted in themselves ^athat they were righteous, and despised others:

^a Or, as being righteous.

^aAnd he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandments, Luke xv. 29. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness, Prov. xxx. 12. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day, Isa. lvi. 5. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Matt. xvi. 15. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, John ix. 34.

VER. 10.

^a Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.

Two men went up into the temple to pray; the one ^a a Pharisee, and the other ^a a Publican.

^a See on Matt. iii. ver. 7. clause 1.

^b See on Matt. v. ver. 46. clause 2.

VER. 11.

Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσέειπε· Ὁ Θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἀδικοί, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης.

The Pharisee stood and prayed thus with himself, ^a God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

^a See on ver. 9.

VER. 12.

Ἡστανέν τις τοῦ σαζάτου, ἀποδοῦναι πάντα ὅσα κτήμαι.

^a I fast twice in the week, ^b I give tithes of all that I possess.

^a See on Matt. vi. ver. 16. clause 1.

^b And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed, Lev. xlvii. 36—39. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23.

VER. 13.

Καὶ ὁ τελώνης μακρόθεν ἵστῶς οἶκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἑλθεῖν· ἀλλ' ἔτιπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων· Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, ^a but smote upon his breast, saying, ^b God be merciful to me ^c a sinner.

^a See on Matt. iii. ver. 6. clause 2.

^b See on Matt. vi. ver. 12. clauses 1, 2.

^c See on Matt. vii. ver. 11. clause 1.

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VER. 14.

Λέγων ὑμῶν, κατέβη οὗτος δεικναι αὐτὸν εἰς τὸν οἶκον αὐτοῦ. ἢ ἐκείνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

I tell you, ^a this man went down to his house justified rather than the other: ^b for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

^a See on Matt. vi. ver. 12. clause 1.

^b See on Matt. xxiii. ver. 12.

VER. 15.

Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται. ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμουν αὐτοῖς.

^a And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

[Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them, Matt. xix. 13. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them, Mark x. 13.]

^a See on Matt. xix. ver. 13.

VER. 16.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν· Ἀφerte τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

^a But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

[But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven, Matt. xix. 14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, Mark x. 14.]

^a See on Matt. xix. ver. 14.

VER. 17.

Ἀμὲν λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Verily I say unto you, ^a Whosoever shall not receive ^b the kingdom of God as a little child shall in no wise enter therein.

[Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15.]

^a See on Matt. xviii. ver. 3. clause 3.

^b See on Matt. iii. ver. 2. clause 2.

VER. 18.

Καὶ ἑπρώτησι τις αὐτὸν ἄρχων, λέγων. Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

^a And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

[And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Matt. xix. 16. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17.]

^a See on Matt. xix. ver. 16.

VER. 19.

Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδὲς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός.

^a And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

[And he said unto him, Why callest thou me good? there is none good but one, that is God: Matt. xix. 17. And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God, Mark x. 18.]

^a See on Matt. xix. ver. 17. clause 1.

VER. 20.

Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης· Μὴ φονεύσης· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσης· Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου.

^a Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

[But if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself, Matt. xix. 17—19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not

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steal, Do not bear false witness, Defraud not, Honour thy father and mother, Mark x. 19.]

* See on Matt. xix. ver. 17—19.

VER. 21.

Ὁ δὲ εἶπε· Ταῦτα πάντα ἐφυλάξαμην ἐκ νεότητός μου.

* And he said, All these have I kept from my youth up.

[The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 20. And he answered and said unto him, Master, all these have I observed from my youth, Mark x. 20.]

* See on Matt. xix. ver. 20. clause 1.

VER. 22.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἐτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρόν τι οὐρανῷ καὶ δεῦρο, ἀκολουθεῖ μοι.

* Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

[Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me, Matt. xix. 21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21.]

* See on Matt. xix. 21.

VER. 23.

Ὁ δὲ, ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

* And when he heard this, he was very sorrowful: for he was very rich,

[But when the young man heard that saying, he went away sorrowful: for he had great possessions, Matt. xix. 22. And he was sad at that saying, and went away grieved: for he had great possessions, Mark x. 22.]

* See on Matt. xix. ver. 22.

VER. 24.

Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς, περιέκλινεν τὸ πρὸς αὐτὸν ὦμα καὶ εἶπεν αὐτῷ·

μενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ·

And when Jesus saw that he was very sorrowful, he said, *How hardly shall they that have riches enter into the kingdom of God!

[Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven, Matt. xix. 23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Mark x. 23.]

* See on Matt. xix. ver. 23.

VER. 25.

Εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλῖδος βεβήκας εἰσελθεῖν, ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

[And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Matt. xix. 24. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, Mark x. 25.]

VER. 26.

Εἶπεν δὲ οἱ ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;

And they that heard it said, Who then can be saved?

[When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? Matt. xix. 25. And they were astonished out of measure, saying among themselves, Who then can be saved? Mark x. 26.]

VER. 27.

Ὁ δὲ εἶπε· Τὰ ἀδύνατα ἀπὸ ἀνθρώπων, δυνατά ἐστι παρὰ τοῦ Θεοῦ.

* And he said, The things which are impossible with men are possible with God.

[But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible, Matt. xix. 26. And Jesus looking upon them saith, With men it is impossible, but not with

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God: for with God all things are possible, Mark x. 27.]

^a See on Matt. xix. ver. 26.

VER. 28.

Εἶπε δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς ἀφένκαμεν πάντα, καὶ ἠκολούθησάμεν σοι.

^a Then Peter said, Lo, we have left all, and followed thee.

[Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? Matt. xix. 27. Then Peter began to say unto him, Lo, we have left all, and have followed thee, Mark x. 28.]

^a See on Matt. xix. ver. 27.

VER. 29.

Ὁ δὲ εἶπεν αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι οὐδεὶς ἵσταν ὅς ἀφένεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἵνα κλησθῇ βασιλείας τοῦ Θεοῦ,

^a And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for ^b the kingdom of God's sake,

[And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, Matt. xix. 28, 29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, Mark x. 29.]

^a See on Matt. xix. ver. 29. clauses 1—3.

^b See on Matt. iii. ver. 2. clause 2.

VER. 30.

Ὅς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶνι αἰώνιον.

Who shall not receive ^a manifold more in this present time, and in the world to come ^b life everlasting.

[Shall receive an hundred-fold, and shall inherit everlasting life, Matt.

xix. 29. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 30.]

^a See on Matt. vi. ver. 33. clause 4.

^b See on Matt. xix. ver. 16. clause 3.

VER. 31.

Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· Ἰδοὺ, ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν, τῷ υἱῷ τοῦ ἀνθρώπου.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, ^a and all things that are written by the prophets concerning the Son of man shall be accomplished.

[And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; Matt. xx. 17, 18. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Mark x. 32.]

^a And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me, Luke xxiv. 44.

VER. 32.

Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὕβρισθήσεται· καὶ ἐμπτυσθήσεται,

For ^a he shall be delivered unto the Gentiles, ^b and shall be mocked, and spitefully entreated, and spitted on:

[And the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, Matt. xx. 18, 19. And the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, Mark x. 33, 34.]

^a See on Matt. xx. ver. 19. clause 1.

^b See on Matt. xx. ver. 19. clause 2.

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VER. 33.

Καὶ μαστιγώσαντες ἀπακτινοῦσιν αὐτὸν καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

^a And they shall scourge him, ^b and put him to death : ^c and the third day he shall rise again.

[And to scourge, and to crucify him : and the third day he shall rise again, Matt. xx. 19. And shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again, Mark x. 34.]

^a And when he had scourged Jesus, he delivered him to be crucified, Matt. xxvii. 26.

^b See on Matt. xvi. ver. 21. clause 1.

^c See on Matt. xvi. ver. 21. clause 3.

VER. 34.

Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν· καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

^a And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

^a See on Mark ix. ver. 10.

VER. 35.

Ἐγένετο δὲ ἐν τῷ ἰγγίζειν αὐτὸν εἰς Ἱερικὰ, τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν·

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

[And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, Matt. xx. 29, 30. And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging, Mark x. 46.]

VER. 36.

Ἀκούσας δὲ ὄχλου διαπορευομένου, ἐκυνδάνετο τί εἴη τούτο.

And hearing the multitude pass by, he asked what it meant.

VER. 37.

Ἀπηγγείλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζαρεὺς παρέρχεται.

And they told him, that Jesus of Nazareth passeth by.

VER. 38.

Καὶ ἔθηκες, λέγων Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με.

And he cried, saying, ^a Jesus, ^b thou son of David, have mercy on me.

[When they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David, Matt. xx. 30. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me, Mark x. 47.]

^a See on Matt. i. ver. 21. clauses 2, 3.

^b See on Matt. i. ver. 1. clause 2.

^c See on Matt. ix. ver. 27. clause 5.

VER. 39.

Καὶ οἱ πρόαγοντες ἱκετίμωον αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἐκραζεν· Τίς Δαβὶδ, ἐλέησόν με.

^a And they which went before rebuked him, that he should hold his peace : but he cried so much the more, Thou son of David, have mercy on me.

[And the multitude rebuked them because they should hold their peace : but they cried the more, saying, Have mercy upon us, O Lord, thou son of David! Matt. xx. 31. And many charged him that he should hold his peace : but he cried the more a great deal, Thou son of David, have mercy on me, Mark x. 48.]

^a See on Matt. xx. ver. 31. clause 2.

VER. 40.

Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἰγγίζαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτόν,

And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

[And Jesus stood still, and called them, Matt. xx. 32. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee. And he, casting away his garment, rose, and came to Jesus, Mark x. 49, 50.]

VER. 41.

Λέγων· Τί σοι θέλεις ποιῆσω ; Ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω.

Saying, What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight.

[And said, What wilt ye that I

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shall do unto you? They say unto him, Lord, that our eyes may be opened, Matt. xx. 32, 33. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight, Mark x. 51.]

VER. 42.

Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνέβλεψον· ἡ πίστις σου σέσωκέ σε.

And Jesus said unto him, ^aReceive thy sight: ^athy faith hath saved thee.

[So Jesus had compassion on them, and touched their eyes, Matt. xx. 34. And Jesus said unto him, Go thy way; thy faith hath made thee whole, Mark x. 52.]

^a See on Matt. viii. ver. 3. clause 2.

^b See on Matt. xv. ver. 28. clause 2.

VER. 43.

Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἶδόν, ἰδὼκεν αἶνον τῷ Θεῷ.

^a And immediately he received his sight, ^b and followed him, ^c glorifying God: and all the people, when they saw it, gave praise unto God.

[And immediately their eyes received sight, and they followed him, Matt. xx. 34. And immediately he received his sight, and followed Jesus in the way, Mark x. 52.]

^a See on Matt. ix. ver. 30. clause 1.

^b See on Matt. xx. ver. 34. clause 4.

^c See on Matt. ix. ver. 8.

CHAP. XIX. —VER. 1.

Καὶ εἰσελθὼν διέρχετο τὴν Ἱεριχά.

And Jesus entered and passed through ^aJericho.

^a And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun, 1 Kings xvi. 33, 34.

VER. 2.

Καὶ ἰδοὺ, ἀνὴρ ἐνόματι καλούμενος Ζακχαῖς· καὶ αὐτὸς ἦν ἀρχιτελῶνης, καὶ αὐτὸς ἦν πλούσιος.

And behold, there was a man named Zacchæus, which was the chief among the ^aPublicans, and he was rich.

^a See on Matt. ix. ver. 9.

VER. 3.

Καὶ ἐζήτησε ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατό ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

VER. 4.

Καὶ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ συκομοραλίαν, ἵνα ἰδῇ αὐτὸν ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

VER. 5.

Καὶ ὡς ἔλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μένειν.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

VER. 6.

Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

And he made haste, and came down, and received him joyfully.

VER. 7.

Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθε καταλῦσαι.

^a And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

^a See on Matt. ix. ver. 10, 11.

VER. 8.

Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τινὸς τι ἔστω φάνηται, ἀποδίδωμι τετραπλοῦν.

And Zacchæus stood, and said unto the Lord, ^aBehold, Lord, the half of my goods I give to the poor; ^band if I have taken any thing from any man by false accusation, I restore him fourfold.

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^a See on Matt. v. ver. 42.^b See on chap. iii. ver. 13.

VER. 9.

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

And Jesus said unto him, *This day is a salvation come to this house, b forasmuch as he also is a son of Abraham.*

^a See on chap. ii. ver. 30.

^b And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, Rom. iv. 11—16. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith, are blessed with faithful Abraham, Gal. iii. 7—9. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, 29.

VER. 10.

Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολλόμεν.

^a For the Son of man is come to seek and to save that which was lost.

^a See on Matt. xviii. ver. 11.

VER. 11.

Ἀκούοντες δὲ αὐτῶν ταῦτα, προσέθηκε ἄλλη παραβολήν, διὰ τὸ ἰγγύς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοῖς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφανισθῆναι.

And as they heard these things, he added and spake ^a a parable, because he was nigh to Jerusalem, ^b and because they thought that the kingdom of God should immediately appear.

^a See on Matt. xiii. ver. 3. clause 1.

^b And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, Luke xvii. 20. See also on Matt. iii. ver. 2. clause 2.

VER. 12.

Εἶπεν οὖν ἄνθρωπος τις εὐγενὲς ἐπαυθεὶς εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

He said therefore, ^a a certain nobleman went into a far country to receive for himself a kingdom, and to return.

^a See on Matt. xxv. ver. 14. clause 1.

VER. 13.

Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς· Πραγματεύσασθε ἕως ἔρχομαι.

And he ^a called his ten servants, and delivered them ten ^a pounds, and said unto them, Occupy till I come,

^a Mina, here translated a pound, is twelve ounces and a half: which, at five shillings the ounce, is 3l. 2s. 6d.

^a See on Matt. xxv. ver. 14. clause 2.

VER. 14.

Οἱ δὲ πολῖται αὐτοῦ ἐμίσην αὐτὸν, καὶ ἀπέστειλαν πρεσβυτέρους πρὸς αὐτοῦ, λέγοντες· Οὐ θέλομεν τούτῳ βασιλεῦσαι ἐφ' ἡμᾶς.

But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

VER. 15.

Καὶ ἐγένετο ἐν τῷ ἰστανθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἳ ἔδωκαν τὸ

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ἀρχίον· ἵνα γὰρ τίς τί διαπραγματεύ-
σατο.

And it came to pass, that when he was returned, having received the kingdom,
* Then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading,

* See on Matt. xviii. ver. 23. clause 2.

VER. 16.

Παρέβητο δὲ ὁ πρῶτος, λέγων Κύριε, ἡ
μυῖά σου προσεργάσατο δινα μὴς.

* Then came the first, saying, Lord, thy pound hath gained ten pounds.

[And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more, Matt. xxv. 20.]

* See on Matt. xxv. ver. 20.

VER. 17.

Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὴ δοῦλ· ὅτι
ἡ ταχίστη πιστὸς ἐγένου, ἵνα ἐξουσίαν
ἔχω ἐπάνω δινα πόλιν.

* And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

[His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 21.]

* See on Matt. xxv. ver. 21.

VER. 18.

Καὶ ἦλθεν ὁ δεύτερος, λέγων Κύριε, ἡ
μυῖά σου ἐποίησα πάντα μὴς.

* And the second came, saying, Lord, thy pound hath gained five pounds.

[He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them, Matt. xxv. 22.]

* See on Matt. xxv. ver. 22.

VER. 19.

Ἐπεὶ δὲ καὶ τοῦτοι· Καὶ σὺ γίνου ἐπάνω
πέντε πόλιν.

* And he said likewise to him, Be thou also over five cities.

[His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 23.]

* See on Matt. xxv. ver. 23.

VER. 20.

Καὶ ἕτερος ἦλθε, λέγων Κύριε, ἰδού, ἡ
μυῖά σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·

* And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

[Then he which had received the one talent came and said, Lord, I went and hid thy talent in the earth: lo, there thou hast that is thine, Matt. xxv. 24, 25.]

* See on Matt. vii. ver. 21. clause 1.

VER. 21.

Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστη-
ρὸς εἶ· αἵρεις ὃ οὐκ ἔδωκας, καὶ θερίζεις ὃ
οὐκ ἔσπευρας.

* For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

[I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine, Matt. xxv. 24, 25.]

* See on Matt. xxv. ver. 25.

* See on Matt. xxv. ver. 24. clause 2.

VER. 22.

Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου
κρινῶ σε, πομπὴ δοῦλε· ἦδεις ὅτι ἐγὼ
ἄνθρωπος αὐστηρὸς εἰμι, αἵρων ὃ οὐκ ἔδωκα,
καὶ θερίζων ὃ οὐκ ἔσπευρα.

And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

[His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Matt. xxv. 26.]

* See on Matt. xii. ver. 37.

* See on Matt. xxv. ver. 26.

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VER. 23.

Καὶ διὰ τὴν οὐκ ἰδὼν τὸ ἀργύριον μου ἐπὶ τὴν τράπεζαν, καὶ ἰδὼν ἔλθον σὺν τῷ ἀνὴρ ἰσραὴλ αὐτό;

^a Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

[Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury, Matt. xxv. 27.]

^a See on Matt. xxv. ver. 27.

VER. 24.

Καὶ τοῖς παρεστῶσιν εἶπεν· Ἀραγε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

[Take therefore the talent from him, and give it unto him which hath ten talents, Matt. xxv. 28.]

VER. 25.

Καὶ εἶπεν αὐτῷ· Κύριε, ἔχει δέκα μνᾶς.

(And they said unto him, Lord, he hath ten pounds.)

VER. 26.

Δίγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρδύσεται ἀπ' αὐτοῦ.

For I say unto you, That ^a unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

[For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 29.]

^a See on Matt. xiii. ver. 12.

VER. 27.

Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὅδε, καὶ κατασφάξετε ἑμπροσθὶν μου.

^a But those mine enemies, which would not that I should reign over them, hither, and slay them before me.

[And cast ye the unprofitable servant into outer darkness: there shall

be weeping and gnashing of teeth, Matt. xxv. 30.]

^a See on Matt. iii. ver. 10. clauses 1. 4.

VER. 28.

Καὶ εἰπὼν ταῦτα, ἑκέρητο ἑμπροσθεν, ἀναβαίνων εἰς Ἱερουσόλυμα.

And when he had thus spoken, he went before, ascending up to Jerusalem.

VER. 29.

Καὶ ἐγένετο ὡς ἤγγισεν, εἰς Βεθφαζὴ καὶ Βεθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,

And it came to pass, when he was come nigh to Bethphage and Bethany, ^a at the mount called the Mount of Olives, he sent two of his disciples,

[And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, Matt. xxi. 1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples, Mark xi. 1.]

^a See on Matt. xxi. ver. 1. clause 2.

VER. 30.

Εἰπόν· Ὑπάγετε εἰς τὴν κατέναντι κόμην· ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς πόποτε ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε.

Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

[Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me, Matt. xxi. 2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat: loose him, and bring him, Mark xi. 2.]

VER. 31.

Καὶ ἰάν τις ὑμᾶς ἑρωτᾷ· Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρεῖαν ἔχει.

^a And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

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[And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them, Matt. xxi. 3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him: and straightway he will send him hither, Mark xi. 3.]

* See on Matt. xxi. ver. 3.

VER. 32.

Ἀπελθόντες δὲ οἱ ἀπισταλμένοι, εὗρον καὶ αὐτὸς εἰσὶν αὐτοῖς.

And they that were sent went their way, and found even as he had said unto them.

[And the disciples went, and did as Jesus commanded them, Matt. xxi. 6. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him, Mark xi. 4.]

VER. 33.

Λύοντες δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον;

And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

[And certain of them that stood there said unto them, What do ye, loosing the colt? Mark xi. 5.]

VER. 34.

Οἱ δὲ εἶπον· Ὁ Κύριος αὐτοῦ χρεῖται ἰχμ.

And they said, The Lord hath need of him.

[And they said unto them even as Jesus had commanded: and they let them go, Mark xi. 6.]

VER. 35.

Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιρρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπιβίβασαν τὸν Ἰησοῦν.

And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

[And brought the ass, and the colt, and put on them their clothes, and they set him thereon, Matt. xxi. 7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him, Mark xi. 7. And Jesus, when he had found a young

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ass, sat thereon; as it is written, John xii. 14.]

* Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king, 2 Kings ix. 13.

VER. 36.

Πορευομένου δὲ αὐτοῦ, ἵπαστρώνυσον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

And as they went, they spread their clothes in the way.

[And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way, Matt. xxi. 8. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way, Mark xi. 9.]

VER. 37.

Ἐγγίζοντες δὲ αὐτοῦ ἦδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες, αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πᾶσιν ὧς εἶδον δυνάμεις,

And when he was come nigh, * even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

[And the multitudes that went before, and that followed, cried, saying, Matt. xxi. 9. And they that went before, and they that followed, cried, saying, Mark xi. 9. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, John xii. 12, 13.]

* See on Matt. xxi. ver. 1. clause 2.

VER. 38.

Λέγοντος· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήμ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

* Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

[Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest! Matt. xxi. 9. Hosanna; Blessed is he that cometh in the name of the Lord, Mark xi. 9. Hosanna! Blessed

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is the King of Israel, that cometh in the name of the Lord! John xii. 13.]

* See on Matt. xxi. ver. 5. 9.

VER. 39.

Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

And *some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

* LORD, when thy hand is lifted up, they will not see : but they shall see, and be ashamed for their envy at the people ; yea, the fire of thine enemies shall devour them, Isa. xvi. 11.

VER. 40.

Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι ἂν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

VER. 41.

Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἐκλαυσεν ἑαυτὴν,

And when he was come near, he beheld the city, and *wept over it,

* Jesus wept, John xi. 35.

VER. 42.

Λέγων· Ὅτι εἰ ἔγνωσας καὶ σὺ, καὶ γὰρ ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου ἦν δι' ἐκέρυξιν ἀπὸ ὀφθαλμῶν σου,

Saying, *If thou hadst known, even thou, *at least in this thy day, the things which belong unto thy peace ! *but now they are hid from thine eyes.

* O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Deut. v. 29. Oh that they were wise, that they understood this, that they would consider their latter end! xxxii. 29.

* See on ver. 44. clause 2.

* See on Matt. xiii. ver. 14, 15.

VER. 43.

*Ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ, καὶ περιβαλὼσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνήξουσιν σε πάντοθεν,

* For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

* See on Matt. xxii. ver. 7, clause 2.

VER. 44.

Καὶ ἰδωφιοῦσί σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

*And shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not ^b the time of thy visitation.

* See on Matt. xxiv. ver. 2.

* For this shall every one that is godly pray unto thee in a time when thou mayest be found : surely in the floods of great waters they shall not come nigh unto him, Psal. xxxii. 6. Seek ye the LORD while he may be found, call ye upon him while he is near, Isa. lv. 6. *Blessed be the Lord God of Israel : for he hath visited and redeemed his people, Luke i. 68. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you ; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them, John xii. 35, 36. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee : behold, now is the accepted time ; behold, now is the day of salvation,) 2 Cor. vi. 1, 2. Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness ; When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart : and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day ; lest any of you be hardened through the deceit-

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LUKE XIX. 44—48.—XX. 1—3.

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fulness of sin, Heb. iii. 7—13. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation, 1 Pet. ii. 12.

VER. 45.

Καὶ εἰσέλθων εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,

^aAnd he went into the temple, and began to cast out them that sold therein, and them that bought;

[And Jesus went into the temple of God, and cast out all them that sold and bought in the temple and overthrew the tables of the money-changers, and the seats of them that sold doves, Matt. xxi. 12. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, Mark xi. 15.]

^aSee on Matt. xxi. ver. 12.

VER. 46.

Λέγων αὐτοῖς· Γέγραπται· Ὁ οἶκος μου οὐκ ἐρατεινὸς ἐστὶν ὑμῖν διὰ αὐτὸν ἠκολούθει σπύλαιον ληστῶν.

^aSaying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

[And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves, Matt. xxi. 13. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17.]

^aSee on Matt. xxi. ver. 13.

VER. 47.

Καὶ ἡ διδασκὸν τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐβόων αὐτὸν ἀπολίσσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ,

And he taught daily in the temple. But the Chief Priests and the Scribes and the chief of the people sought to destroy him,

^aSee on Matt. xxvi. ver. 3, 4.

VER. 48.

Καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξικρέματο αὐτοῦ ἀκούων.

^aAnd could not find what they might do: for all the people were very attentive to hear him.

^aOr, hanged on him, Acts xvi. 14.

[And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine, Mark xi. 18.]

^aSee on Matt. xiv. ver. 5. clause 1.

CHAP. XX.—VER. 1.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκεῖνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου, ἐπίστησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς σὺν τοῖς Πρεσβυτέροις,

And it came to pass, that on one of these days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders,

[And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, Matt. xxi. 23. And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, Mark xi. 27.]

VER. 2.

Καὶ εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπε ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

[And said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? Mark xi. 28.]

VER. 3.

Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς· Ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον καὶ εἰπατέ μοι·

And he answered and said unto them, I will also ask you one thing; and answer me:

[And Jesus answered and said unto them, I also will ask you one

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thing, which if ye tell me, I in like wise will tell you by what authority I do these things, Matt. xxi. 24. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things, Mark xi. 29.]

^a See on Matt. xxi. ver. 24.

VER. 4.

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;

The ^a baptism of ^b John, was it from heaven, or of men?

[The baptism of John, whence was it? from heaven, or of men? Matt. xxi. 25. The baptism of John, was it from heaven, or of men? answer me, Mark xi. 30.]

^a See on Matt. iii. ver. 6. clause 1.

^b See on Matt. iii. ver. 1. clause 2.

VER. 5.

Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι εἰάν τις εἴπωμεν· Ἐξ οὐρανοῦ· ἔρη· διατί οὐκ οὐκ ἐπιστάουσιν αὐτῷ;

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

[And they reasoned with themselves, saying, If we shall say, From heaven: he will say unto us, Why did ye not then believe him? Matt. xxi. 25. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? Mark xi. 31.]

VER. 6.

Ἐάν τις εἴπωμεν, ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένοι γάρ ἐστιν Ἰωάννην προφήτην εἶναι.

But and if we say, Of men; all the people will stone us: ^a for they be persuaded that John was a prophet.

[But if we shall say, Of men; we fear the people; for all hold John as a prophet, Matt. xxi. 26. But if we shall say, Of men; they feared the people: for all men counted John that he was a prophet indeed, Mark xi. 32.]

^a See on Matt. xxi. ver. 26. clause 2.

VER. 7.

Καὶ ἀπεκρίθησαν μὴ εἰδέναι ἀποθνή.

^a And they answered, that they could not tell whence it was.

[And they answered Jesus, and said, We cannot tell, Matt. xxi. 27. And they answered and said unto Jesus, We cannot tell, Mark xi. 33.]

^a See on Matt. xxi. ver. 27.

VER. 8.

Καὶ ὁ ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποτὶ ἐξουσία ταῦτα ποιᾶν.

And Jesus said unto them, Neither tell I you by what authority I do these things.

[And he said unto them, Neither tell I you by what authority I do these things, Matt. xxi. 27. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things, Mark xi. 33.]

VER. 9.

Ἦρξατο δὲ πρὸς τὴν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐφύτευεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἰκανοὺς·

^a Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

[Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country, Matt. xxi. 33. And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country, Mark xii. 1.]

^a See on Matt. xxi. ver. 33.

VER. 10.

Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωργοὶ διεβάντες αὐτὸν, ἐξαπέστειλαν κενόν.

^a And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

[And when the time of the fruit

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drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another, Matt. xxi. 34, 35. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty, Mark xii. 2, 3.]

^a See on Matt. xxi. ver. 34, 35.

VER. 11.

Καὶ προσέθετο πέμψαι ἕτερον δούλον αὐτοῦ καὶ αὐτοὶ ἐδράκοντες καὶ ἀτιμάσαντες, ἐξωστέρησαν αὐτόν.

And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

[Again, he sent other servants more than the first: and they did unto them likewise, Matt. xxi. 36. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled, Mark xii. 4.]

VER. 12.

Καὶ προσέθετο πέμψαι τρίτον οἱ δὲ καὶ τούτων τραυματίσαντες, ἐξέβαλον.

And again he sent a third: and they wounded him also, and cast him out.

[And again he sent another; and him they killed, and many others; beating some, and killing some, Mark xii. 5.]

VER. 13.

Ἐπεὶ δὲ ὁ κύριος τοῦ ἀμπελῶνος τί ποιῶν; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν ἵσως τούτων ἰδόντες ἐντραπήσονται.

Then said the lord of the vineyard, What shall I do? I will send my beloved son: he may be they will reverence him when they see him.

[But last of all he sent unto them his son, saying, They will reverence my son, Matt. xxi. 37. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son, Mark xii. 6.]

^a See on Matt. xiv. ver. 33. clause 2.

^b See on Matt. xxi. ver. 37. clause 2.

VER. 14.

Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, ἵνα ἡμεῶν γένηται ἡ κληρονομία.

^a But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

[But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance, Matt. xxi. 38. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's, Mark xii. 7.]

^a See on Matt. xxi. ver. 38.

VER. 15.

Καὶ ἐκκαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

^a So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

[And they caught him; and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? Matt. xxi. 39, 40. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? Mark xii. 8, 9.]

^a See on Matt. xxi. ver. 39.

VER. 16.

Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τοὺς αὐτοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις· ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο.

^a He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

[They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons, Matt. xxi. 41. He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9.]

^a See on Matt. xxi. ver. 41.

VER. 17.

Ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν λέγετε;

τὸ γαγγαμμένον τούτου λίθον ὃν ἀπαυδάμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγερθήσεται κεφαλὴν γωνίας;

*And he beheld them, and said, *What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

[Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Matt. xxi. 42. And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? Mark xii. 10, 11.]

*See on Matt. xxi. ver. 42.

VER. 18.

Πᾶς ὁ πτώσων ἐπ' ἐκείνου τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πτώσῃ, λαμψήσιν αὐτόν.

*Whoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

[And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 44.]

*See on Matt. xxi. ver. 44.

VER. 19.

Καὶ ἐξήκουσαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας, ἐν αὐτῇ τῇ ᾠρᾷ, καὶ ἐφοβήσαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι ἀπὸς αὐτοῦ τὴν παραβολὰν ταύτην εἶπεν.

*And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

[And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, Matt. xxi. 45, 46. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way, Mark xii. 12.]

*See on Matt. xxi. ver. 45, 46.

VER. 20.

Καὶ παρατηρήσαντες ἐπὶ τὴν ταύτην ἑξαβήτους, ὑποκρινόμενοις ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβοντα αὐτοῦ λόγου, εἰς τὸ παραδόναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἑξουσίᾳ τοῦ ἡγεμόνος.

*And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

[Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Matt. xxi. 15, 16. And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words, Mark xii. 13.]

*See on Matt. xxi. ver. 15, 16.

VER. 21.

Καὶ ἐπηρώτησαν αὐτόν, λέγοντες· Διδόσκας, οἶδαμεν ὅτι ὁ θεὸς κύριός καὶ ὁ δαύσκεις, καὶ οὐ λαμβάνεις σφραγισμὸν, ἀλλ' ἐν ᾧ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις;

*And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

*Or, of a truth.

[Master, we knew that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men, Matt. xxi. 16. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth, Mark xii. 14.]

*See on Matt. xxi. ver. 16.

VER. 22.

Ἐξερσιν ὑμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ;

*Is it lawful for us to give tribute unto Caesar, or not?

[Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? Matt. xxi. 17. Is it lawful to give tribute to Caesar, or not? Mark xii. 14.]

*See on Matt. xxi. ver. 17.

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VER. 23.

Κατανοήσας δὲ αὐτὸν τὴν πανουργίαν, ἵπτα πρὸς αὐτούς· Τί με πειράζετε;

^aBut he perceived their craftiness, and said unto them; ^bWhy tempt ye me?

[But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Matt. xxii. 18. But he, knowing their hypocrisy, said unto them, Why tempt ye me? Mark xii. 15.]

^aSee on Matt. ix. ver. 4. clause 1.

^bSee on Matt. xvi. ver. 1. clause 2.

VER. 24.

Ἐπιδειξάτέ μοι ὀνείριον· τίνας ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθόντες δὲ εἶπον, Καίσαρος.

Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.

[Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's, Matt. xxii. 19—21. Bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's, Mark xii. 15, 16.]

VER. 25.

Ὁ δὲ εἰπὼν αὐτοῖς· Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

^aAnd he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.

[Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's, Matt. xxii. 21. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's, Mark xii. 17.]

^aSee on Matt. xxii. ver. 17.

VER. 26.

Καὶ οὐκ ἔχουσιν ἐπιλαβεῖσθαι αὐτοῦ ῥήματος ἑναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρισεί αὐτοῦ, ἐτόλμων.

And they could not take hold of his words before the people: and they marvelled.

velled at his answer, and held their peace.

[When they had heard these words, they marvelled and left him, and went their way, Matt. xxii. 22. And they marvelled at him, Mark xii. 17.]

^aSee on Matt. xiii. ver. 22.

VER. 27.

Προειληθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλήγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτόν,

Then came to him certain of the ^aSadducees, ^awhich deny that there is any resurrection; and they asked him,

[The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Matt. xxii. 23. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, Mark xii. 18.]

^aSee on Matt. iii. ver. 7. clause 1.

^bSee on Matt. xxii. ver. 23. clause 2.

VER. 28.

Λέγοντες· Διδάσκαλε, Μωσὴς ἔγραψεν ἡμῖν· Ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄνευ τέκνων ἦεν, λάβη ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐκγαμήσῃσιν αὐτῇ τὸ ἀδελφεῖ αὐτοῦ.

Saying, ^aMaster, ^bMoses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

[Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother, Matt. xxii. 24. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother, Mark xii. 19.]

^aSee on Matt. vii. ver. 21. clause 1.

^bSee on Matt. xxii. ver. 24. clause 2.

VER. 29.

Ἐπὶ οὖν ἀδελφοὶ ἦσαν καὶ ὁ πρῶτος λατὼν γυναῖκα, ἀπέθανεν ἄνευ τέκνων.

There were therefore seven brethren: and the first took a wife, and died without children.

[Now there were with us seven brethren: and the first, when he had

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married a wife, deceased, and, having no issue, left his wife unto his brother, Matt. xxii. 25. Now there were seven brethren: and the first took a wife, and dying left no seed, Mark xii. 20.]

VER. 30.

Καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἀτεκνός.

And the second took her to wife, and he died childless.

[Likewise the second also, and the third, unto the seventh, Matt. xxii. 26. And the second took her, and died, neither left he any seed: and the third likewise, Mark xii. 21.]

VER. 31.

Καὶ ὁ τρίτος ἔλαβεν αὐτήν ὡσαύτως δι καὶ οἱ ἑπτὰ, καὶ οὐ κατέλιπον τίνα, καὶ ἀπέθανον.

And the third took her; and in like manner the seven also: and they left no children, and died.

[And the seven had her, and left no seed, Mark xii. 22.]

VER. 32.

Τὸ τελευτὸν δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

Last of all the woman died also.

[And last of all the woman died also, Matt. xxii. 27. Last of all the woman died also, Mark xii. 22.]

VER. 33.

Ἐν τῇ οὖν ἀναστάσει, τίνας αὐτῶν γίνεσθαι γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

Therefore ^ain the resurrection whose wife of them is she? for seven had her to wife.

[Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her, Matt. xxii. 28. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife, Mark xii. 23.]

^aSee on Matt. xxii. ver. 30. clause 1.

VER. 34.

Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἵματος τούτου γαμοῦσι καὶ ἐκγαμίζονται.

And Jesus answering said unto them, The children of this world marry, and are given in marriage:

[Jesus answered and said unto

them, Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxii. 21. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? Mark xii. 24.]

VER. 35.

Οἱ δὲ καταξιώθιντες τῷ αἵματι ἑαυτοῦ τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὐτε γαμοῦσιν, οὐτε ἐκγαμίζονται.

But they which shall be accounted worthy to obtain that world, and ^athe resurrection from the dead, neither marry, nor are given in marriage:

[For in the resurrection they neither marry, nor are given in marriage, Matt. xxii. 30. For when they shall rise from the dead, they neither marry nor are given in marriage, Mark xii. 25.]

^aSee on ver. 33.

VER. 36.

Οὗτοι γὰρ ἀποθανόντες ἐν δυνάμει ἰσχυροῦ γὰρ εἰσι· καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

^aNeither can they die any more: for they are equal unto the angels; ^band are the children of God, being the children of the resurrection.

[But are as the angels of God in heaven, Matt. xxii. 30. But are as the angels which are in heaven, Mark xii. 25.]

^aHe will swallow up death in victory; the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, Isa. xxv. 8. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. The last enemy that shall be destroyed is death, 1 Cor. xv. 26. For this corruptible must put on incorruption, and this mortal must put on immortality, 53. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one an-

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other with these words, 1 Thess. iv. 17, 18. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, Rev. xxi. 4. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, xii. 14.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, Rom. viii. 19—23. See also on Matt. v. ver. 9. clause 3.

VER. 37.

Ὅτι δι' ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαὰκ, καὶ τὸν Θεὸν Ἰακώβ.

Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

[But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Matt. xxii. 31, 32. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob, Mark xii. 26.]

See on Matt. xxii. ver. 32. clause 1.

VER. 38.

ὅτι οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν.

For he is not a God of the dead, but of the living: for all live unto him,

[God is not the God of the dead, but of the living, Matt. xxii. 32. He is not the God of the dead, but the God of the living: ye therefore do greatly err, Mark xii. 27.]

VER. 39.

Ἀπεκρίβαντες δέ τινες τῶν γραμματέων, εἶπον· Διδάσκαλε, καλῶς εἶπας.

Then certain of the Scribes answering said, Master, thou hast well said.

VER. 40.

Οὐκ ἔτι δι' ἐπρώτων ἐπερωτᾶν αὐτὸν οἶδιν.

And after that they durst not ask him any question at all.

VER. 41.

Εἶπεν δὲ πρὸς αὐτούς· Πᾶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι;

And he said unto them, How say they that Christ is David's son?

[While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? they say unto him, The son of David, Matt. xxii. 41, 42. And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David? Mark xii. 35.]

See on Matt. i. ver. 1. clause 2.

VER. 42.

Καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν· Εἵπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,

And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,

[He saith unto them, How then doth David in spirit call him Lord? saying, The Lord said unto my Lord, Sit thou on my right hand, Matt. xxii. 43, 44. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, Mark xii. 36.]

See on Matt. xxii. ver. 44. clauses 1, 2.

VER. 43.

Ὅτι εἰς τὸ πᾶν τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

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*Till I make thine enemies thy footstool.

[Till I make thine enemies thy footstool, Matt. xxii. 44. Till I make thine enemies thy footstool, Mark xii. 36.]

* See on Matt. xii. ver. 44. clause 3.

VER. 44.

Δαὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

*David therefore calleth him Lord, How is he then his Son?

[If David then call him Lord, how is he his son? Matt. xxii. 45. David therefore himself calleth him Lord; and whence is he then his son? Mark xii. 37.]

* See on Matt. xii. ver. 43.

VER. 45.

Ἀποστόλος δὲ πᾶντος τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ·

Then in the audience of all the people he said unto his disciples,

VER. 46.

Προέχετε ἀπὸ τῶν γραμματίων τῶν δολῶντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς; καὶ περὶ τοκαθρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δαίτοις·

*Beaute of the Scribes, ^b which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

* See on Matt. xvi. ver. 6.

* See on Matt. xxiii. ver. 5—7.

VER. 47.

Οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρῆ προσεύχονται· οὗτοι λήψονται περισσώτερον κρίμα.

*Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

* See on Matt. xxiii. ver. 14.

CHAP. XXI.—VER. 1.

Ἀναβλέψας δὲ εἶθι τὸς ἐλκυσσάς τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους.

And he looked up, and saw the rich men casting their gifts into the treasury.

[And Jesus sat over against the treasury, and beheld how the people

cast money into the treasury: and many that were rich cast in much, Mark xii. 41.]

VER. 2.

Εἶδε δὲ καὶ τίνα χήραν πτωχρὰν βάλλονσαν ἐκεῖ δύο λεπτά.

And he saw also a certain poor widow casting in thither two ^a mites.

* See Mark xii. ver. 42. margin.

[And there came a certain poor widow, and she threw in two mites, which make a farthing, Mark xii. 42.]

VER. 3.

Καὶ εἶπεν· Ἀλυθαῖς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ οὕτη πλεον πάντων ἔβαλεν

* And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

[And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury, Mark xii. 43.]

* For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. viii. 12. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver, ix. 6, 7.

VER. 4.

Ἀπαντες γὰρ οὗτοι ἐκ τοῦ περισσείου τοῦ αὐτοῦ ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

[For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living, Mark xii. 44.]

VER. 5.

Καὶ τινες λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθους καὶ ἀνθήματα κατέμυσται, εἶπε·

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And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

[And Jesus went out, and departed from the temple: and his disciples came to him, for to shew him the buildings of the temple. And Jesus said unto them, Matt. xxiv. 1, 2. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Mark xiii. 1, 2.]

VER. 6.

Ταῦτα ἃ θεωρεῖτε, ἰδεύουσται ἡμεῖς ἐν οἷς οὐκ ἀφελήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

*As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

[See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down, Matt. xxiv. 2. Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down, Mark xiii. 2.]

* See on Matt. xxiv. ver. 2.

VER. 7.

Ἐρωτήσαντες αὐτὸν, λέγοντες· Διδάσκαλε, ποῦτε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ἔσται μέλλη ταῦτα γίνεσθαι;

*And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

[And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world, Matt. xxiv. 3. And as he sat upon the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled, Mark xiii. 3; 4.]

* See on Matt. xxiv. ver. 3. clauses 2, 3.

VER. 8.

Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγὼ εἰμι· καὶ ὁ καιρὸς ἤγγικεν. Μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.

*And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

[And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. And Jesus answering them, began to say, Take heed lest any man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many, Mark xiii. 5, 6.]

VER. 9.

Ὅταν δὲ ἀκούσente πολέμους καὶ ἀνεταστάσεις, μὴ ἐκταθέσθε· διὰ γὰρ ταῦτα γινέσθαι πρῶτον· ἀλλ' οὐκ εὐθὺς τὸ τέλος.

*But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

[And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet, Matt. xxiv. 6. And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet, Mark xiii. 7.]

* See on Matt. xxiv. ver. 6.

VER. 10.

Τότε ἔλεγον αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·

*Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

[For nation shall rise against nation, and kingdom against kingdom, Matt. xxiv. 7. For nation shall rise against nation, and kingdom against kingdom, Mark xiii. 8.]

* See on Matt. xxiv. ver. 7. clause 1.

VER. 11.

Σεισμοὶ τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ, καὶ λοιμοὶ ἔσονται· φθνήσκει τε καὶ σμῆνιά αὖ οὐρανοῦ μέγала ἔσται.

^aAnd great earthquakes shall be in divers places, and famines, and pestilences; ^band fearful sights and great signs shall there be from heaven.

[And there shall be famines, and pestilences, and earthquakes, in divers places, Matt. xxiv. 7. And there shall be earthquakes in divers places, and there shall be famines and troubles, Mark xiii. 8.]

^a See on Matt. xxiv. ver. 7. clause 2.

^b See on Matt. xxiv. ver. 29.

VER. 12.

Πρὸ δὲ τούτων πάντων ἐπι.καλοῦσιν ἐφ' ἡμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν, παραδίδόντας εἰς συναγωγὰς καὶ φυλακὰς, ἀγομῆνους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἵνα κεν τοῦ ὀνόματός μου.

^aBut before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, ^bbeing brought before kings and rulers for my name's sake.

[Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, Matt. xxiv. 9, 10. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, Mark xiii. 9.]

^a See on Matt. x. ver. 17. clause 2.

^b See on Matt. x. ver. 18.

VER. 13.

Ἀποστήσεται δὲ ὑμῖν εἰς μαρτύριον.

And it shall turn to you for a testimony.

[For a testimony against them, Mark xiii. 9.]

VER. 14.

Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι.

^aSettle it therefore in your hearts, not to meditate before what ye shall answer:

[But when they deliver you up, take no thought how or what ye shall speak, Matt. x. 19. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, Mark xiii. 11.]

^a See on Matt. x. ver. 19. clause 1.

VER. 15.

Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἣ οὐ δύνησονται ἀντιπαιῖν, οὐδὲ ἀντιστῆναι πᾶντι τοῖς ἐκτινάζουσιν ὑμῖν.

^aFor I will give you a mouth and wisdom, ^bwhich all your adversaries shall not be able to gainsay nor resist.

[For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you, Matt. x. 19, 20. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, Mark xiii. 11.]

^a See on Matt. x. ver. 19. and 20. clause 1.

^bAnd they were not able to resist the wisdom and the spirit by which he spake, Acts vi. 10. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee, xxiv. 25. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian, xvi. 28. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 16, 17.

VER. 16.

Παραδοθήσεσθε δὲ καὶ ἐκ τῶν γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων καὶ θανατώσουσιν ὑμῶν.

^aAnd ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends: and some of you shall they cause to be put to death.

[And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death, Matt. x. 21. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death, Mark xiii. 12.]

^a See on Matt. x. ver. 21.

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VER. 17.

Καὶ ἔσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὀνόματί μου.

And ye shall be hated of all men for my name's sake.

[And ye shall be hated of all men for my name's sake, Matt. x. 22. And ye shall be hated of all men for my name's sake, Mark xii. 13.]

**See on Matt. x. ver. 22.*

VER. 18.

Καὶ οὐκ ἔσται ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόλλυται.

**But there shall not an hair of your head perish.*

**See on Matt. x. ver. 30.*

VER. 19.

Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

**In your patience possess ye your souls.*

**To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, Rom. xv. 4, 5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ, 2 Thess. iv. 5. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise, Heb. x. 36. Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing, Jam. i. 3, 4. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for*

an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy, v. 7—11. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, Rev. i. 9. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted, ii. 2, 3. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, iii. 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, xiii. 10. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, xiv. 12.

VER. 20.

Ὅταν δὲ ἴδωτε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρημωσις αὐτῆς.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

[When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (Whoso readeth let him understand), Matt. xxiv. 15. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), Mark xii. 14.]

VER. 21.

Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς, ἐκχωρήτωσαν καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν.

**Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and*

let not them that are in the countries, enter therewith.

[Then let them which be in Judæa flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes, Matt. xxiv, 16—18. Then let them that be in Judæa flee to the mountains: and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment, Mark xiii. 14—16.]

* See on Matt. xxiv. ver. 16.

VER. 22.

* *Ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσι, τοῦ πληροῦναι πάντα τὰ γεγραμμένα.*

* *For these be the days of vengeance, that all things which are written may be fulfilled.*

* But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins. I will also send wild beasts among you, which shall rob you of your children,

and destroy your cattle, and make you few in number; and your high-ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and, when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste, Lev. xxvi. 14—33. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for

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to do, until thou be destroyed, and until thou perish, quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee; thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long: and there shall be no might in thine hand. The fruit of thy land, and all thy labours, shall a nation

which thou knewest not eat up; and thou shalt be only oppressed and crushed away: So that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a bye-word, among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locusts shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. All thy trees and fruit of thy land shall the locusts consume. The strangers that are within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hast hearkened not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the

earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates: If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the Lord will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon

thee all the diseases of Egypt, which thou wast afraid of: and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shalt hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you, Deut. xxviii. 15—68. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all

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the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: So that the generation to come of your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; *And that* the whole land thereof is brimstone, and salt, and burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath; Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: And the LORD rooted them out of their land, in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day, xxix. 19—28. I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable *things* is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Behold, it is written before me; I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities and the iniquities of your father's together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I mea-

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sure their former work into their bosom. Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lxxv. 2—15. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate, Dan. ix. 26, 27. Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Ba-

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shan : for the forest of the vintage is come down. *There is a voice of the howling of the shepherds ; for their glory is spoiled : a voice of the roaring of young lions ; for the pride of Jordan is spoiled.* Thus saith the LORD my God, Feed the flock of the slaughter, Whose possessors slay them, and hold themselves not guilty ; and they that sell them say, Blessed be the LORD ; for I am rich : and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the LORD : but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king ; and they shall smite the land, and out of their hand I will not deliver them, Zech. xi. 1—6.

VER. 23.

Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσας, καὶ ταῖς θηλαζούσας ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλῃ ἐπὶ τῆς γῆς, καὶ ὄργη ἐν τῷ λαῷ τούτῳ.

^a But woe unto them that are with child, and to them that give suck, in those days ! for there shall be great distress in the land, and wrath upon this people.

[And woe unto them that are with child, and to them that give suck in those days ! For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be, Matt. xxiv. 19. 21. And woe unto them that are with child, and to them that give suck in those days ! For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be, Mark xiii. 17. 19.]

^a See on Matt. xxiv. ver. 19. 21.

VER. 24.

Καὶ πεσούται σπάται μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατομένη ὑπὸ ἰδίων, ἄχρι πληρωθῶσι καιροὶ ἰδίων.

^a And they shall fall by the edge of the sword, and shall be led away captive into all nations : ^b and Jerusalem shall be trodden down of the Gentiles, ^c until the times of the Gentiles be fulfilled.

^a See on ver. 22.

^b And now, go to ; I will tell you what I will do to my vineyard : I will

take away the hedge thereof, and it shall be eaten up : and break down the wall thereof, and it shall be trodden down, Isa. v. 5. But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months, xi. 2.

^c See on Matt. xii. ver. 18. clause 5.

VER. 25.

Καὶ ἔσται σμῆμα ἐν ἡλίῳ, καὶ σελήνῳ, καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἰδίων ἐν ἀπορίᾳ, ἡχούσης θαλάσσης καὶ σάλου·

^a And there shall be signs in the sun, and in the moon, and in the stars ; and upon the earth distress of nations, with perplexity ; the sea and the waves roaring ;

[Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, Matt. xxiv. 29. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light ; And the stars of heaven shall fall, and the powers that are in heaven shall be shaken, Mark xiii. 24, 25.]

^a See on Matt. xxiv. ver. 29. clause 2.

VER. 26.

Ἀποφυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth : ^a for the powers of heaven shall be shaken.

^a See on Matt. xxiv. ver. 29. clause 2.

VER. 27.

Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δοξῆς πολλῆς.

^a And then shall they see the Son of man coming in a cloud with power and great glory.

[And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. And then shall they see the Son of

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man coming in the clouds, with great power and glory, Mark xiii. 26.]

^a See on Matt. xxiv. ver. 30.

VER. 28.

Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἑπάρατε τὰς κεφαλὰς ὑμῶν ἵνα ἰγγύζει ἡ ἀπολύτρωσις ὑμῶν.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

VER. 29.

Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν σκὴν καὶ πάντα τὰ δένδρα·

And he spake to them a parable; Behold the fig-tree, and all the trees;

[Now learn a parable of the fig-tree, Matt. xxiv. 32. Now learn a parable of the fig-tree, Mark xiii. 28.]

VER. 30.

Ὅταν προβάλλωσιν ἡδὴ, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε ὅτι ἡδὴ ἰγγύς τὸ θεῖος ῥῆμα.

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

[When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh, Matt. xxiv. 32. When her branch is yet tender, and putteth forth leaves, ye know that summer is near, Mark xiii. 28.]

VER. 31.

Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἰγγύς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

So likewise ye, when ye see these things come to pass, know ye that ^a the kingdom of God is nigh at hand.

[So likewise ye, when ye shall see all these things, know that it is near, even at the doors, Matt. xxiv. 33. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors, Mark xiii. 29.]

^a See on Matt. iii. ver. 2. clause 2.

VER. 32.

Ἀμὲν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γυνὰ αὕτη, ἵως ἂν πάντα γένηται.

^a Verily I say unto you, This generation shall not pass away, till all be fulfilled.

[Verily I say unto you, This gene-

ration shall not pass, till all these things be fulfilled, Matt. xxiv. 34. Verily I say unto you, that this generation shall not pass, till all these things be done, Mark xiii. 30.]

^a See on Matt. xxiv. ver. 34.

VER. 33.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

^a Heaven and earth shall pass away; but my words shall not pass away.

[Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. Heaven and earth shall pass away; but my words shall not pass away, Mark xiii. 31.]

^a See on Matt. xxiv. ver. 35.

VER. 34.

Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραυγῇ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς, καὶ αἰφρίδιος ἐφ' ὑμᾶς ἐπιτρέψῃ ἡ ἡμέρα ἡκεῖνη.

^a And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, ^a and cares of this life, ^c and so come upon you unawares.

^a And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, Rom. xiii. 11—13.

^b See on Matt. xiii. ver. 22.

^c See on Matt. xxiv. ver. 42—44.

VER. 35.

Ὡς παγὴ γὰρ ἐκτελέσεται ἐπὶ πάντας τοὺς καθήμενους ἐπὶ πρόσωπον πάσης τῆς γῆς.

For as a snare shall it come on all them that dwell on the face of the whole earth.

VER. 36.

Ἀγρυπνεῖτε οὖν, ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιώσῃτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

^a Watch ye therefore, ^b and pray always, ^c that ye may be accounted worthy to

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escape all these things that shall come to pass, and to stand before ^dthe Son of man.

^a See on Matt. xxiv. ver. 42. clause 1.

^b See on chap. xviii. ver. 1.

^c Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24. See also on Matt. xxv. ver. 34. clause 3.

^d See on Matt. xvi. ver. 13. clause 4.

VER. 37.

Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐκερχόμενος ἡλιζέτο εἰς τὸ ὄρος τὸ καλούμενον Ἑλαιῶν.

^a And in the day-time he was teaching in the temple; and at night he went out, and abode in ^bthe mount that is called the mount of Olives.

[Jesus went unto the mount of Olives, John viii. 1.]

^a See on Matt. xxvi. ver. 55. clause 2.

^b See on Matt. xxi. ver. 1. clause 2.

VER. 38.

Καὶ πᾶς ὁ λαὸς ὄφριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

^a And all the people came early in the morning to him in the temple, for to hear him.

[And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them, John viii. 2.]

CHAP. XXII.—VER. 1.

Ἦγγιξε δὲ ἡ ἑσπέρη τῶν ἀζύμων, ἡ λεγόμενη Πάσχα.

^a Now the feast of unleavened bread drew nigh, which is called the Passover.

[Ye know that after two days^a is the feast of the Passover, Matt. xxvi. 2. After two days was the feast of the Passover, and of unleavened bread, Mark xiv. 1.]

^a See on Matt. xxvi. ver. 2. clause 2.

VER. 2.

Καὶ ἐζήτουν οἱ Ἀρχιερεῖς, καὶ οἱ Γραμματεῖς τὸ, πῶς ἀνίσταν αὐτὸν ἰφοβοῦντο γὰρ τὸν λαόν.

^a And the Chief Priests and Scribes sought how they might kill him; for they feared the people.

[Then assembled together the Chief

Priests, and the Scribes, and the elders of the people, unto the palace, of the High Priest, who was called Caiaphas. And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast-day, lest there be an uproar among the people, Matt. xxvi. 3—5. And the Chief Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people, Mark xiv. 1, 2.]

^a See on Matt. xxvi. ver. 3—5.

VER. 3.

Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὅστις ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

^a Then entered ^aSatan into ^bJudas surname Iscariot, being of the number of the twelve.

[And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him), John xiii. 2.]

^a See on Matt. iv. ver. 1. clause 4.

^b See on Matt. x. ver. 4. clause 2.

VER. 4.

Καὶ ἀπελθὼν συνελήλυσε τοῖς Ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ, πῶς αὐτὸν παραδοῦν αὐτοῖς.

^a And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them.

[Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, And said unto them, What will ye give me, and I will deliver him unto you? Matt. xxvi. 14, 15. And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them, Mark xiv. 10.]

VER. 5.

Καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀγύριον δοῦναι.

^a And they were glad, and covenanted to give him money.

[And they covenanted with him for thirty pieces of silver, Matt. xxvi. 15. And when they heard it, they were glad, and promised to give him money, Mark xiv. 11.]

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VER. 6.

Καὶ ἐξωμολόγησε· καὶ ἐζήτη· εὐκαιρίαν
τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

And he promised, and sought opportunity to betray him unto them * in the absence of the multitude.

* Or, without tumult.

[And from that time he sought opportunity to betray him, Matt. xxvi. 16. And he sought how he might conveniently betray him, Mark xiv. 11.]

VER. 7.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἵδμε
δοῦσθαι τὸ πάσχα.

Then came the day of unleavened bread, when the Passover must be killed.

[Now the first day of the feast of unleavened bread the disciples came to Jesus, Matt. xxvi. 17.]

* See on Matt. xxvi. ver. 2. clause 2.

VER. 8.

Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰ-
πόν· Πορεύθητις ἱτοιμάσατε ἡμῖν τὸ
πάσχα, ἵνα φάγωμεν.

And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

[And he sendeth forth two of his disciples, Mark xiv. 13.]

VER. 9.

Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις ἱτοιμά-
σμεν;

And they said unto him, Where wilt thou that we prepare?

[Saying unto him, Where wilt thou that we prepare for thee to eat the Passover? Matt. xxvi. 17. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? Mark xiv. 12.]

VER. 10.

Ὁ δὲ εἶπεν αὐτοῖς· Ἰδοὺ, εἰσελθόντων
ὑμῶν εἰς τὴν πόλιν, συναντήσαι ὑμῖν ἀνθρώ-
πον μεράμιον ὕδατος βαστάζον· ἀκολουθή-
σατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεσθαι.

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

[And saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him, Mark xiv. 13.]

VER. 11.

Καὶ ἱεῖς τῷ οἰκοδεσπότῃ τῆς οἰκίας·
λέγει σοι ὁ διδάσκαλος· Ποῦ ἵσθι τὸ κατὰ-
λυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθη-
τῶν μου φάγω;

And ye shall say unto the good-man of the house, * The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples?

[And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passover at thy house with my disciples, Matt. xxvi. 18. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples? Mark xiv. 14.]

* See on Matt. xxvi. ver. 18. clause 2.

VER. 12.

Καταίεινος ὑμῖν δεῖξαι ἀνώγειον μέγα ἱστρυ-
μένον ἐκεῖ ἱτοιμάσατε.

* And he shall shew you a large upper room furnished: there make ready.

[And he will shew you a large upper room furnished and prepared: there make ready for us, Mark xiv. 15.]

* See on Matt. ix. ver. 4. clause 1.

VER. 13.

Ἀπελθόντες δὲ εὑρον καθὼς εἶρηκεν αὐ-
τοῖς· καὶ ἠτοίμασαν τὸ πάσχα.

And they went, and found as he had said unto them: and they made ready the Passover.

[And the disciples did as Jesus had appointed them; and they made ready the Passover, Matt. xxvi. 19. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, Mark xiv. 16.]

VER. 14.

Καὶ ὅτε ἔγενετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ
δώδεκα ἀπόστολοι σὺν αὐτῷ.

* And when the hour was come, he sat down, and the twelve apostles with him.

[Now when the even was come, he sat down with the twelve, Matt. xxvi. 20. And in the evening he cometh with the twelve, Mark xiv. 17.]

* But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents, Deut. xvi. 6, 7.

VER. 15.

Καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμία ἐπιθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν.

And he said unto them, * With desire I have desired to eat this passover with you before I suffer:

* Or, I have heartily desired.

VER. 16.

Λέγω γὰρ ὑμῖν, ὅτι οὐκ ἐστὶ οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

VER. 17.

Καὶ δεξιόμενος ποτήριον, εὐχαριστήσας εἶπεν· Ἀμβέτω τοῦτο, καὶ διαμερίσαστε ἑαυτοῖς.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

[And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, Matt. xxvi. 27. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it, Mark xiv. 23.]

VER. 18.

Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίνω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

* For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

[But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's king-

dom, Matt. xxvi. 29. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, Mark xiv. 25.]

* See on Matt. xxvi. ver. 29.

VER. 19.

Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔλασεν καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτο ἐστὶ τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.

* And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

[And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body, Matt. xxvi. 26. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body, Mark xiv. 22.]

* See on Matt. xxvi. ver. 26.

VER. 20.

Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δευτῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

* Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

[For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24.]

* See on Matt. xxvi. ver. 28.

VER. 21.

Πλὴν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

But, * behold, the hand of him that betrayeth me is with me on the table.

[And as they did eat, he said, Verily I say unto you, that one of you shall betray me, Matt. xxvi. 21. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me, Mark xiv. 18. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I

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say unto you, That one of you shall betray me, John xiii. 21.]

* See on Matt. xxvi. ver. 21.

VER. 22.

Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου παραύται κατὰ τὸ ἀρισμμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' ὃν παραδίδεται.

* And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

[The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Matt. xvi. 24. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born, Mark xiv. 21.]

* See on Matt. xvi. ver. 24.

VER. 23.

Καὶ αὐτοὶ ᾤξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἶναι ἐξ αὐτῶν ὁ τοῦτο μίλλων πρᾶσσειν.

And they began to enquire among themselves, which of them it was that should do this thing.

[And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? Matt. xxi. 22. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? Mark xiv. 19. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? John xiii. 22—25.]

VER. 24.

Ἐξήντη δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δευεῖ εἶναι μείζον.

And there was also a strife among them, which of them should be accounted the greatest.

VER. 25.

Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν

ἰδνῶν κυριεύουσιν αὐτῶν· καὶ οἱ ἐξουσιάζοντες αὐτῶν, ἐπικύβηται καλοῦνται.

* And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

[But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, Matt. xx. 25. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, Mark x. 42.]

* See on Matt. xx. ver. 25.

VER. 26.

Ἑμεῖς δὲ οὕχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γένεσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

* But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

[But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant, Matt. xx. 26, 27. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all, Mark x. 43, 44.]

* See on Matt. xx. ver. 26, 27.

VER. 27.

Τίς γὰρ μείζων, ὁ ἀνακαίματος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακαίματος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? * but I am among you as he that serveth.

[Even as the Son of man came not to be ministered unto, but to minister, Matt. xx. 28. For even the Son of man came not to be ministered unto, but to minister, Mark x. 45.]

* See on Matt. xx. ver. 28. clause 2.

VER. 28.

Ἑμεῖς δὲ ὅτι οἱ διαμαρτυρηκότες μετ' ἐμοῦ ἐν τοῖς παρασμοῖς μου·

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*Ye are they which have continued with me in my temptations.

* See on Matt. iv. ver. 20.

VER. 29.

Κἀγὼ διατίθηναι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν.

And * I appoint unto you a kingdom, as my Father hath appointed unto me ;

* See on Matt. xxv. ver. 54. clauses 3—5.

* See on Matt. xxviii. ver. 18.

VER. 30.

ἵνα ἰσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, ἐν τῇ βασιλείᾳ μου καὶ καθίσκησθε ἐπὶ θρόνων, κείμενοι τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

* That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

* Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? 1 Cor. vi. 2, 3. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21.

VER. 31.

Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξηγάσασθαι ὑμᾶς, τοῦ σινιάσαι ὡς τὴν σίτην·

And the Lord said, Simon, Simon, behold, * Satan ^b hath desired to have you, that he may sift you as wheat:

* See on Matt. iv. ver. 1. clause 4.

* See on Matt. iv. ver. 3. clause 1.

VER. 32.

Ἐγὼ δὲ ἰδεύθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου.

But I have prayed for thee, that thy faith fail not: and when thou art ^a converted, ^b strengthen thy brethren.

* See on Matt. xiii. ver. 15. clause 4.

* So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He

saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep, John xxi. 15—17. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 8—10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth, 2 Pet. i. 10—12. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless, iii. 14. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen, 17, 18.

VER. 33.

Ὁ δὲ εἰπὼν αὐτῷ· Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύσθαι.

* And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

[Peter answered and said unto him,

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Though all men shall be offended because of thee, yet will I never be offended, Matt. xxvi. 33. But Peter said unto him, Although all shall be offended, yet will not I, Mark xiv. 29. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake, John xiii. 37.]

^a See on Matt. xxvi. ver. 33.

VER. 34.

Ὁ δὲ εἶπεν Ἀγὼ σοι, Πέτρε, οὐ μὴ φησῇσι σήμερον ἀλέκτωρ, πρὶν ἢ τρίς ἀπαρτίσῃ μὴ εἶδέναι με.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, Matt. xxvi. 34. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice, John xiii. 38.]

VER. 35.

Καὶ εἶπεν αὐτοῖς· Ὅτι ἀπίστευτα ὑμᾶς ἔτι βαλάντιον, καὶ πήρας, καὶ ὑποδημάτων, μὴ τινας ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδένος.

^a And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

^a And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece, Luke ix. 3. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way, x. 3, 4. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves:

for the workman is worthy of his meat, Matt. x. 7—10. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits: And commanded them that they should take nothing for their journey, save a staff only: no scrip, no bread, no money in their purse: But be shod with sandals, and not put on two coats, Mark vi. 7—9.

VER. 36.

Εἶπαν οὖν αὐτοῖς· Ἀλλὰ νῦν, ὃ ἔχον βαλάντιον, ἀράτω, ὁμοίως καὶ σῆραν· καὶ ὃ μὴ ἔχον, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

VER. 37.

Ἀγὼ γὰρ ὑμῖν, ὅτι ἐνι ταύτῃ τῷ γεγραμμένῳ δι' ἡμετέρας ἐν ἡμῶν, τὸ καὶ μετὰ ἀνθρώπων ἐληγίσθη· καὶ γὰρ τὰ περὶ ἡμῶν τέλος ἔχει.

^a For I say unto you, that this that is written must yet be accomplished in me, ^b And he was reckoned among the transgressors: for the things concerning me have an end.

^a See on Matt. xxvi. ver. 56. clause 1.

^b Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12.

VER. 38.

Οἱ δὲ εἶπον· Κύριε, ἰδοὺ μάχαιραι ὅδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἰκανόν ἐστιν.

And they said, Lord, behold, here are two swords. ^a And he said unto them, It is enough.

^a Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 52—54. Then Simon Peter, having a sword, drew it, and smote the High Priest's

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servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 10, 11. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, xviii. 36. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, 2 Cor. x. 4.)

VER. 39.

Καὶ ἐξελθὼν ἵππευθῆν κατὰ τὸ ὄρος εἰς τὸ ὄρος τῶν ἑλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

[Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder, Matt. xxvi. 36. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray, Mark xiv. 32. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples, John xviii. 1.]

VER. 40.

Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσέυχασθε μὴ εἰσελθεῖν εἰς πειρασμόν.

And when he was at the place, he said unto them, *Pray that ye enter not into temptation.

[Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, Matt. xxvi. 38.]

* See on Matt. vi. ver. 13. clause 1.

VER. 41.

Καὶ αὐτὸς ἀπισπασθὲν ἀπ' αὐτῶν ὥστε λίθου βολῆν, καὶ θύει τὰ γόνατα προσεύχετο,

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

[And he went a little farther, and fell on his face, and prayed, Matt.

xxvi. 39. And he went forward a little, and fell on the ground, and prayed, Mark xiv. 35.]

VER. 42.

Λέγων· Πάτερ, εἰ βούλει παρεργμαίνετο τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ὡλὴν μὴ τὸ θέλημα μου, ἀλλὰ τὸ σὸν γενέσθω.

Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

[Saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt, Matt. xxvi. 39. That, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 35, 36.]

VER. 43.

Ἦφθῃ δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν.

And there appeared *an angel unto him from heaven, strengthening him.

* See on Matt. iv. ver. 11. clause 2,

VER. 44.

Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσεύχετο· ἰγένετο δὲ ὁ ἰδρώς αὐτοῦ ὥστε ῥοαμβοὶ αἵματος· καταβαίνοντες ἐπὶ τὴν γῆν.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

VER. 45.

Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔλθων πρὸς τοὺς μαθητὰς, εὗρεν αὐτοὺς κειμένους ἀπὸ τῆς λύπης,

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

[And he cometh unto the disciples, and findeth them asleep, Matt. xxvi. 40. And he cometh, and findeth them sleeping, Mark xiv. 37.]

VER. 46.

Καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσελθῆτε εἰς πειρασμόν.

And said unto them, Why sleep ye? *rise and pray, lest ye enter into temptation.

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[Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners, Matt. xvi. 45. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners, Mark xiv. 41.]

* See on Matt. vi. ver. 13. clause 1.

VER. 47.

Ἐπὶ δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὀλεγομένης Ἰούδας, εἰς τῶν δώδεκα, προσήρχετο αὐτῶν, καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖσθαι αὐτόν.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, * and drew near unto Jesus to kiss him,

[And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, Matt. xxvi. 47—49. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him, Mark xiv. 43—45. Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3.]

* See on Matt. xxvi. ver. 48. clause 1.

VER. 48.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα, φιλῆματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

[And Jesus said unto him, Friend, wherefore art thou come? Matt. xxvi. 50.]

VER. 49.

Ἰδόντες δὲ οἱ ἀπὸ αὐτῶν τὸ ἰσχυμένον, εἶπον αὐτῷ· Κύριε, εἰ πατάξομεν ἡμᾶς χεῖρας;

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

VER. 50.

Καὶ ἐπάταξεν εἰς τὴν δεξιάν τοῦ ὑψηλοῦ, καὶ ἀπέσπασεν αὐτοῦ τὸ οὖρον τοῦ δεξιᾶς.

And one of them smote the servant of the High Priest, and cut off his right ear,

[And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the High Priest, and smote off his ear, Matt. xxvi. 51. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear, Mark xiv. 47. Then Simon Peter, having a sword, drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus, John xviii. 10.]

VER. 51.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἐὰν ἔως τοῦτου. Καὶ ἀφάμμενος τοῦ ὠτίου αὐτοῦ, ἵασατο αὐτόν.

And Jesus answered and said, Suffer ye thus far. * And he touched his ear, and healed him.

* See on Matt. viii. ver. 15.

* See on Matt. iv. ver. 23. clause 4.

VER. 52.

ἔπειτα δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐκ αὐτῶν Ἀρχιερεῖς, καὶ στρατηγούς τοῦ ἱεροῦ, καὶ Πρεσβυτέρους· Ὡς ἐπὶ ληστὴν ἐξελθόντες μετὰ μαχαίρων καὶ ξύλων;

Then Jesus said unto the Chief Priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

[In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? Matt. xxvi. 55. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? Mark xiv. 48.]

VER. 53.

Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξείναιτε τὰς χεῖρας ἐκ' ἐμοῦ

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LUKE XXII. 53—58.

A. D. 33.

ἀλλ' αὕτη ὑμῶν ἔστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

When * I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

[I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, Matt. xxvi. 55, 56. I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled, Mark xiv. 49, 50.]

* See on Matt. xxvi. ver. 55. clause 2.

VER. 54.

Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ Ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

Then took they him, and led him, and brought him into the High Priest's house. And Peter followed afar off.

[And they that had laid hold on Jesus led him away to Caiaphas the High Priest, where the Scribes and the elders were assembled. But Peter followed him afar off, unto the High Priest's palace, Matt. xxvi. 57, 58. And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes. And Peter followed him afar off, even into the palace of the High Priest, Mark xiv. 53, 54. Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, John xviii. 12—15.]

VER. 55.

Ἀψάντων δὲ ὡρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθίσαντων αὐτῶν, ἐκάθηντο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

[And went in, and sat with the ser-

vants to see the end, Matt. xxvi. 58. And he sat with the servants, and warmed himself at the fire, Mark xiv. 54. And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself, John xviii. 18.]

VER. 56.

Ἰδοῦσα δὲ αὐτὸν παίδισκεν τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν.

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

[Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee, Matt. xxvi. 69. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth, Mark xiv. 66, 67. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not, John xviii. 17.]

VER. 57.

Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων· Γύναι, οὐκ ὶδᾷ αὐτόν.

* And he denied him, saying, Woman, I know him not.

[But he denied before them all, saying, I know not what thou sayest, Matt. xxvi. 70. But he denied, saying, I know not, neither understand I what thou sayest, Mark xiv. 68. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not, John xviii. 25.]

* See on Matt. xvi. ver. 70.

VER. 58.

Καὶ μετὰ βραχύ ἕτερος ἰδὼν αὐτόν, εἶπεν· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ εἰμὶ.

And after a little while another saw him, and said, Thou art also of them, And Peter said, Man, I am not.

[And when he was gone out into the porch, another maid saw him, and

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LUKE XXII. 58—64.

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said unto them that were there, *This fellow was also with Jesus of Nazareth.* And again he denied with an oath, *I do not know the man,* Matt. xxvi. 71, 72. And a maid saw him again, and began to say to them that stood by, *This is one of them.* And he denied it again, Mark xiv. 69, 70.]

VER. 59.

Καὶ διαστάσης ὥστε ὄρας μίαν, ἄλλος τις διόσχυρίζετο, λέγων· Ἐπ' ἀληθείας καὶ ὄντος μετ' αὐτοῦ ἦν καὶ γὰρ Γαλιλαῖός ἐστιν.

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean.

[And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee, Matt. xxvi. 73. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto, Mark xiv. 70. One of the servants of the High Priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? John xviii. 26.]

VER. 60.

Ἐπεὶ δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις· Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτῷ, ἐφώνησεν ὁ ἀλείκτωρ.

And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

[Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew, Matt. xxvi. 74. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew, Mark xiv. 71, 72. Peter then denied again. And immediately the cock crew, John xviii. 27.]

VER. 61.

Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν ἀλείκτορα φωνῆσαι, ἀπαρήσῃ με τρίς.

*And the Lord turned, and looked upon Peter. * And Peter remembered*

the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.

[And Peter remembered the words of Jesus, which said unto him, Before the cock crew thou shalt deny me thrice; Matt. xxvi. 75. And Peter called to mind the word that Jesus said unto him, Before the cock crew twice, thou shalt deny me thrice, Mark xiv. 72.]

* Jesus said unto him, Verily I say unto thee, That this night, before the cock crew, thou shalt deny me thrice, Matt. xxvi. 34. See also Mark xiv. 30. and John xiii. 38.

VER. 62.

Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἐκλαυσεν πικρῶς.

** And Peter went out, and wept bitterly.*

[And he went out, and wept bitterly, Matt. xxvi. 75. And when he thought thereon, he wept, Mark xiv. 72.]

* See on Matt. xxvi. ver. 75. clause 2.

VER. 63.

Καὶ οἱ ἄνδρες οἱ συνήντες τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, δέροντες·

*And the men that held Jesus * mocked him, and smote him.*

[Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Matt. xxvi. 67. And some began to spit on him, and to cover his face, and to buffet him, Mark xiv. 65. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, John xviii. 22.]

* See on Matt. xxvi. ver. 67.

VER. 64.

Καὶ περικαλύψαντες αὐτὸν, ἵτυπτον αὐτοῦ τὸ πρόσωπον· καὶ ἐπηρώτων αὐτὸν, λέγοντες· Προφῆτευσον, τίς ἐστιν ὁ παίσας σε.

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

[Saying, Prophecy unto us, thou Christ, who is he that smote thee?

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LUKE XXII. 64—71.

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Matt. xvi. 68. And to say unto him, Prophecy: and the servants did strike him with the palms of their hands, Mark xiv. 65.]

VER. 65.

Καὶ ἑτέρα πολλά βλασφημούντες ἔλεγον εἰς αὐτόν.

And many other things blasphemously spoke they against him.

VER. 66.

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ Πρεσβυτήριον τοῦ λαοῦ, Ἀρχιερεῖς τε καὶ Γραμματεῖς, καὶ ἀνήγαγον αὐτόν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες·

And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, saying,

[Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death: But found none: yea, though many false witnesses came; yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, And the High Priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace, Matt. xvi. 59—63. And the Chief Priests and all the council sought for witness against Jesus, to put him to death: and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 55—59.]

VER. 67.

Ἐλ σὺ εἶ ὁ Χριστὸς; εἰπά ἡμῖν. Ἔφη δὲ αὐτοῖς· Ἐὰν ὑμῖν εἰπῶ, οὐ μὴ πιστεύσετε·

Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

[And the High Priest answered and said unto him, I adjure thee, by the

living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said, Matt. xxvi. 63, 64. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am, Mark xiv. 61, 62. The High Priest then asked Jesus of his disciples, and of his doctrine, John xviii. 19.]

VER. 68.

Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὲν ἀποκριθήσεται μοι, ἢ ἀπολύσεται.

And if I also ask you, ye will not answer me, nor let me go.

VER. 69.

Ἀπὸ τοῦ νῦν ἵσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

^a Hereafter shall the Son of man sit on the right hand of the power of God.

[Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Matt. xxvi. 64. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Mark xiv. 62.]

^a See on Matt. xvi. ver. 27. clauses 1, 2.

^b See on Matt. xxv. ver. 33. clause 2.

VER. 70.

Ἔφον δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὅμοιως λέγετε, ὅτι ἐγὼ εἶμι.

Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

^b See on Matt. xiv. ver. 33. clause 2.

VER. 71.

Οἱ δὲ εἰπὼν· Τί ἔτι χρεῖαν ἔχουσιν μαρτυρεῖς; αὐτὰ γὰρ καὶ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty

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LUKE XXII. 71.—XXIII. 1—7.

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of death, Matt. xxvi. 65, 66. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death, Mark xiv. 63, 64.]

CHAP. XXIII.—VER. 1.

Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

And the whole multitude of them arose, and led him unto Pilate.

[And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 2. And bound Jesus, and carried him away, and delivered him to Pilate, Mark xv. 1. Then led they Jesus from Caiaphas unto the hall of judgment, John xviii. 28.]

*See on Matt. xxvii. ver. 2. clause 2.

VER. 2.

Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τούτον εὗρομεν διαστρέφοντα τὸ ἔθνος, καὶ καλῶντα Καίσαρι φόρους δίδόναι, λέγοντα αὐτὸν Χριστὸν βασιλεῖα εἶναι.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

[And the Chief Priests accused him of many things, Mark xv. 3. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee, John xviii. 30.]

*See on Matt. xxii. ver. 17. and 21. clause 1.

*See on Matt. ii. ver. 2. clause 1.

VER. 3.

Ὁ δὲ Πιλάτος ἐπερώτησεν αὐτὸν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀπεκρίθης αὐτῷ ἔφη· Σὺ λέγεις.

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

[And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest, Matt. xxvii. 11. And Pilate asked him, Art thou the king of the Jews? And he answering said unto

him, Thou sayest it, Mark xv. 2. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? John xviii. 33—38.]

VER. 4.

Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς Ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὗρισκω αἰτίαν ἐν τῷ ἀνθρώπῳ τούτῳ.

Then said Pilate to the Chief Priests and to the people, I find no fault in this man.

[Pilate—when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all, John xviii. 38.]

VER. 5.

Οἱ δὲ ἐπίσχυον, λέγοντες· Ὅτι ἀναστὰς τὸν λαόν, διδάσκων, καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

VER. 6.

Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπερώτησεν εἰ ὁ ἀνθρώπος Γαλιλαῖός ἐστι.

When Pilate heard of Galilee, he asked whether the man were a Galilean.

VER. 7.

Καὶ ἐκτινὼς ἦτι ἐκ τῆς Ἰερουσαλῆμ, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὅτι καὶ αὐτὸν ἐν Ἱερουσαλὲμ ἐν ταύταις ταῖς ἡμέραις.

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LUKE XXIII. 7—18.

A. D. 33.

And as soon as he knew that ^ahe belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

^aHerod being tetrarch of Galilee, Luke iii. 1.

VER. 8.

Ὁ δὲ Ἡρώδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτόν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζε τι σημείον ἰδεῖν ὑπ' αὐτοῦ γίνεσθαι.

And when Herod saw Jesus, he was exceeding glad: ^afor he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

^aNow Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some that John was risen from the dead; And of some, That Elias had appeared; and of others, That one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him, Luke ix. 7—9.

VER. 9.

Ἐπρωτά δι' αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

Then he questioned with him in many words; ^abut he answered him, nothing.

^aSee on Matt. xxvi. ver. 63. clause 1.

VER. 10.

Ἐστάθμισαν δὲ οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.

And the Chief Priests and Scribes stood and vehemently accused him.

VER. 11.

Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἰσοθῆτα λαμπρὰν, ἀνέμεψεν αὐτὸν τῷ Πιλάτῃ.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

VER. 12.

Ἐγένοντο δὲ φίλοι· ἔτι Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπῃρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

VER. 13.

Πιλάτος δὲ, συγκαλεσάμενος τοὺς Ἀρχιερεῖς, καὶ τοὺς ἀρχοντας, καὶ τὸν Καθ,

And Pilate, when he had called together the Chief Priests and the rulers and the people,

VER. 14.

ἔειπε πρὸς αὐτοὺς· Προσηνέκατέ μοι τὸν ἄνθρωπον τούτων, ὥς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνόμισα ὑμῶν ἀνακρίνας, οὐδὲν ἔβρον ἐν τῷ ἄνθρωπῳ τούτῳ αἴτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ.

Said unto them, Ye have brought this man unto me, ^aas one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

^aAnd they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, ver. 2.

VER. 15.

Ἄλλ' οὐδὲ Ἡρώδης ἀνέμεψεν· γὰρ ὡμίσεως πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἔστι πεπραγμένον αὐτῷ.

No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

VER. 16.

Παιδεύσας οὖν αὐτὸν ἀπολύσας.

I will therefore chastise him and release him.

VER. 17.

Ἀνάγκη δὲ εἶχεν ἀπολύειν αὐτοὺς κατὰ ἰορτὴν ἕνα.

(For of necessity he must release one unto them at the feast.)

VER. 18.

Ἀνέκραζαν δὲ παμπληθεῖς, λέγοντες· Αἴρε τούτους, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶζ.

And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

[Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40.]

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VER. 19.

Ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει, καὶ φόνον, βεβλημένος εἰς φυλακὴν.

(Who for a certain sedition made in the city, and for murder, was cast into prison.)

VER. 20.

Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολύσαι τὸν Ἰησοῦν.

Pilate therefore, willing to release Jesus, spake again to them.

[The governor answered and said unto them, Whether of the twain will ye that I release unto you? Matt. xvii. 21.]

VER. 21.

Οἱ δὲ ἐπεφώνουν, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν.

But they cried, saying, Crucify him, crucify him.

[They all say unto him, Let him be crucified, Matt. xxvii. 22. And they cried out again, Crucify him, Mark xv. 13.]

VER. 22.

Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εἶδον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

And he said unto them the third time, Why? what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

[And the governor said, Why? what evil hath he done? Matt. xxvii. 23. Then Pilate said unto them, Why? what evil hath he done? Mark xv. 14.]

But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously, ii. 22, 23.

VER. 23.

Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυροθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν, καὶ τῶν Ἀρχιερέων,

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed.

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[But they cried out the more, saying, Let him be crucified, Matt. xxvii. 22. And they cried out the more exceedingly, Crucify him, Mark xv. 14. But they cried out, Away with him, away with him, crucify him, John xix. 15.]

VER. 24.

Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἰτημα αὐτῶν·

And Pilate gave sentence that it should be as they required.

Or, assented.

VER. 25.

Ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾔτουντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ Διλήματι αὐτῶν.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

[Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified, Matt. xxvii. 26. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified, Mark xv. 15. Then delivered he him therefore unto them to be crucified, John xix. 16.]

VER. 26.

Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

[And led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross, Matt. xxvii. 31, 32. And led him out to crucify. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, Mark xv. 20, 21. And they took Jesus, and led him away, John xix. 16.]

N

VER. 27.

Ἦκολουθεῖ δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἱ καὶ ἐκέντηοντο, καὶ ἰδρύνουν αὐτόν.

* And there followed him a great company of people, and of women, which also bewailed and lamented him.

* And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him; Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children, Matt. xxvii. 55, 56. There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome; (Who also, when he was in Galilee, followed him and ministered unto him;) and many other women, which came up with him unto Jerusalem, Mark xv. 40, 41.

VER. 28.

Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς, εἶπε· θυγατέρες Ἰερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

VER. 29.

Ὅτι, ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· μακάριοι αἱ στῆραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.

For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

* See on Matt. xxiv. ver. 19.

VER. 30.

Τότε ἀρχονται λέγειν τοῖς ὄρεσι· Πίστει ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

VER. 31.

Ὅτι· εἰ ἐν τῷ ὑγρῷ ἐξήλω ταῦτα ποιῶσιν, ἐν τῷ ξηρῷ τί γίνονται;

For if they do these things in a green ree, what shall be done in the dry?

VER. 32.

Ἦγοντο δὲ καὶ ἑτέροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναγεῖσθαι.

And there were also two other, malefactors, led with him to be put to death.

VER. 33.

Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἑσταύρωσαν αὐτόν, καὶ τοὺς κακοῦργους· ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

And when they were come to the place, which is called * Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

* Or, the place of a skull.

[And when they were come unto a place called Golgotha, that is to say, A place of a skull, And they crucified him, Matt. xxvii. 33. 35. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And with him they crucify two thieves; the one on his right hand, and the other on his left, Mark xv. 22. 27. And he, bearing his cross, went forth into a place, called The place of a skull, which is called in the Hebrew, Golgotha; Where they crucified him, and two other with him, on either side one, and Jesus in the midst, John xix. 17, 18.]

* See on Matt. xxvii. ver. 35. clause 1.

VER. 34.

Ὁ δὲ Ἰησοῦς ἔλεγεν· Πάτερ, ἄφεες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.

Then said Jesus, * Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

* But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also, Luke vi. 27—29. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray

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for them which despitefully use you, and persecute you ; Matt. v. 44.

VER. 35.

Καὶ σιτόνκει ὁ λαὸς θεωρῶν. Ἐξεμυκτή-
ρουν δὲ καὶ οἱ ἀρχόντες σὺν αὐτοῖς, λέγον-
τες· Ἄλλους ἔσωσε, σῶσάτω ἑαυτὸν, εἰ οὐ-
τός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός·

And the people stood beholding. * And the rulers also with them derided him, saying, He saved others ; let him save himself, if he be Christ, the chosen of God.

[And sitting down, they watched him there ; And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross, Likewise also the Chief Priests mocking him, with the Scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God : let him deliver him now, if he will have him : for he said, I am the Son of God, Matt. xxvii. 36. 39—43. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the Chief Priests, mocking, said among themselves with the Scribes, He saved others ; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe, And they that were crucified with him reviled him, Mark xv. 29—32.]

* See on Matt. xxvii. ver. 39—41.

VER. 36.

Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσεχόμενοι, καὶ ὄξος προσφέροντες αὐτῷ,

And the soldiers also mocked him, coming to him, and offering him vinegar,

[They gave him vinegar to drink mingled with gall, Matt. xxvii. 34. And they gave him to drink wine mingled with myrrh, Mark xv. 23. Now there was set a vessel full of vinegar : and they filled a sponge

with vinegar, and put it upon hyssop, and put it to his mouth, John xix. 29.]

VER. 37.

Καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν.

And saying, If thou be the king of the Jews, save thyself.

VER. 38.

Ἦν δὲ καὶ ἐπιγραφὴ γραμμένη ἐν αὐ-
τῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαίοις
καὶ Ἑβραϊκοῖς· ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙ-
ΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, * THIS IS THE KING OF THE JEWS.

[And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS, Matt. xxvii. 37. And the superscription of his accusation was written over, THE KING OF THE JEWS, Mark xv. 26. And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS, John xx. 19.]

* See on Matt. ii. ver. 2. clause 1.

VER. 39.

Εἰς δὲ τῶν κρεμασθέντων κακούργων ἰβλασθήμει αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

[The thieves also which were crucified with him, cast the same in his teeth, Matt. xxvii. 44. And they that were crucified with him reviled him, Mark xv. 32.]

VER. 40.

Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτίμα αὐτῷ, λέγων· Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῇ αὐτῷ κρίματι εἶ ;

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

VER. 41.

Καὶ ἡμεῖς μὲν δικαίως· ἀξία γὰρ ἡν ἠερέξαμεν, ἀπολαμβάνομεν οὗτος δὲ οὐδὲν ἄτοπον ἠεράξῃ.

And we indeed justly : for we receive the due reward of our deeds : * but this man hath done nothing amiss,

* See on ver. 22.

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VER. 42.

Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

And he said unto Jesus, * Lord, remember me ^b when thou comest into thy kingdom.

* See on Matt. xxiii. ver. 8. clause 2.

^b See on Matt. ii. ver. 2. clause 1.

VER. 43.

Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῇ παραδείσῳ.

And Jesus said unto him, * Verily I say unto thee, To-day shalt thou be ^c with me in ^c paradise.

* See on Matt. vii. ver. 7. clauses 1, 2.

^b I will come again, and receive you unto myself; that where I am, there ye may be also, John xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23.

^c How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter, 2 Cor. xii. 4. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7.

VER. 44.

Ἦν δὲ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἑνάτης.

And it was about the sixth hour, * and there was a darkness over all the ^e earth until the ninth hour.

* Or, land.

[Now from the sixth hour there was darkness over all the land unto the ninth hour, Matt. xxvii. 45. And when the sixth hour was come, there

was darkness over the whole land until the ninth hour, Mark xv. 33.]

* See on Matt. xxvii. ver. 45. clause 2.

VER. 45.

Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπίτασμα τοῦ ναοῦ μέσον.

* And the sun was darkened, and the veil of the temple was rent in the midst.

[And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51. And the veil of the temple was rent in twain from the top to the bottom, Mark xv. 38.]

* See on Matt. xxvii. ver. 51.

VER. 46.

Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς, εἶπε· Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν ἔξηντησεν.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

[And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthani? that is to say, My God, my God, why hast thou forsaken me? Jesus, when he had cried again with a loud voice, yielded up the ghost, Matt. xxvii. 46. 50. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And Jesus cried with a loud voice, and gave up the ghost, Mark xv. 34. 37. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.]

VER. 47.

Ἰδὼν δὲ ὁ εκατόνταρχος τὸ γινώμενον, ἐδόξασεν τὸν Θεόν, λέγων· Ὁντως ὁ ἀνθρώπος οὗτος δίκαιος ἦν.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

[Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly,

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saying, Truly, this was the Son of God, Matt. xxvii. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39.]

VER. 48.

Καὶ πάντες οἱ συμπαραγινόμενοι ὄχλοι ἐπὶ τὴν διαφάν ταύτην, θεωροῦντες τὰ γινόμενα, τύπτουσι ἑαυτῶν τὰ στήθη πιστεύοντες.

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

VER. 49.

Εἰσέτιςαισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μαρτύροι, καὶ γυναῖκες αἱ συναπολουθῆσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.

And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

* See on ver. 27.

VER. 50.

Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλῆς ὑπάρχων, ἀπὸ ἀγαθὸς καὶ δίκαιος.

And behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

VER. 51.

(Οὗτος οὐκ ἦν συνακαταβιβαίνων τῇ Couλή καὶ τῇ πρᾶξιν αὐτῶν), ἀπὸ Ἀριμαθείας πόλεως τῶν Ἰουδαίων ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ,

(The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

[When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple, Matt. xxvii. 57. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, Mark xv. 43. And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews), John xix. 38.]

* See on Matt. iii. ver. 2. clause 2.

VER. 52.

Οὗτος, προσελθὼν τῷ Πιλάτῳ, ἤτησεν τὸ σῶμα τοῦ Ἰησοῦ.

This man went unto Pilate, and begged the body of Jesus.

[He went to Pilate, and begged the body of Jesus, Matt. xxvii. 58. Came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43. Besought Pilate that he might take away the body of Jesus, John xix. 38.]

VER. 53.

Καὶ καθελὼν αὐτὸ ἐντύλιξεν αὐτὸ σινδῶνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξεύτῳ οὗ οὐκ ἦν οὐδέπω οὐδὲς καίμενος.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

[And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed, Matt. xxvii. 59, 60. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre, Mark xv. 46. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore,—for the sepulchre was nigh at hand, John xix. 38—42.]

* And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth, Isa. liii. 9.

VER. 54.

Καὶ ἡμέρα ἦν παρασκευῆ, καὶ σάββατον ἐπέφωσκε.

And that day was the preparation, and the sabbath drew on.

[And now when the even was come, because it was the preparation, that

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is, the day before the sabbath, Mark xv. 42. Because of the Jews' preparation-day, John xix. 42.]

VER. 55.

Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἰδεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτίθη τὸ σῶμα αὐτοῦ.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

[And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 61. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid, Mark xv. 47.]

VER. 56.

Ἔποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ τὴν ἐντολήν.

And they returned, and prepared spices and ointments; *and rested the sabbath-day, according to the commandment.

* See on Matt. xii. ver. 1.

CHAP. XXIV.—VER. 1.

Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βαθίος, ἦλθον ἐπὶ τὸ μνημα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

VER. 2.

Εὑρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

And they found the stone rolled away from the sepulchre.

[And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, Matt. xxviii. 2. And when they looked, they saw that the stone was rolled away: for it was very great, Mark xvi. 4. And seeth the stone taken away from the sepulchre, John xx. 1.]

VER. 3.

Καὶ εἰσελθούσαι οὐχ εὑρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

And they entered in, and found not the body of the Lord Jesus.

VER. 4.

Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐκέσταναν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτοῖσαις.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

VER. 5.

Ἐμφοβῶν δὲ γενομένων αὐτῶν, καὶ κλισσομένων τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

And, as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye *the living among the dead?

* Or, him that liveth.

VER. 6.

Οὐχ ἔστιν ὧδε, ἀλλ' ὑγέρθη. Μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἵτι ὢν ἐν τῇ Γαλιλαίᾳ,

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

VER. 7.

Λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

* Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

* And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23.

VER. 8.

Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. And they remembered his words,

VER. 9.

Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑδέκα· καὶ πᾶσι τοῖς λοιποῖς.

And returned from the sepulchre, and told all these things *unto the eleven, and to all the rest.

* See on Matt. x. ver. 2—4.

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VER. 10.

Ἦσαν δὲ ἡ Μαγδαλὴν Μαρία, καὶ Ἰωάννα, καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

VER. 11.

Καὶ ἐφάντησαν ἐνώπιον αὐτῶν ὥσπερ ἄνθρωποι τὰ ῥήματα αὐτῶν, καὶ ἠπίσταντο αὐταῖς.

And their words seemed to them as idle tales, and they believed them not.

[And they, when they had heard that he was alive, and had been seen of her, believed not, Mark xvi. 11.]

VER. 12.

Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνηεῖον καὶ παρακύψας βλῆσαι τὰ ὀθῶνα κείμενα μόνα· καὶ ἀπηλθε, πρὸς ἐαυτὴν θαυμάζων τὸ γεγονός.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

VER. 13.

Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἥ ὄνομα Ἐμμαούς.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

VER. 14.

Καὶ αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

And they talked together of all these things which had happened.

VER. 15.

Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἔγγισας συνωρυεύετο αὐτοῖς.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

[After that he appeared in another form unto two of them, as they walked, and went into the country, Mark xvi. 12.]

VER. 16.

Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινώσκειν αὐτόν,

But their eyes were holden that they should not know him.

VER. 17.

Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἵστέτε συνθρηπτοί;

And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

*The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days, Mark ii. 20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20.

VER. 18.

Ἀποκριθεὶς δὲ ὁ εἰς ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

VER. 19.

Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ.

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

* See on Matt. v. ver. 22. clause 1.

^b See on Matt. iv. ver. 24.

VER. 20.

Ὅπως τε παρέδωκαν αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κέλημα θανάτου, καὶ ἐσταύρωσαν αὐτόν.

And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him.

* And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, saying, Art thou the Christ? tell us.

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And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth, Luke xxii. 66—71. Pilate therefore, willing to release Jesus, spake again to them. But they cried, Crucify him, crucify him. And Pilate gave sentence that it should be as they required, xxiii. 20, 21, 24. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 1, 2. and Mark xv. 1. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified, Matt. xxvii. 20—26.

VER. 21.

Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλον λυτρώσθαι τὸν Ἰσραὴλ. Ἀλλὰ γε σὺν πᾶσι τούτοις, τρίτην ταύτην ἡμέραν ἀγὼ σήμερον ἀφ' οὗ ταῦτα ἐγένετο.

But ^a we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

^a And he shall redeem Israel from all his iniquities, Psal. cxxx. 8.

VER. 22.

Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξήστισαν ἡμᾶς, γενόμεναι ὁρμαὶ ἐπὶ τὸ μνημεῖον.

Yea, ^a and certain women also of our company made us astonished, which were early at the sepulchre;

^a And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not, ver. 9—11.

VER. 23.

Καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ἑπτασὶν ἀγγέλων ἰσχυραίων, οἱ λέγουσιν αὐτὸν ζῆν.

And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

VER. 24.

Καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

And ^a certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not.

^a Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass, ver. 12. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple,

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which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead, John xx. 3—9.

VER. 25.

Καὶ αὐτοὶ εἶπε πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδαῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται.

Then he said unto them, * O fools, and slow of heart to believe all that the prophets have spoken :

* See on Matt. vi. ver. 30. clause 2.

VER. 26.

Οὐχὶ ταῦτα ἴδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ ;

Ought not Christ to have suffered these things, and to enter into his glory ?

VER. 27.

Καὶ ἀρχάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διημένηεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

And beginning at * Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.

* See on Matt. xi. ver. 3.

VER. 28.

Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἑπορεύοντο· καὶ αὐτὸς ὑποσχεσάμενος πορεύεσθαι.

And they drew nigh unto the village, whither they went : and he made as though he would have gone further.

VER. 29.

Καὶ παρεβιάσατο αὐτὸν λέγοντας· Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἔστι, καὶ κίχλινεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μείναι σὺν αὐτοῖς.

But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them.

VER. 30.

Καὶ ἰγένετο ἐν τῷ κατακλιθεῖναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον, εὐλόγησε, καὶ κλάσας ἐπέβρισε αὐτοῖς.

And it came to pass, as he sat at meat with them, he took bread, * and blessed it, and brake, and gave to them.

* See on Matt. xv. ver. 36.

VER. 31.

Αὐτῶν δὲ διπλόχρησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἰγένετο ἀπ' αὐτῶν.

And their eyes were opened, and they knew him : and he * vanished out of their sight.

* Or, ceased to be seen of them.

VER. 32.

Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιρομένη ἦν ἐν ἡμῖν, ὥς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὥς διηνοιγαν ἡμῖν τὰς γραφάς ;

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he * opened to us the Scriptures ?

* See ver. 27.

VER. 33.

Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

[Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, John xx. 19.]

VER. 34.

Λέγοντας· Ὅτι ἠγάθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι.

Saying, the Lord is risen indeed, and hath appeared to Simon.

VER. 35.

Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

And they told what things were done in the way, and how he was known of them in breaking of bread.

[And they went and told it unto the residue, Mark xvi. 13.]

VER. 36.

Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν.

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And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, ^aPeace be unto you.

[Came Jesus, and stood in the midst, and saith unto them, Peace be unto you, John xx. 19.]

^a See on John xiv. ver. 27.

VER. 37.

Πτοηθέντες δὲ καὶ ἡμφοδοὶ γινόμενοι ἰδοῦναι πνεῦμα θεωρεῖν.

But they were ^aterrified and affrighted, and supposed that they had seen a spirit.

^a See on Matt. xiv. ver. 26.

VER. 38.

Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ, καὶ διατί διαλογισμοὶ ἀναθαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

VER. 39.

Ἴδετε τὰς χεῖρας μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ἤλαφισατέ με καὶ ἴδετε ὅτι πνεῦμα σάρκα καὶ ὀστά οὐκ ἔχει, καθὼς ἔμε θεωρεῖτε ἔχοντα.

Behold my hands and my feet, it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

VER. 40.

Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

And when he had thus spoken, he shewed them his hands and his feet.

[And when he had so said, he shewed unto them his hands and his side, John xx. 20.]

VER. 41.

Ἐτι δὲ ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἐχέτε τι βρώσιμον ἐνθάδε;

And while they yet believed not ^afor joy, and wondered, he said unto them, Have ye here any meat?

^a Your sorrow shall be turned into joy, John xvi. 20. But I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 22.

VER. 42.

Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀστροῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.

And they gave him a piece of a broiled fish, and of an honeycomb.

VER. 43.

Καὶ λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.

And ^ahe took it, and did eat before them.

^a Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead, Acts x. 40, 41.

VER. 44.

Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς, ἔτι ἂν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφῆταις, καὶ ψαλμοῖς περὶ ἐμοῦ.

And he said unto them, ^aThese are the words which I spake unto you, while I was yet with you, ^bthat all things must be fulfilled, which were written in the law of Moses, ^cand in the prophets, ^dand in the Psalms, concerning me.

^a The Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day, Luke ix. 22. and xviii. 32, 33. Matt. xvi. 21. xvii. 22, 23. xx. 18, 19. Mark viii. 31. ix. 31. x. 33, 34.

^b And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it unto the death of the high priest, which was anointed with the holy oil, Numb. xxxv. 25.

^c Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;) So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider, Isa. lii. 13—15. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from

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him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great; and he shall divide the spoil with the strong, because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 3—12. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in

troublesome times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 24—27. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, Zech. xii. 10. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones, xiii. 7.

^d Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, Psal. xvi. 9—11. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb; thou art my God from my

mother's belly. Be not far from me, for trouble is near; for *there* is none to help. Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture, Psal. xxii. 1—18. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God: yea, thy law is within my heart, xl. 6—8. See also on Matt. xi. ver. 3.

VER. 45.

Τότε διηρῶεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς.

^a Then opened he their understanding, that they might understand the Scriptures,

^a Open thou mine eyes, that I may behold wondrous things out of thy law, Psal. cxix. 18. But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 14—18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, iv. 6.

VER. 46.

Καὶ εἶπεν αὐτοῖς· Ὅτι οὕτως γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

And said unto them, ^a Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

^a See on ver. 44.

VER. 47.

Καὶ ἀποκριθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἀφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενον ἀπὸ Ἱερουσαλὴμ.

And that ^a repentance and ^b remission of sins should be preached in his name ^c among all nations, ^d beginning at Jerusalem.

^a See on Matt. iii. ver. 2. clause 1.

^b See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

^c See on Matt. xxviii. ver. 19. clause 1.

^d See on Matt. x. ver. 6. clause 1.

VER. 48.

Ἵνα ὑμεῖς δι' ἑστέ μάρτυρες τούτων.

^a And ye are witnesses of these things.

^a And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 7, 8. This Jesus hath God raised up, whereof we all are witnesses, ii. 32. and iii. 15. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, iv. 33. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him, v. 30—32. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and

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shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead, i. 39—42. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 3, 4. (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 2, 3.

VER. 49.

Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσαιτε ἐν τῇ πόλει· Ἱερουσαλὴμ, ἕως οὗ ἐνδύσασθε δύναμειν ἐξ ὕψους.

And, behold, ^aI send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[And these signs shall follow them that believe, Mark xvi. 17. And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me, Acts i. 4.]

^aFor I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; And they shall spring up as among the grass, as willows by the water-courses, Isa. xlv. 3, 4. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out

of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever, lix. 20, 21. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit, Joel ii. 28, 29. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, John xiv. 16, 17. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26.

VER. 50.

Ἐξήγαγε δὲ αὐτοὺς ἕως εἰς Βηθανίαν καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

VER. 51.

Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

[So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight, Acts i. 9.]

VER. 52.

Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης.

And they ^aworshipped him, and returned to Jerusalem ^bwith great joy:

^aSee on Matt. ii. ver. 2. clause 3.

^bSee on ver. 41.

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LUKE XXIV. 53.

A. D. 33.

VER. 53.

Καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνοῦντες
καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

^aAnd were continually in the temple,
praising and blessing God. Amen.

^aAnd they, continuing daily with
one accord in the temple, and break-
ing bread from house to house, did

eat their meat with gladness and sin-
gleness of heart, praising God, and
having favour with all the people,
Acts ii. 46, 47. And they departed
from the presence of the council, re-
joicing that they were counted worthy
to suffer shame for his name. And
daily in the temple, and in every
house, they ceased not to teach and
preach Jesus Christ, v. 41, 42.

END OF ST. LUKE'S GOSPEL.

THE GOSPEL ACCORDING TO

ST. JOHN.

CHAP. I. 1.

CHAP. I.—VER. 1.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος,

In the beginning was ^bthe Word, and the Word was ^cwith God, ^dand the Word was God.

^aIn the beginning God created the heaven and the earth, Gen. i. 1. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, Prov. viii. 22, 23. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Ephes. iii. 9. And he is before all things, and by him all things consist, Col. i. 17. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands, Heb. i. 10. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually, Heb. vii. 3. Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 8, 11. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. I am Alpha and Omega, the beginning and the end, the first and the last, xxii. 13.

^bAnd the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth, ver. 14. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) 1 John i. 1, 2. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one, v. 7. And he was clothed with a vesture dipped in blood: and his name is called The Word of God, Rev. xix. 13.

^cNo man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him, ver. 18. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, xvii. 5. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When ~~there were~~ no depths, I was brought forth; when ~~there were~~ no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the deep: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment:

when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him, Prov. viii. 22—30. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us,) 1 John i. 2.

^d I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God, John x. 30—33. And Thomas answered and said unto him, My Lord, and my God, xx. 28. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre, Psal. xlv. 6. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, ix. 6. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, xl. 9—11. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us, Matt. i. 23. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 5. Who, being in the form

of God, thought it not robbery to be equal with God, Phil. ii. 6. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. But unto the Son *he saith*; Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom, Heb. i. 8. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 7. 20. See also on Matt. i. ver. 23. clause 2.

VER. 2.

Οὗτος ἦν ἐν ἀρχῇ μετὰ τὸν Θεόν.

The same was in the beginning with God.

VER. 3.

Πάντα δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.

**All things were made by him; and without him was not any thing made that was made.*

^a He was in the world, and the world was made by him, and the world knew him not, ver. 10. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise, v. 17—19. In the beginning God created the heaven and the earth,

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And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, Gen. i. 1. 26. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth, Psal. xxxiii. 6. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands, cii. 25. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded. For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else, Isa. xlv. 12. 18. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist, Col. i. 16, 17. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 2, 3. And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail, 10—12. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the

house hath more honour than the house. For every house is builded by some man; but he that built all things is God, iii. 3, 4. Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11.

VER. 4.

Ἐν αὐτῷ ζῶν ἦν, καὶ ἡ ζῶν ἦν τὸ φῶς τῶν ἀνθρώπων.

^a In him was life; ^b and the Life was the light of men.

^a For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 21. 26. Jesus said unto her, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, xi. 25. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, xiv. 6. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit, 1 Cor. xv. 45. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us), 1 John i. 2. And this is the record, that God hath given to us eternal life, and this life is in his Son, v. 11. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. xxii. 1.

^b He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world, John i. 8, 9. As long as I am in the world, I am the Light of the world, ix. 5. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth, Isa. xlix. 6. Arise, shine; for thy light

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is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 1—3. Say to them *that are* of a fearful heart, be strong, fear not: behold your God will come with vengeance, *even* God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, xxiv. 4, 5. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. See also on Matt. iv. ver. 16. clause 1.

VER. 5.

Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

And ^athe light shineth in darkness, and the darkness comprehended it not.

^a He was in the world, and the world was made by him, and the world knew him not, ver. 10. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, iii. 19, 20. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and hid himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias had said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them, xii. 36—40. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light,

killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light. For the morning is to them even as the shadow of death: if *one* know *them*, *they are* in the terrors of the shadow of death, Job xxiv. 13, 17. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and the fools hate knowledge. For that they hated knowledge, and did not choose the fear of the LORD: Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 22, 29, 30. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14.

VER. 6.

Ἐγίνετο ἄνθρωπος ἀποσταλμένος παρὰ Θεοῦ, ὄνομα αὐτοῦ Ἰωάννης.

There ^a was a man sent from God, whose name was John.

^a See on Matt. iii. ver. 1. and 3.

VER. 7.

Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

The same came for ^a a witness, to bear witness of the Light, ^b that all men through him might believe.

^a And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? ver. 19. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, ver. 26, 27. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world, ver. 29. And John bare

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record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, ver. 32—34. And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ver. 36. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, iii. 26—36. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, v. 33—35. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4.

^b That was the true Light, which lighteth every man that cometh into the world, ver. 9. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, iii. 26. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9. Who will have all men to be saved, and to come unto the knowledge of the truth, 1 Tim. ii. 4. For the grace of God that bringeth salvation hath appeared to all men, Tit. ii. 11. The Lord is not slack concerning his promises as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.

VER. 8.

Οὐκ ἦν ἑαυτὸς τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

He was not ^a that Light, but was sent to bear witness of that Light,

^a And he confessed, and denied not; but confessed, I am not the Christ, ver. 20. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him, iii. 28.

VER. 9.

Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

That was ^a the true Light, which lighteth ^b every man that cometh into the world.

^a See on ver. 4. clause 2.

^b To the law and to the testimony: if they speak not according to this word, it is, because there is no light in them, Isa. viii. 20. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night, 1 Thess. v. 4—7.

VER. 10.

Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο· καὶ ὁ κόσμος αὐτὸν οὐκ ᾔγνω.

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He ^a was in the world, ^b and the world was made by him, and ^c the world knew him not.

^aNo man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him, ver. 18. But Jesus answered them, My Father worketh hitherto, and I work, v. 17. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me, Gen. xvi. 13. And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect, xvii. 1. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place, xviii. 33. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 4—6. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 17. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us, xvii. 24—27. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of

his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3.

^b Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 11, 12. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear, xi. 3. See also on ver. 3.

^c O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, John xvii. 25. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory, ii. 8. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

VER. 11.

Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

He ^a came unto his own, ^b and his own received him not.

^a But he answered and said, I am not sent but unto the lost sheep of the house of Israel, Matt. xv. 24. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds

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of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 25, 26. Men and brethren children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent, xiii. 26. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 4, 5. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, xv. 8. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

^b And what he hath seen and heard, that he testifieth; and no man receiveth his testimony, John iii. 32. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not, Isa. liii. 2, 3. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us, Luke xix. 14. Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed him. What therefore shall the Lord of the vineyard do unto them? xx. 13—15. Ye stiffnecked and uncircumcised in heart and ears, do ye always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of

the Just One; of whom ye have been now the betrayers and murderers: Acts vii. 51, 52.

VER. 12.

^a Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκαν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γίνεσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

But as many as ^areceived him, ^bto them gave he power to become the sons of God, ^ceven to them that believe on his name:

^a He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me, Matt. x. 40. And whoso shall receive one such little child in my name receiveth me, xviii. 5. As ye have therefore received Christ Jesus the Lord, so walk ye in him, Col. ii. 6.

^b Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off, Isa. lvi. 5. But I said, How shall I put these among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My Father; and shalt not turn away from me, Jer. iii. 19. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God, Hos. i. 10. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 14, 15. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. For ye are all the children of God by faith in Christ Jesus, Gal. iii. 26. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 6. Behold what manner

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of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

^c Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did, John ii. 23. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, iii. 18. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. And in his name shall the Gentiles trust, Matt. xii. 21. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 16. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, 1 John iii. 23. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 12, 13.

VER. 13.

Οἱ οὖν ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ γεννήθησαν.

Which ^a were born, ^b not of blood, ^c nor of the will of the flesh, ^d nor of the will of man, but ^e of God.

^a Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, John iii. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3. Being born again, not of corruptible seed, but of incorruptible, by the word of

God, which liveth and abideth for ever, 23. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, ii. 2. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God, iv. 7. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, v. 1. For whatsoever is born of God overcometh the world, 4. We know that whosoever is born of God sinneth not, 18.

^b They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God, John viii. 33—41. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. Neither because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come,

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and Sarah shall have a Son, Rom. ix. 7—9.

^cAnd the children struggled together within her; and she said, If it be so, why am I thus? and she went to enquire of the Lord, Gen. xxv. 22. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob, 28. And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed, xxvii. 4. 33. And not only this; but when Rebekah also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. ix. 10—16.

^dThy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 3. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all

Israel which are of Israel, Rom. ix. 1—6. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, x. 1—3. I have planted, Apollos watered; but God gave the increase, 1 Cor. iii. 6. For it is God which worketh in you both to will and to do of his good pleasure, Phil. ii. 13. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures, Jam. i. 18.

^eThat which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John iii. 6—8. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. See also on clause 1.

VER. 14.

Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἰδυσάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός), πλήρης χάριτος καὶ ἀληθείας.

^aAnd the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of ^cthe only-begotten of the Father,) ^dfull of grace and truth.

^aIn the beginning was the Word, and the Word was with God, and the Word was God, ver. 1. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. But while he thought on these things, behold, the angel of the Lord ap-

peared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus ; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us, 20—23. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I knew not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 31—35. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, ii. 11. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, ix. 5. The first man is of the earth, earthy : the second man is the Lord from heaven, 1 Cor. xv. 47. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. Who, being in the form of God, thought it not robbery to be equal with God : But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : And being found in fashion as a man, he humbled himself, and became obedient unto

death, even the death of the cross, Phil. ii. 6—8. And without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels ; but he took on him the seed of Abraham : Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 14—17. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me, x. 5. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning, 1 John ii. 7. Hereby know ye the Spirit of God : Every spirit that confesseth that Jesus Christ is come in the flesh is of God : And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already it is in the world, iv. 2, 3. See also on Matt. xvi. ver. 13. clause 4.

^b This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him, John ii. 11. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God ? xi. 40. He hath blinded their eyes, and hardened their hearts ; that they should not see with their eyes, and understand with their hearts, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him, xii. 40, 41. Jesus saith unto him, Have I been so

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long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou *then*, Shew us the Father? xiv. 9. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it, Isa. xl. 5. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him, liii. 2. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee, li. 1, 2. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias: While ye yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well-pleased, hear ye him, Matt. xvii. 1—5. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4—6. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priests of our Profession, Christ Jesus, Heb. iii. 1. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall

not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Pet. ii. 4—7. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleased, 2 Pet. i. 17.

^c No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him, ver. 18. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, iii. 16. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, 18. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him, 1 John iv. 9. See also on Matt. xiv. ver. 33. clause 3.

^d And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ, ver. 16, 17. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 9. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 18, 19. For it pleased the Father that in him should all fulness dwell, Col. i. 19. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy,

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that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 14—16.

VER. 15.

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κήρυκε, λέγων· Οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν ἐν πρώτῳ μου ἦν.

John ^a bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for ^b he was before me.

^a The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light, ver. 7, 8. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God, 29—34. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he

that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 26—36. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, v. 33—36. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. John answered saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16.

^b In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, ver. 1, 2. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water, 31. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, viii. 58. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, xvii. 5. The Lord possessed me in

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the beginning of his way, before his works of old, Prov. viii. 22. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix. 6. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting, Mic. v. 2. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. And he is before all things, and by him all things consist, Col. i. 17. Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna; and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 11. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death, 17, 18. And unto the angel of the church in Smyrna write; These things saith the first and last, which was dead, and is alive, ii. 8.

VER. 16.

Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάρις ἀντὶ χάριτος·

And ^a of his fulness have all we received, ^b and grace for grace.

^a I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it-

self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, John xv. 1—5. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, Matt. iii. 11. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 14. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 12—16. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge, 1 Cor. i. 4, 5. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascendeth, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that

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ascended up far above all heavens that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 7—12. In whom are hid all the treasures of wisdom and knowledge, Col. ii. 3. For in him dwelleth all the fulness of the Godhead bodily, 9. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11.

^bWho art thou, O great mountain? before Zerubbabel, *thou shalt become* a plain: and he shall bring forth the head stone *thereof* with shoutings, crying, Grace, grace unto it, Zech. iv. 7. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 12. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ, 17. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, 20. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 6, 7. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace ye are saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath be-

fore ordained that we should walk in them, ii. 5—10. But unto every one of us is given grace according to the measure of the gift of Christ, iv. 7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 2.

VER. 17.

"Οτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

For ^athe law was given by Moses, but ^bgrace and truth came by Jesus Christ.

^aDo not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust, John v. 45. We know that God spake unto Moses: *as for* this fellow, we know not from whence he is, ix. 29. This is he, that was in the church in the wilderness with the angel which spake in the mount Sina, and with our fathers: who received the lively oracles to give unto us, Acts vii. 38. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening, xxviii. 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, Rom. iii. 19, 20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 20, 21. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the Spirit be rather glori-

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ous? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth, 2 Cor. iii. 7—10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 10—13. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect, 17. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 5, 6. But finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their

iniquities will I remember no more, viii. 8—12.

^b Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me, John xiv. 6. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxi. 18. Mercy and truth are met together; righteousness and peace have kissed *each other*, Psal. lxxxv. 10. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face, lxxxix. 14. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcvi. 3. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. He hath holpen his servant Israel, in remembrance of his mercy. As he spake to our fathers, to Abraham, and to his seed for ever, Luke i. 54, 55. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised* to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the

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way of peace, 68—79. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 34—39. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; Even the righteousness of God, *which* is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, Rom. iii. 21—26. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles with his people. And again, Praise the Lord all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, xv. 8—12. For all the promises of God in him are yea, and in him amen, unto the glory of God by us, 2 Cor. i. 20. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 22. For it is not possible

that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all, x. 4—10. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, xi. 39, 40. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth, Rev. v. 8—10. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are

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these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them; and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, vii. 9—17.

VER. 18.

Θὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

No man hath ^a seen God at any time; ^b the only-begotten Son, which is ^c in the bosom of the Father, ^d he hath declared him.

^a Not that any man hath seen the Father, save he which is of God he hath seen the Father, John vi. 46. And he said, Thou canst not see my face: for there shall no man see me, and live, Exod. xxxiii. 20. Who is the image of the invisible God, the first-born of every creature, Col. i. 15. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 1 Tim. i. 17. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen, vi. 16. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 12—20.

^b See on ver. 14. clause 3.

^c Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved, John xiii. 23. Then I was by him, as one brought up with him: and I was daily his delight, re-

joicing always before him, Prov. viii. 30. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom, Lam. ii. 12. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, Luke xvi. 22, 23.

^d These things said Esaias, when he saw his glory, and spake of him, John xii. 41. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; And how sayest thou then, Shew us the Father? xiv. 9. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, xvii. 6. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them, 26. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me, Gen. xvi. 13. And the Lord went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place, xviii. 33. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved, xxxii. 28—30. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not

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nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, *I am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, *Exod. iii. 4—6*. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him, *xxiii. 21*. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD, before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen, *xxxiii. 18—23*. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation, *xxxiv. 5—7*. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? *Numb. xii. 8*. And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us or for our adversaries?* And he said,

Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so, *Josh. v. 13—15*. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour, *vi. 1, 2*. And the angel of the LORD appeared unto him, and said unto him, the LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my LORD, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee? And he said unto him, Oh my LORD, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I *am* the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched

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the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovah-Shalom: unto this day it is yet in Ophrah of the Abiezrites. And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock and offer a burnt sacrifice with the wood of the grove which thou shalt cut down, Judg. vi. 12—26. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoa and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoa and to his wife. Then Manoa knew that he was an angel of the Lord. And Manoa said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these, xiii. 20—23. In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory, Isa. vi. 1—3. And

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above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake, Ez. i. 26—28. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Beth-el, and there he spake with us; Even the LORD God of hosts; The LORD is his memorial, Hos. xii. 3—5. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him, Luke x. 22. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life, 1 John v. 20.

VER. 19.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτι ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱερουσολύμων ἱερεῖς καὶ λευῖτας, ἵνα ἑρωτήσωσιν αὐτόν· Σὺ τίς εἶ;

And this is the record of John, * when the Jews sent ^b Priests and Levites from Jerusalem to ask him, ^c Who art thou?

* Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these

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things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, John v. 33—36.

^b And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee to the right hand, nor to the left, Deut. xvii. 9—11. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do, xxiv. 8. And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23.

^c Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly, John x. 24. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose, Acts xiii. 25. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus, xix. 4.

VER. 20.

Καὶ ὁμολόγησεν, καὶ οὐκ ᾔρῃσατο· καὶ ὁμολόγησεν, *Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

And he confessed, and denied not; but confessed, *I am not the Christ.

^a Ye yourselves bear me witness, that I said, I am not the Christ, but

that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 28—36. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 11, 12. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 7, 8. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptized you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable, Luke iii. 15—17.

VER. 21.

Καὶ ἡρώτησαν αὐτόν· τί οὖν; ἡλίας; ἢ

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οὐ; Καὶ λέγει· Οὐκ εἰμὶ. Ὁ ἀποφάντης
εἰ σὺ; Καὶ ἀπεκρίθη· Οὐ.

And they asked him, What then?
*Art thou Elias? And he saith, I am
not. *Art thou *that prophet? And he
answered, No.

* Or, a prophet.

* Behold, I will send you Elijah the
prophet, before the coming of the great
and dreadful day of the Lord, Mal.
iv. 5. And if ye will receive it, this
is Elias, which was for to come,
Matt. xi. 14. And his disciples asked
him, saying, Why then say the
Scribes that Elias must first come?
And Jesus answered and said unto
them, Elias truly shall first come, and
restore all things. But I say unto
you, that Elias is come already, and
they knew him not, but have done
unto him whatsoever they listed.
Likewise shall also the Son of man
suffer of them, xvii. 10—12. And he
shall go before him in the spirit and
power of Elias, to turn the hearts of
the fathers to the children, and the
disobedient to the wisdom of the just:
to make ready a people prepared for
the Lord, Luke i. 17.

* And they asked him, and said
unto him, Why baptizest thou then,
if thou art not that Christ, nor Elias,
neither that prophet? ver. 25. Many
of the people, therefore, when they
heard this saying, said, Of a truth
this is the Prophet, vii. 40. The
Lord thy God will raise up unto thee
a prophet from the midst of thee, of
thy brethren, like unto me; unto him
ye shall hearken; According to all
that thou desiredst of the Lord thy
God in Horeb, in the day of the as-
sembly, saying, Let me not hear again
the voice of the Lord my God, nei-
ther let me see this great fire any
more, that I die not. And the Lord
said unto me, They have well spoken
that which they have spoken, Deut.
xviii. 15—18. But what went ye out
for to see? A prophet? Yea, I say
unto you, and more than a prophet.
For this is he, of whom it is written,
Behold, I send my messenger before
thy face, which shall prepare thy way
before thee. Verily I say unto you,
Among them that are born of women
there hath not risen a greater than
John the Baptist: notwithstanding

he that is least in the kingdom of
heaven is greater than he, Matt. xi.
9—11. And they said, Some say that
thou art John the Baptist: some, Elias;
and others, Jeremias, or one of the
prophets, xvi. 14. See also on Matt.
v. ver. 22. clause 1.

VER. 22.

Εἶπον οὖν αὐτῷ· Τίς εἶ; ἢ ἀπὸ κεῖσιν
δωμεν τοῖς πῶν-
ταυτοῦ;

Then said they unto him, Who art
thou? that we may give an answer to them
that sent us: What sayest thou of thyself?

VER. 23.

Ἐφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
Εὐθύνατε τὴν ὁδὸν κυρίου καθὼς εἶπεν
Ἠσαίας ὁ ἀποφάντης.

He said, *I am the voice of one crying
in the wilderness, Make straight the way
of the Lord, as said the prophet Esaias.

* See on Matt. iii. ver. 3.

VER. 24.

Καὶ οἱ ἀπεσταλμένοι, ἦσαν ἐκ τῶν Φαρι-
σαίων.

And they which were sent *were of the
Pharisees.

* There was a man of the Pharisees,
named Nicodemus, a ruler of the
Jews: The same came to Jesus by
night, and said unto him, Rabbi, we
know that thou art a teacher come
from God: for no man can do these
miracles that thou doest, except God
be with him, John iii. 1, 2. Then
answered them the Pharisees, Are ye
also deceived? Have any of the rulers
or of the Pharisees believed on him?
But this people who knoweth not the
law are cursed, vii. 47—49. See also
on Matt. iii. ver. 7. clause 1.

VER. 25.

Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ·
Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς,
οὔτε Ἠλίας, οὔτε ὁ ἀποφάντης;

And they asked him, and said unto
him, *Why baptizest thou then, if thou
be not *that Christ, nor Elias, neither
that prophet?

* And when he was come into the
temple, the Chief Priests and the elders
of the people came unto him as he was
teaching, and said, By what author-
ity doest thou these things? and
who gave thee this authority? Matt.
xxi. 23. And it came to pass on the

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morrow, that their rulers, and elders, and Scribes, and Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Acts iv. 5—7. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 28.

^bSeventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. See also on ver. 20.

VER. 26.

Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἱστῆται, ὃν ὑμεῖς οὐκ οἰδᾶτε·

John answered them, saying, ^aI baptize with water: but there standeth one among you ^bwhom ye know not.

^aSee on Matt. iii. ver. 6. clause 1.

^bHe was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, ver. 10, 11. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also, viii. 19. And these things will they do unto you, because they have not

known the Father nor me, xvi. 3: And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 3. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, 25. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fullers' soap, Mal. iii. 1, 2. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

VER. 27.

Αὐτός ἐστιν ὁ ἰσχυρότερός μου ἔρχόμενος, ὃς ἔμπροσθέν μου ἔρχεται· ὃς ἐγὼ οὐκ αἰμῶ ἀξίος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

He it is, ^awho coming after me is preferred before me, ^bwhose shoe's latchet I am not worthy to unloose.

^aSee on ver. 15.

^bI indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire, Luke iii. 16.

VER. 28.

Ταῦτα ἐν Βεθαβάρᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

These things were done in ^aBeth-abara, beyond Jordan, where John was baptizing.

^aAnd went away again beyond Jordan, into the place where John at first baptized, and there he abode,

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John x. 40. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan, Judg. vii. 24.

VER. 29.

Τῇ ἑπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

The next day John seeth Jesus coming unto him, and saith, ^a Behold, the Lamb of God, ^b which ^c taketh away the sin of the world.

^a Or, beareth.

^a And looking upon Jesus as he walked, he saith, Behold, the Lamb of God! ver. 36. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together, Gen. xxi. 7, 8. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats, Exod. xii. 3. And thou shalt say unto them, This is the offering made by fire, which ye shall offer unto the LORD; two lambs of the first year without spot, day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink-offer-

ing thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink-offering. And the other lamb shalt thou offer at even; as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD. And on the sabbath-day two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof: This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering, Numb. xxviii. 3—10. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth, Isa. liii. 7. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth, Acts viii. 32. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, Rev. v. 6. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, 8. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, 12, 13. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see, vi. 1. And said to the mountains and rocks,

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Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, 16. And after this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, vii. 9, 10. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, vii. 14, 17. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, xii. 11. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world, xiii. 8. And I looked, and, lo, a Lamb stood on the mount Sion, and with an hundred forty and four thousand, having his Father's name written in their foreheads, xiv. 1. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb, 4. The same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb, 10. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints, xv. 3. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful, xvii.

14. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, xix. 7. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God, 9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife, xxi. 9. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, 14. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof, 22, 23. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life, 27. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, xxii. 1—3.

^b He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips, Hos. xiv. 3. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 28. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, 1 Cor. xv. 3. For he hath made him

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to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, iii. 13. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, ii. 17. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God, ix. 14. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 4—14. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John ii. 2. And ye know that he was manifested to take away our sins; and in him is no sin, iii. 3. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins, iv. 10. And from Jesus Christ, who is the faithful witness and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord, Exod. xxviii. 38. Wherefore have ye not eaten the sin-offering in the holy place seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord, Lev. x. 17. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness, xvi. 21, 22.

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VER. 30.

Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· Ὁπίσω μου ἰσχυρεῖται ἀνὴρ, ὃς ἡμπεροσθὲν μου γέγονεν ὅτι πρῶτός μου ἦν·

This is he of whom I said, ^aAfter me cometh a man which is preferred before me; for he was before me.

^a See on ver. 15.

VER. 31.

Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερω-
σῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ
ὕδατι βαπτίζων.

*And I knew him not: ^abut that he should be made manifest to Israel, there-
fore am I come ^bbaptizing with water.*

^a The same came for a witness, to bear witness of the Light, that all men through him might believe, ver. 7. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places smooth. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it, Isa. xl. 3—5. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts, Mal. iii. 1. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, iv. 2—5. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to

make ready a people prepared for the Lord, Luke i. 17. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace, 76—79.

^b See on Matt. iii. ver. 6. clause 1.

VER. 32.

Καὶ ἡμαρτύρησεν ἰωάννης, λέγων· Ὅτι τὸ πνεῦμα καταβαίνει ὡσεὶ περιστέρην ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

And John bare record, saying, ^aI saw the Spirit descending from heaven like a dove, and it abode upon him.

^a See on Matt. iii. ver. 16.

VER. 33.

Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πτερύσσας με βαπτίζων ἐν ὕδατι, ἐκείνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, ^a the same is he which baptizeth with the Holy Ghost.

^a See on Matt. iii. ver. 11. clause 3.

VER. 34.

Καὶ γὰρ εἶδονα, καὶ ἡμαρτύρησα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

And I saw, and bare record that ^athis is the Son of God.

^a See on Matt. xiv. ver. 33. clause 2.

VER. 35.

Τῇ ἑπαύριον πάλιν εἰσῆλθαι ὁ ἰωάννης, καὶ ἐν τῶν μαθητῶν αὐτοῦ δύο.

Again the next day after John stood, and two of his disciples:

VER. 36.

Καὶ ἡμβλίβας τῷ Ἰησοῦ σιμωταῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ

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*And looking upon Jesus as he walked, he saith, * Behold the Lamb of God !*

* See on ver. 29. clause 1.

VER. 37.

Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλῶντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

*And the two disciples heard him speak, * and they followed Jesus.*

* The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, ver. 43. A man hath joy by the answer of his mouth : and a word spoken in due season, how good is it ? Prov. xv. 23. So then faith cometh by hearing, and hearing by the word of God, Rom. x. 17. See also on Matt. iv. ver. 20.

VER. 38.

Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεωρῶν αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς·

Τί ζητεῖτε ; Οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἑρμηνεύμενον, διδάσκαλε,) πού μῖνεις ;

*Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, * Rabbi, (which is to say, being interpreted, Master,) * where * dwellest thou ?*

* Or, abidest.

* Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel, ver. 49. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him, iii. 2. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him, 26. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ? vi. 25. And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi : for one is your Master even Christ ; and all ye are brethren, Matt. xxiii. 7, 8.

* The same came therefore to Philip,

which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus, John xii. 21.

VER. 39.

Λέγει αὐτοῖς· Ἐρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτοῦ ἔμειναν τὴν ἡμέραν ἐκείνην· ὅρα δὲ ἦν ὡς δικάτη.

*He saith unto them, * Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the twelfth hour.*

* And Nathanael said unto him, Can any good thing come out of Nazareth ? Philip saith unto him, Come and see, ver. 46. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. I love them that love me, and those that seek me early shall find me, Prov. viii. 17. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, Matt. xi. 28—30. But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them, Luke xxiv. 29.

VER. 40.

** Ἦν Ἀνδρίας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.*

*One of the two which heard John speak, and followed him, was * Andrew, Simon Peter's brother.*

* And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers, Matt. iv. 18.

VER. 41.

Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὐρήκαμεν τὸν Μεσσίαν, ὃ ἵσθι μεθερμηνεύμενον ὁ Χριστός.

*He first findeth his own brother Simon, and saith unto him, We have found * the Messiah, which is, being interpreted, * the Christ.*

* Or, the anointed.

* See on Luke iv. ver. 18. clause 2.

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VER. 42.

Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon ^athe son of Jona: thou shalt be ^bcalled ^cCephas, which is by interpretation, *A stone*.

^a Or, *Peter*.

^a So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, John xxi. 15. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 17.

^b Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother, Matt. x. 2. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, xvi. 18. And Simon he surnamed Peter, Mark iii. 16. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, iii. 22. And that he was seen of Cephas, then of the twelve, xv. 5. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision, Gal. ii. 9.

VER. 43.

Τῇ ἑπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὗρεσκε Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, ^aFollow me.

^a See on Matt. iv. ver. 19. clause 1.

VER. 44.

Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδᾶ, ἐκ τῆς πόλεως Ἀνδρίου καὶ Πέτρου.

Now ^aPhilip was of Bethsaida, the city of Andrew and Peter.

^a See on Matt. x. ver. 3. clause 1.

VER. 45.

Εὗρεσκε Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὁν ἔγραψα Μωσὴς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, Ἰησοῦν, τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρεθ.

Philip findeth Nathanael, and saith unto him, We have found him, ^aof whom Moses in the law, and the prophets, did write, ^bJesus of Nazareth, ^cthe son of Joseph.

^a See on Matt. xi. ver. 3.

^b And knew her not till she had brought forth her first-born son: and he called his name JESUS, Matt. i. 25. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, ii. 23.

^c See on Matt. i. ver. 16. clause 1.

VER. 46.

Καὶ εἶπεν αὐτῷ Ναθαναὴλ· Ἐκ Ναζαρεθ δύναται τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἐρχου καὶ ἴδε.

And Nathanael said unto him, ^aCan there any good thing come out of Nazareth? Philip saith unto him, Come and see.

^a Others said, This is the Christ. But some said, Shall Christ come out of Galilee? John vii. 41. Search, and look: for out of Galilee ariseth no prophet, 52.

VER. 47.

Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.

Jesus saw Nathanael coming to him, and saith of him, ^aBehold an Israelite indeed, ^bin whom is no guile!

^a If ye continue in my word, then are ye my disciples indeed, John viii. 31. For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men,

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but of God, Rom. ii. 28, 29. For they are not all Israel, which are of Israel, ix. 6.

^b Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile, Psal. xxiii. 2.

VER. 48.

λέγει αὐτῷ Ναθαναὴλ· Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππος φωνῆσαι, ὅντα ἐπὶ τῆς συκῆς, εἶδόν σε.

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, ^aBefore that Philip called thee, when thou wast under the fig-tree, I saw thee.

^a See on Matt. ix. ver. 4. clause 1.

VER. 49.

Ἀπεκρίθη Ναθαναὴλ, καὶ λέγει αὐτῷ· Ῥαββί, σὺ εἶ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

Nathanael answered and saith unto him, ^aRabbi, ^bthou art the Son of God; ^cthou art the King of Israel.

^a See on ver. 38. clause 1.

^b See on Matt. xiv. ver. 33. clause 2.

^c See on Matt. ii. ver. 2. clause 1.

VER. 50.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι, εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζων τούτων ὄψαι.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

VER. 51.

Καὶ λέγει αὐτῷ· Ἀμὲν ἀμὲν λέγω ὑμῖν ἅτι ἐγὼ ὄψασθε τὸν οὐρανὸν ἀνεγύρτα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας, καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see the heaven open, and the angels of God ascending and descending upon ^a the Son of man.

^a See on Matt. xvi. ver. 13. clause 4.

CHAP. II.—VER. 1.

Καὶ τῇ ἡμέρᾳ· τῇ ᾗ ὅτι γάμος ἐγένετο ἐν Κανά τῆς Γαλιλαίας· καὶ ἦν ἐκεῖ μέλητος τοῦ Ἰησοῦ ἱεὺς.

And the third day there was ^a a marriage in Cana of Galilee; and the mother of Jesus was there:

^a So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 27, 28. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed, ii. 18—25. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 2.

Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ, εἰς τὸν γάμον.

And both Jesus was called, and his disciples, to the marriage.

VER. 3.

Καὶ ὅτε ῥηθῆσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

VER. 4.

Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐγὼ καὶ σοί, γύναι; οὐπω ἦκε ἡ ὥρα μου.

Jesus saith unto her, Woman, what have I to do with thee? ^amine hour is not yet come.

^a When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26. And they say unto her, Woman, why weepest thou? xx. 13. Jesus saith unto her, Woman, Why weepest thou? whom seekest thou? 15.

^b Then Jesus said unto them, My time is not yet come, John vii. 6.

VER. 5.

Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνις· Ὁ, τι ἂν λέγῃ ὑμῖν, ποιήσατε.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

VER. 6.

Ἦσαν δὲ ἐκεῖ ὑδρίαὶ λίθιναι ἕξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς.

And there were set there six water-pots of stone, ^aafter the manner of the purifying of the Jews, containing two or three firkins apiece.

^a Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, bra-

zen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? Mark vii. 2—5.

VER. 7.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Γαμίσσατε τὰς ὑδρίας ὕδατος. Καὶ ἔγχευσαν αὐτὰς ἕως ἀνω.

Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

VER. 8.

Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρίκλινῳ. Καὶ ἔπηγαν.

And he saith unto them, Draw out now, and bear unto the governor of the feast, and they bear it.

VER. 9.

Ὡς δὲ ἐγούσας τὸ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, (καὶ οὐκ ἔδει πόθεν ἴστί· οἱ δὲ διάκονοι ᾔδεισαν, οἱ ἡντληκότες τὸ ὕδωρ.) φωνεῖ τὸν κυμῶν ὁ ἀρχιτρίκλινος.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

VER. 10.

Καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ, ὅταν μεθύσῃσι, τότε τὸν ἱλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

VER. 11.

Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας, καὶ ἐφάνησεν τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

^a See on chap. i. ver. 14. clause 2:

^b And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the

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Son of God; and that believing ye might have life through his name, John **xx.** 30, 31.

VER. 12.

Μετά τούτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἦσαν οὐ πολλὰς ἡμέρας.

After this he went down to ^a Capernaum, he, and his mother, ^b and his brethren, and his disciples; and they continued there not many days.

^a See on Matt. **iv.** ver. 13. clause 2.

^b Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? Matt. **xiii.** 55.

VER. 13.

Καὶ ἔγγυς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἐτίθη εἰς ἱεροσόλυμα ὁ Ἰησοῦς.

And the ^a Jews' Passover was at hand? and Jesus went up to Jerusalem,

^a See on Matt. **xxvi.** ver. 2. clause 2.

VER. 14.

Καὶ εὑρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστέρας, καὶ τοὺς κερματιστάς καθήμενους.

^a And found in the temple those that sold oxen and sheep and doves, and the changers of money, sitting:

^a See on Matt. **xxi.** ver. 12.

VER. 15.

Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχευε τὸ κέρμα, καὶ τὰς τραπέζας ἀνίστραψε·

And when he had made a scourge of small cords, ^a he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

^a See on Matt. **xxi.** ver. 12. clause 2.

VER. 16.

Καὶ τοῖς τὰς περιστέρας πωλοῦσιν εἶπεν· Ἀραγε ταῦτα ἐντεύθεν μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου, οἶκον ἐμπορίου.

And said unto them that sold doves, Take these things hence; make not ^a my Father's house ^b an house of merchandise.

^a See on Matt. **vii.** ver. 21. clause 4.

^b See on Matt. **xxi.** ver. 13.

VER. 17.

Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.

And his disciples remembered that it was written, ^a The zeal of thine house hath eaten me up.

^a For the zeal of thine house hath eaten me up, Psal. **lxix.** 9.

VER. 18.

Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

Then answered the Jews, and said unto him, ^a What sign shewest thou unto us, ^b seeing that thou doest these things?

^a See on Matt. **xii.** ver. 38. clause 3.

^b And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. **xxi.** 23; and Mark **xi.** 27, 28; and Luke **xx.** 1, 2.

VER. 19.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἔγερῶ αὐτόν.

Jesus answered and said unto them, ^a Destroy this temple, and in ^b three days ^c I will raise it up.

^a But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, Matt. **xxvi.** 60, 61. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark **xiv.** 58, 59.

^b For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth, Matt. **xii.** 40.

^c For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, John **v.** 21. For as the Father hath life in himself, so hath he given to the

Son to have life in himself, 26. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father, x. 17, 18. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures, 1 Cor. xv. 3, 4. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 12. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 20.

Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἕξ ἔτησιν ἀποδομέθῃ ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἀγερᾷς αὐτόν;

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

VER. 21.

Ἐκείνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

But he spake of the temple of his body.

^a And the word was made flesh, and dwelt (*ἐσκήνωσεν*) among us, John i. 14. For it pleased the Father that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

^b Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, 1 Cor. iii. 16, 17. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? vi. 19. And what agreement hath the temple of God with idols? for ye are the tem-

ple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, 2 Cor. vi. 16. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

VER. 22.

Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τούτῳ ἔλεγεν αὐτοῖς· καὶ ἐπίστανσαν τῇ γράφῃ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

^a But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26.

VER. 23.

Ὡς δὲ ἦν ἐν Ἱερουσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστανσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did.

^a See on Matt. xxvi. ver. 2. clause 2.

^b Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 2. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world, vi. 14. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? vii. 31. And he that sent me is with me: the Fa-

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ther hath not left me alone ; for I do always those things that please him. As he spake these words, many believed on him, viii. 29, 30.

VER. 24.

Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπέστεινεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκουσιν πάντας·

^aBut Jesus did not commit himself unto them, ^bbecause he knew all men,

^aWhen Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone, John vi. 15. And many resorted unto him, and said, John did no miracle : but all things that John spake of this man were true. And many believed on him there, x. 41, 42. Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves. But beware of men : for they will deliver you up to the councils, and they will scourge you in their synagogues, Matt. x. 16, 17.

^bSee on Matt. ix. ver. 4. clause 1.

VER. 25.

Καὶ ὅτι οὐ χεῖραν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωκε τί ἦν ἐν τῷ ἀνθρώπῳ·

^aAnd needed not that any should testify of man : for he knew what was in man.

^aSee on Matt. ix. ver. 4. clause 1.

CHAP. III.—VER. 1.

Ἦν δὲ ἄνθρωπος ἐν τῶν Φαρισαίων, Νικοδήμους ὀνομα αὐτοῦ, ἀρχὸν τῶν Ἰουδαίων.

There was a man of the ^aPharisees, named Nicodemus, a ruler of the Jews :

^aSee on Matt. iii. ver. 7. clause 1.

VER. 2.

Οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιῇς, ἢν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ.

The same came to Jesus by night, and said unto him, ^aRabbi, we know that thou art a teacher come from God : ^bfor no man can do these miracles that thou doest, except God be with him.

^aSee on chap. i. ver. 38. clause 1.

^bTherefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them, John ix. 16. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners : but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing, 30—33. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me, x. 24, 25. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation, xi. 47, 48. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father, xv. 24. Ye men of Israel, hear these words : Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did, by him, in the midst of you, as ye yourselves also know, Acts ii. 22. How God anointed Jesus of Nazareth with the Holy Ghost and with power : who went about doing good, and healing all that were oppressed of the devil ; for God was with him, x. 38.

VER. 3.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ἀμὲν ἀμὲν λέγω σοι, ἢν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

Jesus answered and said unto him, Verily, verily, I say unto thee, ^aExcept a man be born ^bagain, ^che cannot see the kingdom of God.

^aOr, from above.

^a Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, ver. 5, 6. See also on ver. 13. chap. i.

^b But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4.

^c See on Matt. iii. ver. 2. clause 2.

VER. 4.

Λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρον ὄν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν, καὶ γεννηθῆναι;

Nicodemus saith unto him, ^aHow can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

^a See on ver. 3. clause 2.

VER. 5.

Ἀπεκρίθη ὁ Ἰησοῦς Ἀμὲν ἀμὲν λέγω σοι, ἔάν τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν, εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Jesus answered, Verily, verily, I say unto thee, Except a man ^abe born of water, and ^bof the Spirit, ^che cannot enter into the kingdom of God.

^a See on Matt. iii. ver. 6. clause 1.

^b See on chap. i. ver. 13. clause 1.

^c See on Matt. v. ver. 20. clause 2.

VER. 6.

Τὸ γεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι.

That ^awhich is born of the flesh is flesh; ^band that which is born of the Spirit is spirit.

^a And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth, Gen. v. 3. And God saw that the wickedness of man was great in the earth, and that every

imagination of the thoughts of his heart was only evil continually, vi. 5. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth, vi. 12, 13. Who can bring a clean thing out of an unclean? not one, Job xiv. 4. What is man, that he should be clean? and *he* which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight: How much more abominable and filthy is man, which drinketh iniquity like water? xv. 14—16. How then can man be justified with God? or how can he be clean that is born of a woman? Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight: How much less man that is a worm? and the son of man, which is a worm? xxv. 4—6. Create in me a clean heart, O God; and renew a right spirit within me, Psal. li. 10. For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death, Rom. vii. 5. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin, 18—25. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. For

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what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, 3—8. *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 16—21. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 3. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11.*

^b And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God, Ezek. xi. 19, 20. Then will I sprinkle clean water upon you, and ye shall be clean: from all your fil-

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thiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, xxxvi. 25—27. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, Rom. viii. 5. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness, 9, 10. He that is joined unto the Lord is one Spirit, 1 Cor. vi. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 17. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9.

VER. 7.

Μὴ θαυμάσῃς ὅτι εἶπὼν σοι· Ἀὐτὸ ὑμᾶς γεννηθήναι ἀνωθεν.

*Marvel not that I said unto thee, *Ye must be born *again.*

* Or, from above.

* What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that

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what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, Rom. iii. 9—20. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 22—24. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy, 1 Pet. i. 14—16. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 8.

Τὸ πνεῦμα ὅπου θέλει πνέει, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως ἔστι πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: ^aso is every one that is born of the Spirit.

^a If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth

not righteousness is not of God, neither he that loveth not his brother, iii. 7—10. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death, 14. And hereby we know that he abideth in us, by the Spirit which he hath given us, 24, and iv. 13. And we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 9.

Ἀπεκρίθη Νικodemus, καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;

Nicodemus answered and said unto him, ^aHow can these things be?

^a See on ver. 3. clause 2.

VER. 10.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;

Jesus answered and said unto him, ^aArt thou a master of Israel, ^band knowest not these things?

^a For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, Isa. xxix. 10—12. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? Jer. viii. 9.

^b Circumcise therefore the foreskin of your heart, and be no more stiff-necked, Deut. x. 16. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And they shall be my people,

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and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 38—40. And I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? xviii. 31. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, xxvi. 25—27.

VER. 11.

Ἀμὲν ἀμὲν λέγω σοι, ὅτι ὁ οὐδαμὲν λαλοῦμεν, καὶ ὁ ἰσχυράμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

Verily, Verily, I say unto thee, ^a We speak that we do know, and testify that we have seen; ^b and ye receive not our witness.

^aAnd what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true, ver. 32, 33. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. and Luke x. 22. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

^bSee on chap. i. ver. 11. clause 2.

VER. 12.

Εἰ τὰ ἐπίγαια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἰὰν εἶπω ὑμῖν τὰ ἰπουράνια, πιστεύσετε;

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

VER. 13.

Καὶ οὐδεὶς ἀναβίβηκεν εἰς τὸν οὐρανόν, ἢ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.

And no man hath ascended up to heaven, ^a but he that came down from heaven, even ^b the Son of man ^c which is in heaven.

^a Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world, John vi. 32, 33. For I came down from heaven, not to do mine own will, but the will of him that sent me, 38. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, 51. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? 58—62. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me, viii. 42. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, xvii. 5. The second man is the Lord from heaven,

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1 Cor. xv. 47. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things), Eph. iv. 8—10.

^b See on Matt. xvi. ver. 13. clause 4.

^c No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, John i. 18. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Lo, I am with you alway, *even* unto the end of the world, xxviii. 20. Which is his body, the fulness of him that filleth all in all, Eph. i. 23.

VER. 14.

Καὶ καθὼς Μωσὴς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψώσεται· αἰ τὸν υἱὸν τοῦ ἀνθρώπου

And ^a as Moses lifted up the serpent in the wilderness, ^b even so must the Son of man be lifted up :

^a And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpent, from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived, Numb. xxi. 6—9. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan, 2 Kings xviii. 4.

^b Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that

I do nothing of myself; but as my Father hath taught me, I speak these things, John viii. 28. See also on Matt. xx. ver. 28. clause 4.

VER. 15.

ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀποληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

That ^a whosoever believeth in him ^b should not perish, ^c but have eternal life.

^a See on Mark xvi. ver. 16. clause 1.

^b Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand, x. 28, 29. For the Son of man is come to seek and to save that which was lost, Luke xix. 10. See also on Matt. xviii. ver. 11.

^c See on Matt. xix. ver. 16. clause 3.

VER. 16.

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἵδωκεν· ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀποληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

For ^a God so loved the world, that he gave ^b his only-begotten Son, that ^c whosoever believeth in him ^d should not perish, but ^e have everlasting life.

^a For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us, Rom. v. 6—8. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of

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God in him, 2 Cor. v. 18—21. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 8—11.

^b See on chap. i. ver. 14. clause 3.

^c See on Mark xvi. ver. 16. clause 1.

^d See on ver. 15. clause 2.

^e See on Matt. xix. ver. 16. clause 3.

VER. 17.

Ὁὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

For ^a God sent not his Son into the world to condemn the world; ^b but that the world through him might be saved.

^a And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, John xii. 47. For the Son of man is not come to destroy men's lives, but to save them, Luke ix. 56.

^b See on Matt. i. ver. 21. clause 3.

VER. 18.

Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κρινεται· ὅτι μὴ πεποιστὺνεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

^a He that believeth on him is not condemned: ^b but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

^a See on Mark xvi. ver. 16. clause 1.

^b He that believeth not the Son shall not see life; but the wrath of God abideth on him, ver. 36. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins, viii. 24. He that believeth not shall be damned, Mark xvi. 16. There is therefore now no condemnation to them which are in

Christ Jesus, who walk not after the flesh, but after the Spirit, Rom. viii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 1—3. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life, 1 John v. 10—12.

VER. 19.

Αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ὅτι γὰρ πομπὰ αὐτῶν τὰ ἔργα.

^a And this is the condemnation, that light is come into the world, and men loved darkness rather than light, ^b because their deeds were evil.

^a In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not, John i. 4—10. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life, viii. 12. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pha-

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risees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 22—24. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 20—24. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that

sent me, Luke x. 10—16. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes, xii. 47. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 15, 16. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 8—12.

^b How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not, viii. 42—45. That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall,

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whose breaking cometh suddenly at an instant, Isa. xxx. 9—13. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful: but because vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, Rom. i. 20—32. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

VER. 20.

Πᾶς γὰρ ὁ φαῦλα πράσσει, μισοῦ τὰ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

* For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be *reproved.

* Or, discovered.

* The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. And the king of Israel said unto Jehoshaphat, *There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord:* but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so, 1 Kings xxii. 8. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the night killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death, Job xxiv. 13—17. A scorner loveth not one that reproveth him: neither will he go unto the wise, Prov. xv. 12. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly, Amos v. 10. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light, Eph. v. 13.

VER. 21.

Ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἵστιν ἐλεγχμαίνα.

* But he that doeth truth cometh to the light, that his deeds may be made manifest, *b* that they are wrought in God.

* Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day

and night, Psal. i. 1, 2. Let my heart be sound in thy statutes, that I be not ashamed, cxix. 80. Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments, 105, 106. Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting, cxxix. 23, 24. To the law and to the testimony: if they speak not according to this word, it is because *there is no* light in them, Isa. viii. 20. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few, Acts xvii. 11, 12. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 6.

^b Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men, Matt. xv. 7—9. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, xxiii. 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that *which is within* the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones,

and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, 23—28. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God, 3 John 11.

VER. 22.

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἰβαπτίζεν.

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, ^a and baptized.

^a And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, ver. 26. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples), iv. 1, 2.

VER. 23.

Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ καὶ παραινόντο, καὶ ἰβαπτίζοντο.

And John also was ^abaptizing in Aenon near to ^b Salim, because there was much water there: and they came, and were baptized.

^a See on Matt. iii. ver. 6. clause 1.

^b And Jacob came to Shelem a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel, Gen. xxxiii. 18—20.

VER. 24.

Οὕτω γὰρ ἦν βαπτίζωντος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

^a For John was not yet cast into prison.

^a See on Matt. xi. ver. 2. clause 2.

VER. 25.

Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ.

^a Then there arose a question between

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some of John's disciples and the Jews about purifying.

*See on Mark vii. ver. 4.

VER. 26.

Καὶ ἦλθον πρὸς τὸν, Ἰωάννην, καὶ εἶπον αὐτῷ· Ῥαββί, ὅς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ὃ σὺ μαρτυροῦντας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, *to whom thou barest witness, behold, ^bthe same baptizeth, and ^call men come to him.

*See on chap. i. ver. 15.

^bAfter these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized, ver. 22.

^cThe Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him, John xii. 19.

VER. 27.

Ἀπεκρίθη Ἰωάννης, καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν ὕδιν, ἢ ἂν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

John answered and said, *A man can ^areceive nothing, except it be given him ^bfrom heaven.

*Or, take unto himself.

*And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also; Numb. xvi. 8—10. And the LORD spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation*

before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, xvii. 1—5. Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel, Amos vii. 14, 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey, Matt. xxv. 15. *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, Rom. i. 5. So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophesy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching: Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 5—8. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word*

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of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophesy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, xii. 3—11. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), Gal. i. 1. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 7, 8. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, James i. 17. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 10, 11.

^bThe baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? Matt. xxi. 25. and Mark xi. 30, 31.

VER. 28.

Αὐτοὶ ἑατέ μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἶμι θεὸς ὁ Χριστός, ἀλλ' ὅτι ἐπιστάμενος εἶμι ἡμπεροθεν ἰσχυροῦ.

^aYe yourselves bear me witness, that I said, I am not the Christ, ^bbut that I am sent before him.

^aAnd this is the record of John,

when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, John i. 19—23.

^bSee on Matt. iii. ver. 3.

VER. 29.

Ὁ ἵχνη τὴν νύμφην, νυμφίος ἔστιν ὁ θεὸς φῶς τοῦ νυμφίου, ὁ ἱστῶν καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὐτὴ οὐκ ἔχει χαρὰν ἢ ἡμεῖς στενησώμεθα.

^aHe that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

^aCome with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amanah, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointment than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon, Cant. iv. 8—11. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called, Isa. liv. 5. Thou shalt no more be termed Forsaken; neither shalt thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth

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over the bride, so shall thy God rejoice over thee, *Ixi.* 4, 5. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord, *Hos.* ii. 19, 20. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, *Matt.* ix. 15. The kingdom of heaven is like unto a certain king, which made a marriage for his son, *xvii.* 2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, *2 Cor.* xi. 2. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church, *Eph.* v. 28—32. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is, the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, *Rev.* xix. 7—9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife, *xvi.* 9.

VER. 30.

Ἐξέτις δὲ αὐξάνει, ἐγὼ δὲ ἡλαττοῦσθαι.

^aHe must increase, but I must decrease.

^aHis name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed

in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things, *Psal.* lxxii. 17; 18. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, *Isa.* ix. 7. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, *Dan.* ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever, *44.* See also on *Matt.* viii. ver. 11. clause 1.

VER. 31.

Ὁ ἀνωθεν ἐρχόμενος, ἰσὺς πάντων ἐστίν· ὁ δὲ ἐν τῇ γῇ, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ. Ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἰσὺς πάντων ἐστίν.

^aHe that cometh from above ^bis above all: ^che that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

^aSee on ver. 13. clause 1.

^bIn the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, *John* i. 1—3. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the

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bosom of the Father, he hath declared *him*, 15—18. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 26—30. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son; even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, v. 20—23. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) Acts x. 36. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Rom. ix. 5. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him to be the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all, Eph. i. 20—23. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father, Philip. ii. 9—11. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of *his* person, and upholding all things by the word of *his* power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he* saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they shall all wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool, Heb. i. 1—13. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that buildeth all things is God. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the

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rejoicing of the hope firm unto the end, iii. 3—6. Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 21, 22. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. xix. 11—16.

^cThe first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy, 1 Cor. xv. 47, 48.

VER. 32.

Καὶ ὃ ἑώρακε καὶ ἤκουσε, τούτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

^aAnd what he hath seen and heard, that he testifieth; ^band no man receiveth his testimony.

^aFor the Father loveth the Son, and sheweth him all things that himself doeth, John v. 20. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him, viii. 26. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, xv. 15. See also on ver. 11. clause 1.

^bSee on chap. i. ver. 11. clause 2.

VER. 33.

Ὁ λαὸν αὐτοῦ τὴν μαρτυρίαν, ἰσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν.

^aHe that hath received his testimony hath set to his seal that God is true.

^aHe that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10.

VER. 34.

Ὅν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.

^aFor he whom God hath sent speaketh the words of God: ^bfor God giveth not the Spirit by measure unto him.

^aFor God sent not his Son into the world to condemn the world; but that the world through him might be saved, ver. 17. Jesus answered them and said, My doctrine is not mine, but his that sent me, vii. 16. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things, viii. 26—28. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 40. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God, 47.

^bAnd of his fulness have all we received, and grace for grace, John i. 16. For as the Father hath life in himself; so hath he given to the Son to have life in himself, v. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, xvi. 7. For it pleased the Father that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

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VER. 35.

Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δίδουσιν ἐν τῇ χειρὶ αὐτοῦ.

^a *The Father loveth the Son, ^b and hath given all things into his hand.*

^a For the Father loveth the Son, and sheweth him all things that himself doeth, John v. 20. As the Father hath loved me, so have I loved you: continue ye in my love, xv. 9. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 23, 24. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them, 26. See also on Matt. iii. ver. 17. clause 2.

^b See on Matt. xxviii. ver. 18.

VER. 36.

Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθεῖν τῷ υἱῷ, οὐκ ὀφείλει ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

^a *He that believeth on the Son ^b hath everlasting life: ^c and he that believeth not the Son shall not see life; ^d but the wrath of God abideth on him.*

^a See on Mark xvi. ver. 16. clause 1.

^b See on Matt. xix. ver. 16. clause 3.

^c See on ver. 18. clause 2.

^d For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 18. Much more then, being now justified by his blood, we shall be saved from wrath through him, v. 9. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. And the kings of the

earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, Rev. vi. 15—17.

CHAP. IV.—VER. 1.

Ὡς οὖν ἔγνων ὅτι κύριός ἐστι ἡκούσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,

When therefore ^a the Lord knew how the Pharisees had heard that ^b Jesus made and baptized more disciples than John,

^a See on Luke ii. ver. 11. clause 3.

^b After these things came Jesus and his disciples into the land of Judæa, and there he tarried with them, and baptized, John iii. 22. And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, 26.

VER. 2.

(καίτοιμα Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ)
(*Though Jesus himself baptized not, but his disciples,*)

VER. 3.

Ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

^a *He left Judæa, and ^b departed again into Galilee.*

^a After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized, John iii. 22.

^b And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage, John ii. 1, 2.

VER. 4.

Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

And he must needs go through ^a Samaria.

^a See on Matt. x. ver. 5. clause 3.

VER. 5.

Ἐρχεται οὖν εἰς πόλιν τῆς Σαμαρείας,

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λεγομένην Συχαρ, πλησίον τοῦ χωρίου ὃ ἵδων Ἰακώβ ἰωσήφ τῷ υἱῷ αὐτοῦ.

Then cometh he to a city of Samaria, which is called Sychar, near to ^athe parcel of ground that Jacob gave to his son Joseph.

^aAnd Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel, Gen. xxxiii. 18—20. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow, xlviii. 22.

VER. 6.

Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, κενόπιακός ἐκ τῆς ἰδιότητος, ἐκαθέζετο ὡς ἐπὶ τῇ πηγῇ· ὧρα ἦν ὥρα ἡμέρας.

Now Jacob's well was there. Jesus therefore, ^abeing wearied with his journey, sat thus on the well: and it was about the sixth hour.

^a See on Matt. iv. ver. 2. clause 2.

VER. 7.

Ἐρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πίνειν.

There cometh a ^awoman of Samaria to draw water: Jesus saith unto her, Give me to drink.

^a See on Matt. x. ver. 5. clause 3.

VER. 8.

Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.

(For his disciples were gone away unto the city to buy meat.)

VER. 9.

Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ἂν παρ' ἐμοῦ πίνῃς αἵτις, ὥσπερ γυναικὸς Σαμαρείτιδος; οὐ γὰρ σύγχρονται Ἰουδαῖοι Σαμαρεῖταις.

Then saith ^athe woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a wo-

man of Samaria? for the Jews have no dealings with the Samaritans.

^a See on Matt. x. ver. 5. clause 3.

VER. 10.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστὶν ὃ λέγων σοι· Δός μοι πίνειν· σὺ ἂν ᾔτιστας αὐτόν, καὶ ἴδωκεν ἂν σοι ὕδωρ ζῶν.

Jesus answered and said unto her, ^aIf thou knewest the gift of God, ^band who it is that saith to thee, Give me to drink; thou wouldest have asked of him, ^cand he would have given thee living water.

^a For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, Isa. xlii. 6. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. Thanks be unto God for his unspeakable gift, 2 Cor. ix. 15.

^b The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he, ver. 25, 26. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him, ix. 35—38.

^c But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life, ver. 14. In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him

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should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified), vii. 37—39. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light, Psal. xxxvi. 8, 9. Therefore with joy shall ye draw water out of the wells of salvation, Isa. xii. 3. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, xli. 17, 18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, lv. 1. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 13. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be, Zech. xiv. 8. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ, 1 Cor. x. 4. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 17. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, xxii. 1. And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely, ver. 17.

VER. 11.

Λέγει αὐτῷ ἡ γυνὴ· Κύριε, οὐκ ἔστιν

μα ἔχεις, καὶ τὸ φέας ἰστί βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

VER. 12.

Μὴ σὺ μισθῶν εἴ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φέας, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιω, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θύματα αὐτοῦ;

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

* See on ver. 5.

VER. 13.

Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

VER. 14.

Ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγή ὕδατος ἀλλομένου εἰς ζῶντι αἰῶνι.

But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

* And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst, John vi. 35. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, Isa. xlix. 8—10. They shall hunger no more, neither

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thirst any more; neither shall the sun light on them nor any heat, Rev. vii. 16.

^b He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified), John vii. 38, 39. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, xiv. 16, 17. Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13, 14. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30.

VER. 15.

Αἰγὴ πρὸς αὐτὴν ἡ γυνὴ· Κύριε, δός μοι τούτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μὴδὲ ἐρχομαι ἐνθάδε ἀντλεῖν.

^a The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

^b But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14.

VER. 16.

Αἰγὴ αὐτῇ ὁ Ἰησοῦς· Ὑψαγε, φέρωσω τὴν ἀνδρα σου, καὶ ἐλθὲ ἐνθάδε.

Jesus saith unto her, Go, call thy husband, and come hither.

VER. 17.

Ἀπεκρίθη ἡ γυνὴ, καὶ εἶπεν· Οὐκ ἔχω ἀνδρα. Αἰγὴ αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἀνδρα οὐκ ἔχω.

The woman answered and said, I have

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no husband. ^a Jesus said unto her, Thou hast well said, I have no husband:

^a See on Matt. ix. ver. 4. clause 1.

VER. 18.

Πέντε γὰρ ἀνδρας ἐσχες καὶ νῦν ἐν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἰρηκας.

^a For thou hast had five husbands; and he whom thou now hast is not thine husband: in that saidst thou truly.

^a See on Matt. ix. ver. 4. clause 1.

VER. 19.

Αἰγὴ αὐτῇ ἡ γυνὴ· Κύριε, θεωρῶ ὅτι προφῆτης εἶ σύ.

The woman saith unto him, ^a Sir, I perceive that thou art a ^b prophet.

^a Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of a woman this is that toucheth him: for she is a sinner, Luke vii. 39.

^b Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, John vi. 14. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet, vii. 40. See also on Matt. v. ver. 22. clause 1.

VER. 20.

Οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσκυνοῦσαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἔστιν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.

^a Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

^a And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him, Gen. xii. 6, 7. And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's

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father, for an hundred pieces of money. And he erected there an altar, and called it El-elohé-Israel, xxxiii. 18—20. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually, 1 Kings ix. 3. Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel, 1 Chron. xxii. 1. But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel, 2 Chron. vi. 6. And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice, vii. 12. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually, 16. His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah, Psal. lxxvii. 1—3. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it, cxxxii. 13, 14.

VER. 21.

Ἀλλὰ αὐτῇ ὁ Ἰησοῦς εἶπεν, πιστεύουσίν μοι, ὅτι ἔρχεται ἕρα, ὅτι οὕτως ἐν τῷ ὄρει τούτῳ, οὕτως ἐν Ἱερουσαλὺμοῖς προσκυνήσετε τῷ πατρί.

Jesus saith unto her, * Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.

* See on Matt. viii. ver. 11. clause 1.

VER. 22.

Ἡμεῖς προσκυνήτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνούμεν ὃ οἶδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

* Ye worship ye know not what: we know what we worship: ^b for salvation is of the Jews.

* And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed

them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own gods after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel, 2 Kings xvii. 24—34.

^b Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee, Isa. xii. 6. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and will

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place salvation in Zion for Israel my glory, xlv. 13. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, Rom. ix. 4.

VER. 23.

Ἄλλ' ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυντοῦνται προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν.

But the hour cometh, and now is, when ^athe true worshippers shall worship the Father, ^bin spirit and ^cin truth: ^dfor the Father seeketh such to worship him.

^aYea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early, Isa. xxvi. 8, 9. To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word, lxi. 2. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xviii. 13, 14.

^bFor God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, Rom. i. 9. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, viii. 26. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

^cOnly fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you, 1 Sam. xii. 24. The LORD is nigh unto all them that call upon him, to all that call upon him in truth, Psal. cxlv. 18.

^dThe LORD taketh pleasure in them that fear him, in those that hope in his mercy, Psal. cxlvii. 11. The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight, Prov. xv. 8. Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, Isa. xxix. 13, 14. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8.

VER. 24.

Πνεῦμα ὁ Θεὸς καὶ τοὺς προσκυνούντας αὐτόν, ἐν πνεύματι καὶ ἀληθείᾳ διὰ προσκυνεῖν.

^aGod is a Spirit; ^band they that worship him must worship him in spirit and in truth.

^aWho is the image of the invisible God, the first born of every creature, Col. i. 15. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen. 1 Tim. i. 17.

^bBut the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise, Psal. li. 17. If I regard iniquity in my heart, the LORD will not hear me: But verily God hath heard me; he hath attended to the voice of my prayer, lxi. 18, 19. For thus saith the high and lofty One that inhabiteth eternity,

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whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. See also on Matt. xv. ver. 8, 9.

VER. 25.

Λέγει αὐτῷ ἡ γυνὴ· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ καὶ ἐκεῖνος, ἀναγγαλίῃ ἡμῖν πάντα.

The woman saith unto him, I know that ^aMessias cometh, which is called Christ : ^bwhen he is come, he will tell us all things.

^a See on Luke iv. ver. 18. clause 2.

^b The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken ; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him, Deut. xviii. 15—18.

VER. 26.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι, ὁ λαλῶν σοι.

Jesus saith unto her, ^aI that speak unto thee am he.

^a Jesus heard that they had cast him out ; and when he had found him, he said unto him, Dost thou believe on the Son of God ? He answered and said, Who is he, Lord, that I might believe on him ? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee, John ix. 35—37. Then charged he his disciples that they should tell no man that he was Jesus the Christ, Matt. xvi. 20.

VER. 27.

Καὶ ἐπὶ τούτῳ ἦλθον αἱ μαθηταὶ αὐτοῦ, καὶ ἰθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδὲς μέντοι εἶπεν· Τί ζητεῖς ; ἢ, τί λαλεῖς μετ' αὐτῆς ;

And upon this came his disciples, ^aand

marvelled that he talked with the woman : yet no man said, What seekest thou ? or, Why talkest thou with her ?

^a The Jews have no dealings with the Samaritans, ver. 9.

VER. 28.

Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·

The woman then left her waterpot, and went her way into the city, and saith to the men,

VER. 29.

Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός ;

Come, see a man, which told me all things that ever I did : is not this the Christ ?

VER. 30.

Ἐξῆλθεν οὖν ἐκ τῆς πόλεως, καὶ ἔρχοντο πρὸς αὐτόν,

Then they went out of the city, and came unto him.

VER. 31.

Ἐν δὲ τῷ μεταξὺ ἡρώτων αὐτὸν οἱ μαθηταί, λέγοντες· Ῥαββί, φάγε.

In the mean while his disciples prayed him, saying, Master, eat.

VER. 32.

Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρώσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἰδατε.

But he said unto them, ^aI have meat to eat that ye know not of.

^a See on ver. 34. clause 1.

VER. 33.

Ἐλθον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν ;

Therefore said his disciples one to another, Hath any man brought him ought to eat ?

VER. 34.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτὸ τὸ ἔργον.

Jesus saith unto them, ^aMy meat is to do the will of him that sent me, ^band to finish his work.

^a Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God : yea, thy law is within my heart, Psal. xl. 7, 8. I seek not mine own

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will, but the will of the Father which hath sent me, John v. 30. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day, vi. 38—40.

• I have glorified thee on the earth : I have finished the work which thou gavest me to do, John xvii. 4. When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost, xix. 30. For the Son of man is come to seek and to save that which was lost, Luke xix. 10. Looking unto Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

VER. 35.

Οὐχ ὑμεῖς λέγατε, ὅτι ἔτι τετράμηνον ἔστι, καὶ ὁ θερισμὸς ἔρχεται ; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ διάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields ; ^a for they are white already to harvest.

^a Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few, Matt. ix. 37. and Luke x. 2.

VER. 36.

Καὶ ὁ θερίζων, μισθὸν λαμβάνει, καὶ συγάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ θερίζων.

And ^a he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together.

^a The fruit of the righteous is a tree of life : and he that winneth souls is wise, Prov. xi. 30. And they that be wise shall shine as the brightness of the firmament ; and they that turn

many to righteousness as the stars for ever and ever, Dan. xii. 3. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ; Holding forth the word of life ; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 15, 16. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20. Brethren, if any of you do err from the truth, and one convert him ; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 19, 20. I have planted, Apollos watered ; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase. Now he that planteth and he that watereth are one : and every man shall receive his own reward according to his own labour. For we are labourers together with God : ye are God's husbandry, ye are God's building, 1 Cor. iii. 6—9.

VER. 37.

^a Ἐν γὰρ τούτῳ ὁ λόγος ἐστίν ὁ ἀληθινός, ὅτι ἄλλος ἐστίν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

And herein is that saying true, ^a One soweth, and another reapeth.

^a Thou shalt sow, but thou shalt not reap ; thou shalt tread the olives, but thou shalt not anoint thee with oil ; and sweet wine, but shalt not drink wine, Mic. vi. 15.

VER. 38.

^a Ἐγὼ ἀπίστωτα ὑμεῖς θερίζετε ὁ οὐχ ὑμεῖς κεκοπιάνεσθε· ἄλλοι κεκοπιάνασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσέλθητε.

^a I sent you to reap that whereon ye bestowed no labour : other men laboured, and ye are entered into their labours.

^a The same came for a witness, to bear witness of the Light, that all men through him might believe, John i. 7. Howbeit I sent unto you all my servants the prophets, rising early.

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and sending them, saying, Oh, do not this abominable thing that I hate, Jer. xlv. 4. In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye : for the kingdom of heaven is at hand, Matt. iii. 1; 2. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, 5, 6. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people, iv. 23.

VER. 39.

Ἐκ δὲ τῆς πόλεως ἰσραὴν πολλοὶ ἐπισ-
τυσαν εἰς αὐτὸν τῶν Σαμαριτῶν, διὰ τὸν
λόγον τῆς γυναῖκος, μαρτυρούσης· Ὅτι εἰπὶ
μοι πάντα ὅσα ἐποίησα.

And many of the Samaritans of that
city believed on him ^afor the saying of
the woman, which testified, He told me
all that ever I did.

^aThe woman then left her water-
pot, and went her way into the city,
and saith to the men, Come, see a
man, which told me all things that
ever I did: is not this the Christ? Then
they went out of the city, and came
unto him, ver. 28—30.

VER. 40.

Ἦς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται,
ῥώτρων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμει-
νεν ἰσὺ δύο ἡμέρας.

So when the Samaritans were come
unto him, they besought him that he
would tarry with them: and he abode
there two days.

VER. 41.

Καὶ πολλὰ πλείους ἐπίστανσαν διὰ τὸν
λόγον αὐτοῦ·

And many more believed because of
his own word;

VER. 42.

Τῇ τε γυναίκι ἔλεγον· Ὅτι οὐκ ἔτι διὰ
τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ
ἀκηκόεμεν, καὶ οἶδαμεν ὅτι αὐτός ἐστιν
ἀληθὺς ὁ Σωτὴρ τοῦ κόσμου, ὁ Χριστός.

And said unto the woman, Now we
believe, not because of thy saying: for
we have heard him ourselves, and know

that this is indeed ^athe Christ, ^bthe
Saviour of the world.

^a See on Luke iv. ver. 18. clause 2.

^b See on Matt. i. ver. 21. clause 3.

VER. 43.

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἰσὺθεν,
καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν·

Now after two days he departed thence,
and went into Galilee.

VER. 44.

Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι
προφῆτης ἐν τῇ ἰδίᾳ πατρίδι τιμῆν οὐκ
ἔχει.

^a For Jesus himself testified, that a pro-
phet hath no honour in his own country;

^a See on Matt. xiii. ver. 57. clause 2.

VER. 45.

Ὅτι οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἰδ-
ξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἱεροκῆτες
ἃ ἐποίησεν ἐν Ἱερουσολύμοις ἐν τῇ ἱερῇ·
καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἱερῇ·

Then ^awhen he was come into Galilee,
the Galileans received him, ^bhaving seen
all the things that he did at Jerusalem
at the feast: for they also went unto the
feast.

^a And Jesus went about all Gali-
lee, teaching in their synagogues, and
preaching the Gospel of the kingdom,
and healing all manner of sickness
and all manner of disease among the
people. And his fame went through-
out all Syria: and they brought unto
him all sick people that were taken
with divers diseases and torments,
and those which were possessed with
devils, and those which were hys-
teric, and those that had the palsy;
and he healed them. And there fol-
lowed him great multitudes of peo-
ple from Galilee, and from Decapolis,
and from Jerusalem, and from Judæa,
and from beyond Jordan, Matt. iv.
23—25.

^b And the Jews' Passover was at
hand, and Jesus went up to Jerusa-
lem. And found in the temple those
that sold oxen and sheep and doves,
and the changers of money sitting:
And when he had made a scourge of
small cords, he drove them all out of
the temple, and the sheep, and the
oxen; and poured out the changers'
money, and overthrew the tables;

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John ii. 13—15. Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did, 23.

VER. 46.

Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανά τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικός, οὗ υἱὸς ἡσθάνει ἐν Κανθαυάμ.

**So Jesus came again into Cana, of Galilee, where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum.*

** Or, courtier, or, ruler.*

* And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him, John ii. 1—11.

VER. 47.

Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἴσονται αὐτοῦ τον υἱόν· ἡμελλε γὰρ ἀποθνῆσκειν.

When he heard that Jesus was come

out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

* Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died, John xi. 21. And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, Luke vii. 2, 3. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him, viii. 41, 42.

VER. 48.

Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσετε.

Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

* A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas, Matt. xvi. 4.

VER. 49.

Αἶγει πρὸς αὐτόν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθαναῖν τὸ παιδίον μου.

The nobleman saith unto him, Sir, come down ere my child die.

VER. 50.

Αἶγει αὐτῷ ὁ Ἰησοῦς· Πορεύου, ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃ εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἐπορεύετο.

Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

* See on Matt. iv. ver. 23. clause 4.

VER. 51.

Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δούλοι αὐτοῦ ἀπήκνησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγοντες· Ὅτι ὁ παῖς σου ζῇ.

And as he was now going down, his

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servants met him, and told him, saying,
Thy son liveth.

VER. 52.

Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κοιμήτερον ἔσχε· καὶ εἶπον αὐτῶ· Ὅτι χθὲς ὥραν ἐξέδομεν, ἀφῆκεν αὐτὸς ὁ πυρετός.

Then enquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him.

VER. 53.

Ἐγὼ οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπον αὐτῶ ὁ Ἰησοῦς· Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτός, καὶ ἡ οἰκία αὐτοῦ ὅλη.

So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

VER. 54.

Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

CHAP. V.—VER. 1.

Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱερουσόλυμα.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

VER. 2.

Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβαταῖ ὀχυρωμένη, ἢ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδα, πέντε στοᾶς ἔχουσα.

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches.

* Or, gate.

VER. 3.

Ἐν ταύταις κατέκειτο πλῆθος πολλὸν τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδοχομένων τῆς τοῦ ὕδατος κίνησις.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

VER. 4.

Ἀγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήτρῃ, καὶ ἐτάρασσε τὸ ὕδωρ· ὃς οὖν πρῶτος ἐμβὰς μετὰ τὴν ταράχην τοῦ

ὕδατος, ὑγιὲς ἐγένετο, ὃ δὲ ποτε κατἴχοντο νοσήματι.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

VER. 5.

Ἦν δὲ τις ἀνθρώπος ἐκεῖ τριακοντα ἐτὼς ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.

And a certain man was there, which had an infirmity thirty and eight years.

VER. 6.

Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ᾤον χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὲς γενέσθαι;

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

VER. 7.

Ἀπεκρίθη αὐτῷ ὁ ἀσθενὴς Κύριε, ἀνθρώπον οὐκ ἔχω, ἵνα ὅταν παραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήτρην· ἐν ᾧ δὲ ἔρχομαι ἰγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

VER. 8.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγείραι, ἔστω τὸν κρᾶσάτῃ σου, καὶ περιπάτει.

Jesus saith unto him, Rise, take up thy bed, and walk.

* See on Matt. viii. ver. 3. clause 2.

VER. 9.

Καὶ εὐθὺς ἐγένετο ὑγιὲς ὁ ἀνθρώπος· καὶ ἦρε τὸν κρᾶσάτον αὐτοῦ, καὶ περιπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

* See on Matt. iv. ver. 23. clause 4.

b See on Matt. xii. ver. 2.

c See on ver. 10.

VER. 10.

Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ θεράποντι· μὴν· Σάββατόν ἐστιν, οὐκ ἔξεστὶ σοὶ ἀρεῖν τὸν κρᾶσάτον.

The Jews therefore said unto him that was cured, It is the sabbath day:

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^a it is not lawful for thee to carry thy bed.

*Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it, Exod. xx. 8—11. And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep : for it is a sign between me and you throughout your generations ; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore ; for it is holy unto you : every one that defileth it shall surely be put to death : for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done ; but in the seventh is the sabbath of rest, holy to the Lord ; whosoever doeth any work in the sabbath day, he shall surely be put to death, xxxi. 12—15. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses ; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day : and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day ? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city ? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till

after the sabbath : and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall ? If ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy, Neh. xiii. 15—22. Thus saith the Lord ; Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem ; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers, Jer. xvii. 21, 22.

VER. 11.

Ἀπερίθῃ αὐτοῖς· Ὁ ποιήσας με ἡγνῷ, ἐκείνός μοι εἴπεν· Ἄρον τὸν κλῆματόν σου, καὶ περιπάτει.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

VER. 12.

Ἠρώτησαν οὖν αὐτόν τίς ἐστίν ὁ ἀνθρώπος ὁ εἰπὼν σοι· Ἄρον τὸν κλῆματόν σου, καὶ περιπάτει ;

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

VER. 13.

Ὁ δὲ λαβὼς οὐκ ᾔδει τίς ἐστίν ὁ γὰρ Ἰησοῦς ἐξήνευσεν, ὅχλου ὄντος ἐν τῷ τόπῳ.

And he that was healed wist not who it was : for Jesus had conveyed himself away, ^aa multitude being in that place.

* Or, from the multitude that was in.

VER. 14.

Μετὰ ταῦτα εὗρεν αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἰδοὺ, ἡγνὸς γέγονας· μὴκέτι ἀμαρτάνῃ, ἵνα μὴ χεῖρόν τί σοι γένηται.

Afterward Jesus findeth him in the

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temple, and said unto him, Behold thou art made whole: ^asin no more, lest a worse thing come unto thee.

^a And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you seven times for your sins, Lev. xxvi. 23, 24. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first, Matt. xii. 45.

VER. 15.

^a Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀγγέλλει τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἔστιν ὁ ποιήσας αὐτὸν ἰγιῶν.

The man departed, and told the Jews that it was Jesus, which had made him whole.

VER. 16.

Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτείνειν, ὅτι ταῦτα ἐποίησεν ἐν σαββάτῳ.

And ^a therefore did the Jews persecute Jesus, and sought to slay him, ^b because he had done these things on the sabbath day.

^a See on Matt. xii. ver. 14.

^b See on Matt. xxiii. ver. 24.

VER. 17.

^o δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.

But Jesus answered them, ^aMy Father ^bworketh hitherto, ^cand I work.

^a See on Matt. vii. ver. 21. clause 4.

^b Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, John xiv. 10, 11.

^c See on chap. i. ver. 3.

VER. 18.

Διὰ τοῦτο οἱ πολλοὶ ἐξήκουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἦν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν Θεόν, ἰσὺν ἑαυτοῦ ποιῶν τὰ Θεοῦ.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that ^aGod was his Father, ^bmaking himself equal with God.

^a See on Matt. vii. ver. 21. clause 4. and xiv. ver. 33. clause 2.

^b Who being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. See also on ver. 23.

VER. 19.

^a Ἀπεκρίνατο οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Ἀμὲν ἀμὲν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἢ ἂν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιῇ.

Then answered Jesus and said unto them, Verily, verily, I say unto you, ^aThe Son can do nothing of himself, but what he seeth the Father do: ^bfor what things soever he doeth, these also doeth the Son likewise.

^a I can of mine own self do nothing: as I hear, I judge: and my judgment is just, ver. 30. Then said Jesus unto them, When ye have lifted up the Son of man, Then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 28, 29. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 49. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11.

^b For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, ver. 21. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, xiv. 23. In the beginning God created the hea-

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ven and the earth, Gen. i. 1. Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself, Isa. xlv. 24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is, Acts iv. 24. For every house is builded by some man; but he that built all things is God, Heb. iii. 4. *Compared with*—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, Col. i. 16.

Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast, Psal. xxxvi. 6. *Compared with*—And he (Christ) is before all things, and by him all things consist, Col. i. 17.

And the heavens shall declare his righteousness: for God is judge himself. Selah, Psal. l. 6. But God is the judge: he putteth down one, and setteth up another, lxxv. 7. *Compared with*—For the Father judgeth no man, but hath committed all judgment unto the Son, John v. 22.

Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it, Acts ii. 24. *Compared with*—Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have

power to take it again. This commandment have I received of my Father, x. 18. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. *Compared with*—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD, Psal. xxvii. 14. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed, Isa. xlv. 24. *Compared with*—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 9. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Ex. iv. 11. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding, Prov. ii. 6. *Compared with*—For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15.

Do not I fill heaven and earth? saith the LORD, Jer. xxiii. 24. *Compared with*—Which is his body, the fulness of him (Christ) that filleth all in all, Eph. ii. 23. It is written in the prophets, And they shall be all taught of God, John vi. 45. *Compared with*—For I neither received it of man,

neither was I taught it, but by the revelation of Jesus Christ, Gal. i. 12.

I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go, Isa. xlviii. 17. *Compared with*—And he (Christ) calleth his own sheep by name, and leadeth them out, John x. 3. To them that are sanctified by God the Father, Jude 1. *Compared with*—For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Heb. ii. 11. No man can come to me, except the Father which hath sent me draw him, John vi. 44. *Compared with*—And I, if I be lifted up from the earth, will draw all men unto me, John xii. 32.

Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) 1 Kings viii. 39. I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. *Compared with*—And I (Christ) will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

VER. 20.

Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δίδουσιν αὐτῷ ἃ αὐτὸς ποιᾷ· καὶ μὴ ζῶντα τούτων δίδει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζεσθε.

For ^a the Father loveth the Son, ^b and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

^a See on Matt. iii. ver. 17. clause 2.

^b Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? John x. 32. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. and Luke x. 22.

VER. 21.

Ὡσαύτως γὰρ ὁ πατὴρ ἵσχυται τοὺς νεκροὺς καὶ ζῶσποισι, οὕτως καὶ ὁ υἱὸς οὕτως θάλλει ζῶσποισι.

For ^a as the Father raiseth up the dead, and quickeneth them, ^b even so the Son quickeneth whom he will.

^a See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand, Deut. xxxii. 39. (As it is written, I have made thee a Father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, viii. 11.

^b Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? John xii. 25, 26. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin, 43, 44. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother, Luke vii. 14, 15. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat, viii. 54, 55.

VER. 22.

Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δίδουσι τῷ υἱῷ.

For the Father judgeth no man, ^a but hath committed all judgment unto the Son:

^a And hath given him authority to execute judgment also, because he is the Son of man, ver. 27. For the Son of man shall come in the glory of his Father with his angels; and then he

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shall reward every man according to his works, Matt. xvi. 27. and xxv. 31—46. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xviii. 18. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead, Acts x. 42. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead, xvii. 31. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel, Rom. ii. 16. For we shall all stand before the judgment seat of Christ, xiii. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, 2 Tim. iv. 1. See also on Matt. xvi. ver. 27. clause 1.

VER. 23.

^aἵνα πάντες τιμᾶσι τὸν υἱὸν, καθὼς τιμᾶσι τὸν πατέρα. ^bὉ μὴ τιμᾶν τὸν υἱὸν, οὐ τιμᾶ τὸν πατέρα τὸν πέμψαντα αὐτόν.

^aThat all men should honour the Son, even as they honour the Father. ^bHe that honoureth not the Son honoureth not the Father which hath sent him.

^aLet not your heart be troubled: ye believe in God, believe also in me, John xiv. 1. Kiss the Son, lest

he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, Psal. ii. 12. Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, Jer. xvii. 5. And in his name shall the Gentiles trust, Matt. xii. 21. and Rom. xv. 12. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen, 2 Pet. iii. 18.

^bHe that hateth me hateth my Father also, John xv. 23. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you, xvi. 14, 15. And all mine are thine, and thine are mine; and I am glorified in them, xvii. 10. Whosoever denieth the Son, the same hath not the Father: [*but*] he that acknowledgeth the Son hath the Father also, 1 John ii. 23. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 24.

^aἈμὲν ἀμὲν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μετατίσκειν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

Verily, verily, I say unto you, ^aHe that heareth my word, and believeth on him that sent me, hath everlasting life, ^band shall not come into condemnation; ^cbut is passed from death unto life.

^a See on Mark xvi. ver. 16. clause 1.

^b See on Matt. xviii. ver. 14.

^c We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death, 1 John iii. 14.

VER. 25.

^aἈμὲν ἀμὲν λέγω ὑμῖν, ὅτι ἔρχεται ἔσχατος καιρὸς τοῦ υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούοντες ζήσονται.

Verily, verily, I say unto you, The

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hour is coming, and now is, when ^a the dead shall hear the voice of the Son of God: and they that hear shall live.

^a Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses, Col. ii. 13. See also on Matt. viii. ver. 22. clause 2.

VER. 26.

Ὁ πατήρ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἰδοὺς καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ,

For ^a as the Father hath life in himself, ^b so hath he given to the Son to have life in himself;

^a And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, Exod. iii. 14. For with thee is the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God, Psal. xc. 2. But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation, Jer. x. 10. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things, Acts xvii. 25. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 1 Tim. i. 17. Which in his times he shall shew, *who* is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen, vi. 15, 16.

^b In him was life; and the life was the light of men, John i. 4. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me, xiv.

6. When Christ *who* is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 1 John i. 1, 2. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. xxii. 1.

VER. 27.

Καὶ ἐξουσίαν ἰδοὺς αὐτῷ καὶ κληρὸν ποιῆν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

^a And hath given him authority to execute judgment also, ^b because he is the Son of man.

^a Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 6—9. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, cx. 1—3. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries, 6. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and

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gave him to be the head over all things to the Church, Eph. i. 20—22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22. See also on ver. 22.

^b I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 13, 14. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 6—11.

VER. 28.

Μὴ θαυμάζετε τούτο· ὅτι ἔρχεται ὥρα ἡ ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ·

Marvel not at this: ^afor the hour is coming, in the which all that are in the graves shall hear his voice,

^a And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day, John vi. 39. And I will raise him up at the last day, 40. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, xi. 25. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our

vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

VER. 29.

Καὶ ἐκπορεύονται· οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

^a And shall come forth; ^b they that have done good, unto the resurrection of life; ^c and they that have done evil, unto the resurrection of damnation.

^a See on Matt. xxii. ver. 30. clause 1.

^b See on Matt. xxv. ver. 46. clause 2.

^c See on Matt. xxv. ver. 46. clause 1.

VER. 30.

Οὐ δύναμαι ἐγὼ ποιεῖν ἄπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἑμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

^a I can of my own self do nothing: as I hear, I judge: and my judgment is just; because ^b I seek not mine own will, but the will of the Father ^c which hath sent me.

^a See on ver. 19. clause 1.

^b And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt, Matt. xxvi. 39. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, Rom. xv. 3. See also on chap. iv. ver. 34. clause 1.

^c See on chap. viii. ver. 42. clause 3.

VER. 31.

Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής.

^a If I bear witness of myself, my witness is not true.

^a Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God, John viii. 54.

VER. 32.

Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἑμοῦ, καὶ οἶδα ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ ὑπὲρ ἑμοῦ.

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^a *There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.*

^a *See on ver. 37. clause 1.*

VER. 35.

Ἔμεις ἀπιστάμεται πρὸς Ἰωάννην, καὶ μαμαρτύρηται τῇ ἀληθείᾳ·

^a *Ye sent unto John, and he bare witness unto the truth.*

^a And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ, John i. 19, 20. John answered them saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, 26, 27. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice, This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand, iii. 26—35.

VER. 34.

Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

^a *But I receive not testimony from man: ^b but these things I say, that ye might be saved.*

^a *I receive not honour from men, ver. 41.*

^b But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.

VER. 35.

Ἐκείνος ἦν ὁ λύχνος ὁ καίματος καὶ φαίνων ἡμεῖς δὲ ἠθέλησαμεν ἀγαλλιασθῆναι πρὸς ἑαυτὸν ἐν τῷ φωτὶ αὐτοῦ.

^a *He was a burning and a shining light: ^b and ye were willing for a season to rejoice in his light.*

^a He was not that Light, but was sent to bear witness of that Light, John i. 8. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, Matt. xi. 11. and Luke vii. 28. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

^b Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins, Matt. iii. 5, 6.

VER. 36.

Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζονα τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ ἵνα τελεῶσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἔγω ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ σωτήρ μὲ ἀπέστειλεν·

^a *But I have greater witness than that of John: ^b for the works which the Father hath given me to finish, the same works that I do, bear witness of me, c that the Father hath sent me.*

^a If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son, 1 John v. 9.

^b There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these

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miracles that thou doest, except God be with him, John iii. 1, 2. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. If this man were not of God, he could do nothing, ix. 30. 33. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, x. 25. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him, 37, 38. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24. And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 3—5. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

^c See on chap. viii. ver. 42. clause 3.

VER. 37.

Καὶ ὁ πατήρ μου πατήρ, αὐτὸς μαρτύρηται περὶ ἐμοῦ. οὕτως φωνῶν αὐτοῦ ἀκηλύαται πάντες, οὕτως εἶδος αὐτοῦ ἐώρακατε.

^a And the Father himself, which hath sent me, hath borne witness of me. ^b Ye have neither heard his voice at any time, ^c nor seen his shape.

^a And I knew him not: but he that sent me to baptize with water, the

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same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, John i. 33, 34. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, vi. 27. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me, viii. 17, 18. See also on Matt. iii. ver. 17.

^b And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice, Deut. iv. 12.

^c See on chap. i. ver. 18. clause 1.

VER. 38.

Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τοῦτο ὑμεῖς οὐ πιστεύετε.

^a And ye have not his word abiding in you: ^b for whom he hath sent, him ye believe not.

^a Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me, ver. 45, 46. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you, viii. 37. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God, 47.

^b I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, ver. 43. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, i. 10, 11.

VER. 39.

Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δυνάμεσθε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν καὶ ἐκεῖνα εἶσιν αἱ μαρτυρούσαι περὶ ἐμοῦ.

^a Search the Scriptures; ^b for in them

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ye think ye have eternal life: c and they are they which testify of me.

^a Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates, Deut. xi. 18—20. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success, Josh. i. 8. But his delight is in the law of the Lord; and in his law doth he meditate day and night, Psal. i. 2. Thy word have I hid in mine heart, that I might not sin against thee, cxix. 11. O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation, 97—99. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life, Prov. vi. 23. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors, viii. 33, 34. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them, xxxiv. 16. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Jer. viii. 9. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxii. 29. Abraham saith unto him, They have Moses and the pro-

phets; let them hear them, Luke xvi. 29. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so; Acts xvii. 11. What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15—17. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 19—21. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand, Rev. i. 3.

^b And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it, Deut. xxxii. 46, 47.

^c See on Matt. xi. ver. 3.

VER. 40:

Καὶ οὐ δύναται ἐλθεῖν ὁ πῶς μὲν, ἡμεῖς ἴνα ζήνῃ
ἐξ ὧν.

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^a And ye will not come to me, ^b that ye might have life.

^a How can ye believe which receive honour one of another, and seek not the honour that cometh from God only? ver. 44. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, iii. 19. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? viii. 45, 46. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him, xii. 37—41. And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! xxiii. 37. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

^b Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, 37. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 40. Then Simon Peter answered him, Lord,

to whom shall we go? thou hast the words of eternal life, 68. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, vii. 37, 38. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly, x. 10. And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 26. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 11—13.

VER. 41.

Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω
I receive not honour from men.

VER. 42.

Ἄλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

But ^a I know you, ^b that ye have not the love of God in you.

^a See on Matt. ix. ver. 4. clause 1.

^b Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me, John viii. 42. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God, 47. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying, 55. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might

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be fulfilled that is written in their law, They hated me without a cause, xv. 23—25. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, 1 John ii. 15.

VER. 43.

Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἵαν ἄλλος ἐλθῇ ἐν τῷ ὀνόματι τοῦ ἰδίου, ἐκείνους λήψετε.

^a I am come in my Father's name, and ye receive me not: ^b if another shall come in his own name, him ye will receive.

^a For I came down from heaven, not to do mine own will, but the will of him that sent me, John vi. 38. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 28, 29. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, x. 25. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again, xii. 28. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him, Exod. xxiii. 21. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec, Heb. v. 4—6.

^b Take heed that no man deceive you. For many shall come in my

name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who *was* slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed, Acts v. 36, 37.

VER. 44.

Πῶς δύνασθε ὑμῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;

^a How can ye believe, ^b which receive honour one of another, and seek not the honour that cometh from God only?

^a For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved, John iii. 20. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do, viii. 43, 44.

^b But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, Matt. xxiii. 5. Them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 29.

VER. 45.

Μὴ δοκεῖτε ὅτι ἐγὼ καταγορεύσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ καταγορεύων ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠπαύσατε.

Do not think that I will accuse you to the Father: ^a there is one that accuseth you, even Moses, ^b in whom ye trust.

^a Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me, John vii. 19. And they which heard it, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus

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was left alone; and the woman standing in the midst, viii. 9. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law: (For not the hearers of the law are just before God, but the doers of the law shall be justified, Rom. ii. 12, 13. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, iii. 19. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10.

^b Now Moses in the law commanded us, that such should be stoned: but what sayest thou? John viii. 5. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 28, 29. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away, Matt. xix. 7.

VER. 46.

Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἡμῖν· περὶ γὰρ ἡμοῦ ἐκείνος ἔγραψεν.

For had ye believed Moses, ye would have believed me: ^a for he wrote of me.

^a See on Matt. xi. ver. 3.

VER. 47.

Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε.

^a But if ye believe not his writings, how shall ye believe my words?

^a And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead, Luke xvi. 31.

CHAP. VI.—VER. 1.

Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

VER. 2.

Καὶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς, ὅτι

ἰώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν ἐν τῷ ἄσθενούντων.

And ^a a great multitude followed him, because they saw ^b his miracles which he did on them that were diseased.

^a See on Matt. iv. ver. 25. clause 1.

^b See on Matt. iv. ver. 23. clause 4. and ver. 24. clauses 4. and 6.

VER. 3.

Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθηντο μετὰ τῶν μαθητῶν αὐτοῦ.

^a And Jesus went up into a mountain, and there he sat with his disciples.

^a See on Matt. v. ver. 1. clause 2.

VER. 4.

Ἦν δὲ ἑγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

^a And the Passover, a feast of the Jews, was nigh.

^a See on Matt. xxvi. ver. 2. clause 2.

VER. 5.

Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεωρῶν ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;

^a When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

^a See on Matt. xiv. ver. 14.

VER. 6.

(Τοῦτο δὲ ἔλεγε πειράζων αὐτῶν αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιῆν.)

And this he said to prove him: for he himself knew what he would do.

VER. 7.

Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

VER. 8.

Λέγει αὐτῷ εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρίας ὁ ἀδελφὸς Σίμωνος Πέτρου·

One of his disciples, Andrew, Simon Peter's brother, saith unto him,

VER. 9.

Ἔστι παιδάριον ἐν ᾧδε, ὃ ἔχει πέντε

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ἄρτους κριθίνους, καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;

There is a lad here, which hath a five barley loaves, and two small fishes: but what are they among so many?

^a See on Matt. xiv. ver. 17.

VER. 10.

Εἶπε δὲ ὁ Ἰησοῦς· Ποῦσατε τοὺς ἀνθρώπους ἀναπαισθῆναι. Ἦν δὲ χέρτος πολλὴ ἐν τῷ τόπῳ. Ἀνέπισον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὧστί πεντακισχίλις.

And Jesus said, "Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand."

^a See on Matt. xiv. ver. 19. clause 1.

VER. 11.

Ἐλαβὲ δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθεύοντο τοῖς ἀνακειμένοις· ἑκατὼς καὶ ἐκ τῶν ὀψαρίων ὅσων ἦθελον.

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

^a See on Matt. xiv. ver. 19. clause 3.

^b See on Matt. xiv. ver. 20. clause 1.

VER. 12.

Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσείοντα κλάσματα, ἵνα μὴ τι ἀπόληται.

When they were filled, he said unto his disciples, "Gather up the fragments that remain, that nothing be lost."

^a See on Matt. xiv. ver. 20. clause 2.

VER. 13.

Συήγαγον οὖν, καὶ ἐγείμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπείρισσευσε τοῖς βεβρωμένοις.

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

VER. 14.

Οἱ οὖν ἄνθρωποι, ἰδόντες ὅτι ποιεῖς σημεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφῆτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

Then those men, when they had seen the miracle that Jesus did, said, "This is

of a truth that Prophet that should come into the world.

^a See on Matt. v. ver. 22. clause 1.

VER. 15.

Ἰησοῦς οὖν γινούς ὅτι μέλλουσιν ἐρχεσθαι, καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλεῖα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

"I receive not honour from men. John v. 41. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, xviii. 36. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart, Matt. xiv. 22, 23. and Mark vi. 46."

VER. 16.

Ὡς δὲ ἔβη ἐξήντητο, κατέβησαν αἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν·

And when even was now come, his disciples went down unto the sea,

VER. 17.

Καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἦδη ἐγγύνη, καὶ οὐκ ἔληλυθι πρὸς αὐτοὺς ὁ Ἰησοῦς·

And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

VER. 18.

Ἦν τι θάλασσα, ἀνέμου μεγάλου πύηντος, διηγείρετο.

And the sea arose by reason of a great wind that blew.

VER. 19.

Ἐληλακότες οὖν ὡς σταδίου εἰκοσινῆντα ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τῷ πλοίῳ γινόμενον καὶ ἐφοκῆθησαν.

So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh

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unto the ship: ^b and they were afraid.

^a See on Matt. xiv. ver. 25. clause 2.

^b See on Matt. xiv. ver. 26.

VER. 20.

Ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβεσθε.

^a But he saith unto them, It is I; be not afraid.

^a See on Matt. xiv. ver. 27.

VER. 21.

Ἦθελον αὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς τὴν ἑσπέρην.

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

VER. 22.

Τῇ ἑκατέρῃ δ' ὄχλος ὁ ἰστανὸς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοῖα ἄλλα οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν ἑαῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνον οἱ μαθηταὶ αὐτοῦ ἀπῆλθον.

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

VER. 23.

(Ἄλλα δὲ ἦλθε πλοῖα ἑκ Τιβεριάδος ἰγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου.)

(Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

VER. 24.

Ὅτε αὖν εἶδον ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναῖον, ζητοῦντες τὸν Ἰησοῦν.

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

VER. 25.

Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης, ἔπω αὐτῷ· Ῥαββί, πότε ἂνδε γέγονας;

And when they had found him on the

other side of the sea, they said unto him, ^a Rabbi, when comest thou hither?

^a See on chap. i. ver. 38. clause 1.

VER. 26.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδτε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

VER. 27.

Ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τούτων γὰρ ὁ πατὴρ ἱσφαράμην, ὁ Θεός.

^a Labour ^a not for the meat which perisheth, ^b but for that ^c meat which endureth unto everlasting life, ^d which the Son of man shall give unto you: ^e for him hath God the Father sealed.

^a Or, work not.

^a Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, Isa. lv. 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, Col. iii. 1, 2. See also on Matt. vi. ver. 25. clause 2.

^b Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, Luke xiii. 24.

^c I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, ver. 51. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day, 53, 54.

^d And I give unto them eternal life; and they shall never perish, neither

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shall any man pluck them out of my hand, x. 28. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me, xiv. 6. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, 17.

^c See on Luke iv. ver. 18. clauses 1, 2.

VER. 28.

Εἶπον οὖν πρὸς αὐτόν· τί ποιοῦμεν, ἵνα ἔργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

Then said they unto him, What shall we do, that we might work the works of God?

VER. 29.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τούτῳ ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ἱερέως.

Jesus answered and said unto them, ^aThis is the work of God, that ye believe on him whom he hath sent.

^a While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matt. xvii. 5. See also on Mark xvi. ver. 16. clause 1.

VER. 30.

Εἶπον οὖν αὐτῷ· τί οὖν ποιῇς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἐργάζῃ;

They said therefore unto him, ^aWhat sign shewest thou then, ^bthat we may see, and believe thee? what dost thou work?

^a See on Matt. xii. ver. 38. clause 3. ^b Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 32.

VER. 31.

Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐταῖς φαγεῖν.

^a Our fathers did eat manna in the desert; ^b as it is written, He gave them bread from heaven to eat.

^a This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons: take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted, Exod. xvi. 16—21. But now our soul is dried away: there is nothing at all, besides this manna, before our eyes. And the manna was as coriander seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oil, Numb. xi. 6—8.

^b And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, Neh. ix. 15. And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full, Psal. lxxviii. 24, 25.

VER. 32.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· Οὐ Μωσὴς δίδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸ ἀληθινόν.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you

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not ^a that bread from heaven; ^b but my Father giveth you the true bread from heaven.

^a Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no, Exod. xvi. 4.

^b See on ver. 33. clause 1.

VER. 33.

Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαλὼν ἐκ τοῦ οὐρανοῦ, καὶ ζῶν διδούς τῷ κόσμῳ.

^a For the bread of God is he ^b which cometh down from heaven, ^c and giveth life unto the world.

^a I am the bread of life, ver. 35. The Jews then murmured at him, because he said, I am the bread which came down from heaven, 41. I am that bread of life, 48. This is the bread which cometh down from heaven, that a man may eat thereof, and not die, 50. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever, 58.

^b See on chap. iii. ver. 13. clause 1.

^c See on ver. 51. clause 5.

VER. 34.

Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τούτων.

Then said they unto him, Lord, evermore give us this bread.

VER. 35.

Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμέ, οὐ μὴ διψήσῃ πώποτε.

And Jesus said unto them, ^a I am the bread of life: ^b he that cometh to me ^c shall never hunger; and he that believeth on me shall never thirst.

^a See on ver. 33. clause 1.

^b All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, ver. 37. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard,

and hath learned of the Father, cometh unto me, 44, 45. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father, 65. And ye will not come to me, that ye might have life, v. 40. In the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness, Isa. lv. 1, 2. Come unto me, all ye that labour and are heavy laden, and I will give you rest, Matt. xi. 28. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely, Rev. xxii. 17.

^c See on chap. iv. ver. 14. clause 1.

VER. 36.

Ἄλλ' εἶπον ἡμῖν ὅτι καὶ ἰσχυράτε με, καὶ οὐ πιστεύομεν,

But I said unto you, that ye also have seen me, and believe not.

VER. 37.

Πᾶν ὃ δίδωσί μοι ὁ πατήρ, πρὸς ἐμέ ἔξει· καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐβάλω ἔξω·

^a All that the Father giveth me ^b shall come to me; and him that cometh to me ^c I will in no wise cast out.

^a And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day, ver. 39. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word; 6. I pray for them: I pray not for the world, but for them which thou hast given me; for they are

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thine, 9. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are, 11. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, 24.

^b But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand, John x. 26—28.

^c Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth, xlii. 3. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day thou shalt be with me in paradise, Luke xxiii. 42, 43. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 15, 16. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 15, 16. Wherefore he is able also to save them to the uttermost that come unto God by

him, seeing he ever liveth to make intercession for them, vii. 25. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely, Rev. xii. 17.

VER. 38.

^a Ὅτι καταβίβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θελήμα τοῦ πατρὸς μου.

For ^a I came down from heaven, ^b not to do mine own will, but the will of him ^c that sent me.

^a See on chap. iii. ver. 13. clause 1.

^b See on chap. v. ver. 30. clause 2.

^c See on chap. viii. ver. 42. clause 3.

VER. 39.

Τοῦτο δὲ ἐστὶ τὸ θέλημα τοῦ πατρὸς μου πατρός, ἵνα πᾶν ὃ δίδωκέ μοι, μὴ ἀπολίσσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἰσχάτι ἡμέρα.

And ^a this is the Father's will which hath sent me, that of all which ^b he hath given me ^c I should lose nothing, ^d but should raise it up again at the last day.

^a See on Matt. xviii. ver. 14.

^b See on ver. 37. clause 1.

^c My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand, John x. 27, 28. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none, xviii. 8, 9. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 3, 4. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 13. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 5.

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^aSee next verse. No man can come to me except the Father which hath sent me draw him: And I will raise him up at the last day, ver. 44. Who-so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day, 54. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: xi. 25. See also on Matt. xxii. ver. 30. clause 1.

VER. 40.

Τούτο δὲ ἐστὶ τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν, καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐν τῇ ἰσχύϊ τῆς ἡμέρας.

And this is the will of him that sent me, ^athat every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

^a See on Mark xvi. ver. 16. clause 1.

VER. 41.

Ἐγγύχουσιν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ.

The Jews then murmured at him, because ^ahe said, I am the Bread ^bwhich came down from heaven.

^a See on ver. 33. clause 1.

^b See on chap. iii. ver. 13. clause 1.

VER. 42.

Καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς, ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

And they said, ^aIs not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

^a See on Matt. xiii. ver. 55.

VER. 43.

Ἀπεκρίθη οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων.

Jesus therefore answered and said unto them, Murmur not among yourselves.

VER. 44.

Οὐδὲς δύναται ἐλθεῖν πρὸς με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με, ἐκλύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτόν τῇ ἰσχύϊ τῆς ἡμέρας.

^a No man can come to me, except the

Father which hath sent me draw him: ^band I will raise him up at the last day.

^a But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them, John xii. 37—40. See also on Matt. xiii. ver. 14. and 15. clauses 2, 3.

^b See on ver. 39. clause 4.

VER. 45.

Ἔστι γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδασκοὶ τοῦ Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν, ἔρχεται πρὸς με.

^a It is written in the prophets, And they shall be all taught of God. ^b Every man therefore that hath heard, and hath learned of the Father, ^ccometh unto me.

^a And all thy children shall be taught of the Lord; and great shall be the peace of thy children, Isa. liv. 13. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34.

^b That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, Eph. i. 17.

^c While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son,

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in whom I am well pleased; hear ye him, Matt. xvii. 5. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, John xii. 6. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12.

VER. 46.

Οὐχ ὅτι τὸν πατέρα τίς ἰώρανεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ἰώρανε τὸν πατέρα.

^a Not that any man hath seen the Father, ^b save he which is of God, he hath seen the Father.

^a See on chap. i. ver. 18. clause 1.

^b Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me, John vii. 28, 29. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him, Matt. xi. 27. and Luke x. 22.

VER. 47.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

Verily, verily, I say unto you, ^a He that believeth on me hath everlasting life.

^a See on Mark xvi. ver. 16. clause 1.

VER. 48.

Ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς.

^a I am that bread of life.

^a See on ver. 33. clause 1.

VER. 49.

Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.

^a Your fathers did eat manna in the wilderness, and are dead.

^a See on ver. 31.

VER. 50.

Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τίς ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ.

^a This is the bread which cometh down from heaven, ^b that a man may eat thereof, and not die.

^a See on chap. iii. ver. 13. clause 1.

^b As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever, ver. 57, 58. See also on ver. 51. clauses 3—5.

VER. 51.

Ἐγὼ εἶμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἵαν τις φάγῃ ἐκ τούτου τοῦ ἁρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος ὃς ἐν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

^a I am the living bread ^b which came down from heaven: ^c if any man eat of this bread, he shall live for ever: ^d and the bread that I will give is my flesh, which I will give ^e for the life of the world.

^a See on ver. 33. clause 1.

^b See on chap. iii. ver. 13. clause 1.

^c See on Mark xvi. ver. 16. clause 1.

^d The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, ver. 52—56. See also on Matt. xx. ver. 28. clause 3.

^e The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world, John i. 29. And all things are of God, who hath reconciled us to himself by Jesus Christ

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and hath given to us the ministry of reconciliation ; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And he is the propitiation for our sins : and not for our's only, but also for the sins of the whole world, 1 John ii. 2. See also on chap. v. ver. 25.

VER. 52.

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν ;

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat ?

VER. 53.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ἰὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν αὐτοῖς.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

^a See on chap. iii. ver. 18. clause 2.

^b See on chap. v. ver. 25.

VER. 54.

Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἰσχυρῇ ἡμέρᾳ.

Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

^a See on ver. 39. clauses 3, 4.

VER. 55.

Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πῶσις.

For my flesh is meat indeed, and my blood is drink indeed.

VER. 56.

Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

^a At that day ye shall know that I am in my Father, and ye in me, and I in you, John xiv. 20. Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him, 23. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing, xv. 4, 5. That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one, even as we are one : I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, xvii. 21—23. And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people, 2 Cor. vi. 16. That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, Eph. iii. 17. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 24. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us, iv. 12. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 15.

VER. 57.

Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ, καὶ ἐγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, καὶ ἐγὼ ἐν αὐτῷ.

^a As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me.

^a See on chap. v. ver. 26. clause 1.

^b For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 26.

VER. 58.

Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπῆλθον· ὁ τρώγων τούτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.

^a This is that Bread ^b which came down from heaven: ^c not as your fathers did eat manna, and are dead: ^d he that eateth of this Bread shall live ^e for ever.

^a See on ver. 33. clause 1.

^b See on chap. iii. ver. 13. clause 1.

^c See on ver. 31.

^d See on Mark xvi. ver. 16. clause 1.

^e See on Matt. xix. ver. 16. clause 3.

VER. 59.

Ταῦτα εἶπεν ἐν συναγωγῇ, διδάσκων ἐν Καπερναούμ.

These things said he in the synagogue, as he taught in Capernaum.

VER. 60.

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρὸς ἐστὶν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?

VER. 61.

Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τούτο ὑμεῖς σκανδαλίζεσθε;

^a When Jesus knew in himself that his disciples murmured at it, he said unto them, *Doth this offend you?*

^a See on Matt. ix. ver. 4. clause 1.

VER. 62.

Ἐὰν οὖν θεωρεῖτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ἐπου ἢν τὸ πρῶτον;

^a What and if ye shall see the Son of man ascend up ^b where he was before?

^a I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, John xvi. 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name

those whom thou hast given me, that they may be one, as we are, 11. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 51. and Acts i. 9.

^b See on chap. iii. ver. 13. clause 1.

VER. 63.

Τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζῆν ἐστιν.

^a It is the spirit that quickeneth; ^b the flesh profiteth nothing: ^c the words that I speak unto you, they are spirit, and they are life.

^a And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit, 1 Cor. xv. 45. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6.

^b For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 25—29.

^c Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, ver. 68. Thy word hath quickened me, Psal. cxix. 50. I will never forget thy precepts: for with them thou hast quickened me, 93. So then faith cometh by hearing, and hearing by the word of God, Rom. x. 17.

VER. 64.

Ἄλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. Ἦσαν γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες

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οἱ οὐ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ
παράδωκεν αὐτόν.

But there are some of you that believe
not. ^aFor Jesus knew from the begin-
ning who they were that believed not,
and who should betray him.

^aSee on Matt. ix. ver. 4. clause 1.

VER. 65.

Καὶ ἔλεγε· διὰ τοῦτο εἶπα ὑμῖν, ὅτι
οὐδεὶς δύναται ἐλθεῖν πρὸς με, ἢ ἂν μὴ ᾖ
δεδωμένον αὐτῷ ἐκ τοῦ πατρὸς μου.

And he said, Therefore said I unto
you, ^aThat no man can come unto me,
^bexcept it were given to him of my Fa-
ther.

^aSee on ver. 44. clause 1.

^bAnd other sheep I have, which
are not of this fold : them also I must
bring, and they shall hear my voice ;
and there shall be one fold, and one
shepherd, John x. 16. But ye believe
not, because ye are not of my sheep,
as I said unto you, 26. For by grace
are ye saved through faith ; and that
not of yourselves : it is the gift of God :
Not of works, lest any man should
boast, Eph. ii. 8, 9. For unto you it
is given in the behalf of Christ, not
only to believe on him, but also to
suffer for his sake, Phil. i. 29. Of
his own will begat he us with the
word of truth, that we should be a
kind of firstfruits of his creatures,
Jam. i. 18.

VER. 66.

Ἐκ τούτου πολλὰ ἀπηλθον τῶν μαθη-
τῶν αὐτοῦ εἰς τὰ ὄπισθεν, καὶ οὐκ ἔτι μετ'
αὐτοῦ περιπατοῦσι.

^aFrom that time many of his disci-
ples went back, and walked no more with
him.

^aMany therefore of his disciples,
when they had heard this, said, This
is an hard saying, who can hear it ?
ver. 60.

VER. 67.

Ἐπὶ οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ
ὑμεῖς θέλετε ὑπάγειν ;

Then said Jesus unto the twelve, Will
ye also go away ?

VER. 68.

^aἈπεκρίθη οὖν αὐτῷ Σίμων Πέτρος· Κύριε,
πρὸς τίνα ἀπολεινόμεθα ; ὅσα ῥήματα ζωῆς
αἰώνιου ἔχεις·

Then Simon Peter answered him,
Lord, to whom shall we go ? ^athou hast
the words of eternal life.

^aThe words that I speak unto you,
they are spirit, and they are life, ver.
63. And ye will not come to me,
that ye might have life, v. 40. Nei-
ther is there salvation in any other :
for there is none other name under
heaven given among men, whereby
we must be saved, Acts iv. 12. And
this is the record, that God hath given
to us eternal life, and this life is in
his Son. He that hath the Son hath
life ; and he that hath not the Son of
God hath not life.. These things have
I written unto you that believe on the
name of the Son of God ; that ye may
know that ye have eternal life, and
that ye may believe on the name of
the Son of God, 1 John v. 11—13.

VER. 69.

Καὶ ἡμεῖς πιστεύομεν καὶ ἠγνώκα-
μεν ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ
τοῦ ζῶντος.

^aAnd we believe and are sure that thou
art that Christ, the Son of the living
God.

^aSee on Matt. xvi. ver. 16.

VER. 70.

^aἈπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔγω-
γὼμας τοὺς δώδεκα ἐξελεξάμεν, καὶ ἐξ
ὑμῶν εἷς διαβολὸς ἐστίν.

Jesus answered them, ^aHave not I cho-
sen you twelve, and one of you is a devil ?

^aSee on Matt. x. ver. 1—4.

VER. 71.

^aἔλεγε δὲ τὸν Ἰουδᾶν Σίμωνος Ἰσκαριώ-
την· οὗτος γὰρ ἠμελλεν αὐτὸν παραδίδδαι,
εἰς ὃν ἐκ τῶν δώδεκα·

He spake of Judas Iscariot the son of
Simon : ^afor he it was that should betray
him, ^bbeing one of the twelve.

^aSet thou a wicked man over him :
and let Satan stand at his right hand.
When he shall be judged, let him be
condemned : and let his prayer be-
come sin. Let his days be few ; and
let another take his office, Psal. cix.
6—8. Men and brethren, the Scrip-
ture must needs have been fulfilled,
which the Holy Ghost by the mouth
of David spake before concerning
Judas, which was guide to them that

took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, the field of blood. For it is written in the book of Psalms, *Let his habitation be desolate, and let no man dwell therein*: and his bishoprick let another take, Acts i. 16—20.

^b See on Matt. x. ver. 4. clause 2.

CHAP. VII.—VER. 1.

Καὶ περιπατεῖ ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ᾔδειεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήκουον αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

VER. 2.

Ἦν δὲ ἑγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

Now the Jews' a feast of tabernacles was at hand.

^a And the feast of harvest, the first fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours of the field. Three times in the year all thy males shall appear before the LORD God, Exod. xxiii. 16, 17. Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD. On the first day *shall be* an holy convocation: ye shall do no servile work *therein*. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work *therein*. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing

upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God, Lev. xxiii. 34—43. and Numb. xxix. 12—40. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore, thou shalt surely rejoice. Three times in the year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee, Deut. xvi. 13—17. And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the

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feast of the seventh month : And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner, Neh. viii. 14—18.

VER. 3.

Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μιτάρῃθι ἔνταυθεν, καὶ ἕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς.

^aHis brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

^a See on Matt. xii. ver. 46.

VER. 4.

Οὐδὲς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέωσον σεαυτὸν τῷ κόσμῳ.

For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

VER. 5.

Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ, ἐπίστανον εἰς αὐτόν.

^aFor neither did his brethren believe in him.

^aAnd when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself, Mark iii. 21.

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VER. 6.

Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὃ ἐμὸς οὐπὼν πάριστιν ὃ δὲ καιρὸς ὃ ὑμετέτερος πάντοτε ἔστιν ἔτοιμος.

Then Jesus said unto them, ^aMy time is not yet come: but your time is always ready

^a Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come, ver. 8. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come, ii. 4. These words spake Jesus, and lifted up his eyes to heaven, and, said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1.

VER. 7.

Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς ἑμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἔστιν.

^aThe world cannot hate you; ^bbut me it hateth, because I testify of it, that the works thereof are evil.

^a If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. They are of the world: therefore speak they of the world, and the world hear-eth them, 1 John iv. 5.

^b If the world hate you, ye know that it hated me before it hated you, John xv. 18. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause, 25.

VER. 8.

Ἵμεις ἀνάγχετε εἰς τὴν ἑορτὴν ταύτην ἐγὼ οὐπὼ ἀναβαίνας εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὃ ἐμὸς οὐπὼν πεπλήρωται.

Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

VER. 9.

Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

When he had said these words unto them, he abode still in Galilee:

VER. 10.

Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε

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καὶ αὐτὸς ἀνέβη εἰς τὴν ἱερτὴν, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

VER. 11.

Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἱερτῇ, καὶ ἔλεγον· Πού ἐστι καὶ οὗτος;

Then the Jews sought him at the feast, and said, Where is he?

VER. 12.

Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον· Ὅτι ἀγαθὸς ἐστὶν· ἄλλοι δὲ ἔλεγον· Οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον.

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

VER. 13.

Οὐδὲς μάλιστα παρήγορα ἔλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

Houbert ^ano man spake openly of him for fear of the Jews.

^a These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? and they cast him out, 33, 34. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God, xii. 42, 43. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus, xix. 38.

VER. 14.

Ἦδη δὲ τῆς ἱερτῆς μεσοῦσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκεν.

Now about the midst of the feast ^aJesus went up into the temple, and taught.

^a See on Matt. xxi. ver. 12. clause 1.

VER. 15.

Καὶ ἰθαμάζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθὲν ᾤσῃ;

^a And the Jews marvelled, saying, How knoweth this man ^aletters, having never learned?

^a Or, learning.

^a See on Matt. vii. ver. 28.

VER. 16.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμὰ, ἀλλὰ τοῦ πατρὸς μου.

Jesus answered them, and said, ^aMy doctrine is not mine, but his that sent me.

^a Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness, John iii. 11. And what he hath seen and heard, that he testifieth; and no man received his testimony. He that hath received his testimony hath set to his seal that God is true, 32, 33. As my Father hath taught me, I speak these things, viii. 28. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 49. The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works, xiv. 10. The word which ye hear is not mine, but the Father's which sent me, 24. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, 14. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass, Rev. i. 1.

VER. 17.

Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιῆν, γνώσεται περὶ τῆς διδασχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐξ ἑωῦ ἡμαρτυροῦ λαλοῦ.

^a If any man will do his will, he shall

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know of the doctrine, whether it be of God, or whether I speak of myself.

* Then shall we know, if we follow on to know the LORD : his going forth is prepared as the morning ; and he shall come unto us as the rain, as the latter and former rain unto the earth, Hos. vi. 3. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings ; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light, Matt. vi. 22. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath, xiii. 12. But that on the good ground are they, which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience, Luke viii. 15. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee, Acts. x. 22.

VER. 18.

Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πατρὸς αὐτοῦ, οὗτος ἀληθὴς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

* He that speaketh of himself seeketh his own glory : but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

* Jesus answered, I have not a devil ; but I honour my Father, and ye do dishonour me. And I seek not mine own glory ; there is one that seeketh and judgeth, John viii. 49, 50. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14. Let nothing be done through strife or vain glory ; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus ; Who, being in

the form of God, thought it not robbery to be equal with God ; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 3—8.

VER. 19.

Οὐ Μωσὴς δίδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον ; τί με ζητεῖτε ἀποκτεῖναι ;

* Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

* Moses commanded us a law, even the inheritance of the congregation of Jacob, Deut. xxxiii. 4. See also on chap. i. ver. 17. clause 1.

* Now we know, that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin, Rom. iii. 19, 20.

VER. 20.

Ἀπεκρίθη ὁ ὄχλος, καὶ εἶπεν· Δαίμονίον ἔχει· τίς σε ζητεῖ ἀποκτεῖναι ;

The people answered and said, *Thou hast a devil : who goeth about to kill thee?

* See on Matt. x. ver. 25.

VER. 21.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Ἐν ἔργῳ ἑκράνησα, καὶ πάντες θαυμάζετε.

Jesus answered and said unto them, *I have done one work, and ye all marvel.

* See chap. v. ver. 1—9.

VER. 22.

Διὰ τοῦτο Μωσὴς δίδωκεν ὑμῖν τὴν περιτομήν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον·

* Moses therefore gave unto you circumcision ; (not because it is of Moses, but of the Fathers ;) and ye on the sabbath day circumcise a man.

* And in the eighth day the flesh of

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his foreskin shall be circumcised, Lev. xii. 3.

^bThis is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed, Gen. xvii. 10—12. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might, be imputed unto them also, Rom. iv. 11.

VER. 23.

Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἔμοι χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιὲς ἐποίησα ἐν σαββάτῳ;

If a man on the sabbath day receive circumcision, ^athat the law of Moses should not be broken; are ye angry at me, ^abecause I have made a man every whit whole on the sabbath day?

^a Or, without breaking the law of Moses.

^a See on chap. v. ver. 4.

VER. 24.

Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

^a Judge not according to the appearance, but judge righteous judgment.

^a Ye judge after the flesh; I judge no man, John viii. 15. And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, Isa. xi. 3.

VER. 25.

Ἐλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν;

Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

VER. 26.

Καὶ ἰδε, παρρησία λαλεῖ, καὶ οὐδὲν αὐ-

τῷ λέγουσι. Μὴ ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

But, ^a lo, he speaketh boldly, and they say nothing unto him. ^bDo the rulers know indeed that this is the very Christ?

^a Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said, John xviii. 20, 21. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, Matt. xxvi. 55.

^b Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation, John xi. 47, 48. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue, xii. 42.

VER. 27.

Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ἐταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.

Howbeit ^a we know this man whence he is: ^b but when Christ cometh, no man knoweth whence he is.

^a Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? Matt. xiii. 55, 56.

^b But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting, Mic. v. 2.

VER. 28.

Ἐκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων· Καμὲ οἰδατε, καὶ οἰδατε

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πῶθεν εἰμὶ· καὶ ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἵσταν ἀληθινὸς ὁ πῆμφας με, ὃν ὑμεῖς οὐκ οἰδατε,

Then cried Jesus in the temple as he taught, saying, Ye know both me, and ye know whence I am: and ^aI am not come of myself, but he ^bthat sent me ^cis true, ^dwhom ye know not.

^a See on chap. v. ver. 43. clause 1.

^b See on chap. viii. ver. 42. clause 3.

^c He that hath received his testimony, hath set to his seal that God is true, John iii. 33. He that sent me is true, viii. 26. But *as* God is true, our word toward you was not yea and nay, 2 Cor. i. 18. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18.

^d Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also, John viii. 19. Yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying, 55. And these things will they do unto you, because they have not known the Father nor me, xvi. 3. Now the sons of Eli were sons of Be-lial; they knew not the LORD, 1 Sam. ii. 12. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD, Jer. ix. 6. Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor, Hos. v. 1. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John ii. 4.

VER. 29.

Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμὶ, καὶ μὴνός με ἀπίστευεν.

^a But I know him: ^b for I am from him, and he hath sent me.

^a See on Matt. xi. ver. 27. clause 3.

^b See on chap. iii. ver. 13. clause 1.

VER. 30.

Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐκ ἠγγύθει ἡ ὥρα αὐτοῦ.

^a Then they sought to take him: ^b but no man laid hands on him, because his hour was not yet come.

^a See on Matt. xii. ver. 14.

^b These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come, John viii. 20. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit, xii. 23. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, xiii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, Matt. xxvi. 18.

VER. 31.

Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μᾶλλον πλεονα σημεῖα τούτων ποιήσει ἢ οὗτος ἔποίησεν;

And ^a many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

^a See on chap. ii. ver. 23. clause 2.

VER. 32.

Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπέρτας, ἵνα πιάσωσιν αὐτόν.

The ^a Pharisees heard that the people murmured such things concerning him; and the Pharisees and the ^b Chief Priests ^c sent officers to take him.

^a See on Matt. iii. ver. 7. clause 1.

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^b See on Matt. ii. ver. 4. clause 2.

^c Judas then, having received a band of men and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. Acts v. 26.

VER. 33.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πατέρα μου.

Then said Jesus unto them, * Yet a little while am I with you, and then ^b I go unto him that sent me.

* Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth, John xii. 35. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you, 33. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 16—19.

^b What and if ye shall see the Son of man ascend up where he was before? John vi. 62. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, viii. 21. Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, xiii. 3. In my Father's house are many mansions: if it were not so, I would have told

you. I go to prepare a place for you, xiv. 2. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father, 12. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? xvi. 5. Of righteousness, because I go to my Father, and ye see me no more, 10. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are, xvii. 11. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, 13. See also on Mark xvi. ver. 19. clause 2.

VER. 34.

Ζητήσατέ με, καὶ οὐχ εὑρήσατέ με· καὶ ὅπου εἰμι ἐγὼ, ἔστι οὐ δύνασθε ἰδεῖν.

* Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

* Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, John viii. 21. and xiii. 33.

VER. 35.

Εἶπεν οὖν αἱ Ἰουδαῖοι πρὸς αὐτούς· Πῶς οὗτος μέλλει παρεῖσθαι, ὅτι ἡμεῖς οὐχ εὑρήσαμεν αὐτόν; καὶ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει παρῆλθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the * Gentiles, and teach the Gentiles?

* Or, Greeks.

VER. 36.

Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε· Ζητήσατέ με, καὶ οὐχ εὑρήσατέ με; καὶ ὅπου εἰμι ἐγὼ ἡμεῖς οὐ δύνασθε ἰδεῖν;

What manner of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?

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JOHN VII. 37.

A. D. 32.

VER. 37.

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἵστῆται ὁ Ἰησοῦς, καὶ ἔκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρὸς με, καὶ πίντω.

^a In the last day, that great day of the feast, Jesus stood and cried, saying, ^b If any man thirst, ^c let him come unto me, and drink.

^a Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days : on the first day shall be a sabbath, and on the eighth day shall be a sabbath, Lev. xxiii. 39.

^b My soul thirsteth for God, for the living God : when shall I come and appear before God ? Psal. xlii. 2. I stretch forth my hands unto thee : my soul thirsteth after thee, as a thirsty land. Selah, cxliii. 6. For I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour my Spirit upon thy seed, and my blessing upon thine offspring, Isa. xlii. 3. Behold, the days come, saith the Lord God, that I will send a famine in the land ; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord : And they shall wander from sea to sea, and from the north even to the east ; they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst, Amos viii. 11—13.

^c Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. And ye will not come to me, that ye might have life, v. 40. They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life : in thy light shall we see light, Psal. xxi. 8, 9. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalt-

ed. Sing unto the Lord ; for he hath done excellent things : this is known in all the earth. Cry out and shout, thou inhabitant of Zion : for great is the Holy One of Israel in the midst of thee, Isa. xii. 3—6. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys : I will make the wilderness a pool of water, and the dry land springs of water, xli. 17, 18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not ? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David, li. 1—3. The Lord of Hosts shall defend them ; and they shall devour, and subdue with sling-stones ; and they shall drink, and make a noise as through wine ; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people : for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness, and how great is his beauty ! Corn shall make the young men cheerful, and new wine the maids, Zech. ix. 15—17. And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea : in summer and in winter shall it be, xiv. 8. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, Matt. xi. 28—30. And did all drink the same spiritual drink ; for they drank of that spiritual Rock,

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JOHN VII. 37—39.

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that followed them : and that Rock was Christ, 1 Cor. x. 4. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit, xii. 13. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, Rev. xxi. 6. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, xxii. 1. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, 17.

VER. 38.

Ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος,

He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

* And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones : and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 11.

VER. 39.

(Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἑμμέλλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὕτω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.)

(But * this spake he of the Spirit, which they that believe on him should receive : ^bfor the Holy Ghost was not yet given ; because that Jesus was not yet ^cglorified.)

* For I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my spirit upon thy seed, and my blessing upon thine offspring, Isa. xlv. 3. And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I

pour out my spirit, Joel ii. 28, 29. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, 33. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, 38. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. See also on chap. iv. ver. 14. clause 2.

^b Nevertheless I tell you the truth ; It is expedient for you that I go away, for if I go not away the Comforter will not come unto you ; but if I depart, I will send him unto you, John xvi. 7. Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the LORD God might dwell among them, Psal. lxviii. 18. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest, Isa. xxxii. 15. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, Acts ii. 33. He said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost, xix. 2.

^c These things understood not his disciples at the first : but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him, John xii. 16. Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him, xiii. 31. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, xiv. 13. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was,

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JOHN VII. 39—49.

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xvii. 5. The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up and denied him in the presence of Pilate, Acts iii. 13.

VER. 40.

Πολλοὶ οὖν ἐκ τοῦ ὄχλου, ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

Many of the people therefore, when they heard this saying, said, ^a Of a truth this is the Prophet.

^a See on Matt. v. ver. 22. clause 1.

VER. 41.

Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστός ἔρχεται;

Others said, ^a This is the Christ. ^b But some said, Shall Christ come out of Galilee?

^a See on Luke iv. ver. 18. clause 2.

^b See on chap. i. ver. 46.

VER. 42.

Οὐχὶ ἡ γραφὴ ἔπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης, ὅπου ἦν Δαβὶδ, ὁ Χριστός ἔρχεται;

Hath not the Scripture said, That ^a Christ cometh of the seed of David, and out of the town of Bethlehem, ^c where David was?

^a See on Matt. i. ver. 1. clause 2.

^b See on Matt. ii. ver. 1. clause 2.

^c And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite, 1 Sam. xvi. 1.

VER. 43.

Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

So there was a division among the people because of him.

VER. 44.

Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδείς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

And some of them would have taken him; ^a but no man laid hands on him.

^a See on ver. 30. clause 2.

VER. 45.

Ἦλθεν οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχι-

ρεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκείνοι· Διὰ τί οὐκ ἠγάγετε αὐτόν;

Then came ^a the officers to the Chief ^b Priests and ^c Pharisees; and they said unto them, Why have ye not brought him?

^a See on ver. 32. clause 3.

^b See on Matt. ii. ver. 4. clause 2.

^c See on Matt. iii. ver. 7. clause 1.

VER. 46.

Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος.

The officers answered, ^a Never man spake like this man.

^a See on Matt. vii. ver. 28.

VER. 47.

Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς παπῶνασθε;

Then answered them the Pharisees, Are ye also deceived?

VER. 48.

Μή τις ἐκ τῶν ἀρχόντων ἐπίστανται εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων;

Have any of the rulers or of the Pharisees believed on him?

VER. 49.

Ἄλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.

^a But this people who knoweth not the law are cursed.

^a Woe unto them that are wise in their own eyes, and prudent in their own sight! Isa. v. 21. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem, xxviii. 14. Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day, lxx. 5. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20.

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JOHN VII. 60—63.—VIII. 1—6.

A. D. 32.

VER. 50.

Λέγει Νικόδημος πρὸς αὐτοὺς, (ὁ ἰδὼν νυκτὸς πρὸς αὐτὸν, εἰς ὃν ἐξ αὐτῶν)

^a Nicodemus saith unto them, (he that came ^a to Jesus by night, being one of them,)

Gr. to him.

^a There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2.

VER. 51.

Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γινῶ τί ποιᾷ;

^a Doth our law judge any man before it hear him, and know what he doeth?

^a If a false witness rise up against any man to testify against him that which is wrong; Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother; so shalt thou put the evil away from among you, Deut. xix. 16—19.

VER. 52.

Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε, οὐκ εὐροφητὴς ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγεται.

They answered and said unto him, Art thou also of Galilee? ^a Search, and look: for out of Galilee ariseth no prophet.

^a See on chap. i. ver. 46.

VER. 53.

Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

And every man went unto his own house.

CHAP. VIII.—VER. 1.

Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἑλαιῶν.

^a Jesus went unto the Mount of Olives.

^a See on Matt. xxi. ver. 1. clause 2.

VER. 2.

Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτὸν καὶ καθίσας ἐδίδασκεν αὐτούς.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

VER. 3.

Ἀγούσι δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελθούσιν καὶ στήσαντες αὐτὴν ἐν μέσῳ,

And the ^a Scribes and ^b Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

^a See on Matt. ii. ver. 4. clause 2.

^b See on Matt. iii. ver. 7. clause 1.

VER. 4.

Λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχομένη.

They say unto him, Master, this woman was taken in adultery, in the very act.

VER. 5.

Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

Now ^a Moses in the law commanded us, that such should be stoned: but what sayest thou?

^a See on Matt. i. ver. 19. clause 2.

VER. 6.

Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραψεν εἰς τὴν γῆν.

This they said, ^a tempting him, that they might have to accuse him. ^b But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

^a See on Matt. xvi. ver. 1. clause 2.

^b Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

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JOHN VIII. 7—13.

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VER. 7.

Ὡς δὲ ἐπέμεινον ἐρωτῶντες αὐτὸν, ἀνακύψας εἰπὼς πρὸς αὐτούς· Ὁ ἀναμάρτητος ἐστίν, ὡς εἶπες· τότε λέθω ἐν αὐτῇ βαλεῖται.

So when they continued asking him, he lifted up himself, and said unto them, ^aHe that is without sin among you, let him first cast a stone at her.

^a Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 1—5.

VER. 8.

Καὶ πάλιν κάτω κύψας, ἔγραψεν εἰς τὴν γῆν.

And again he stooped down, and wrote on the ground.

VER. 9.

Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ' ἑἷς, ἀρχόμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἱσχυάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

And they which heard it, ^a being convicted by their own conscience, ^b went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

^a Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another, Rom. ii. 15.

^b He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong, Job v. 12, 13. That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? xx. 5. The Lord is known

by the judgment which he executeth; the wicked is snared in the work of his own hands. Higgaion. Selah, Psal. ix. 16. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 17.

VER. 10.

Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδὲνα δεκσάμενος πλὴν τῆς γυναῖκος, εἶπεν αὐτῇ· Ἡ γυνὴ, ποῦ εἰσιν ἑστίαι οἱ κατηγοροί σου; οὐδεὶς σε κατήγγειλεν;

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

VER. 11.

Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἰγὼ σε κατακρίνω· πορεύου, καὶ μηκέτι ἀμάρτανε.

She said, No man, Lord. ^a And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

^a And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment, Deut. xvii. 9.

VER. 12.

Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἑμὲ, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

Then spake Jesus again unto them, saying, ^a I am the light of the world: ^b he that followeth me shall not walk in darkness, but shall have the light of life.

^a See on chap. i. ver. 4. clause 2.

^b I am come a light into the world, that whosoever believeth on me should not abide in darkness, John xii. 46. For thou wilt light my candle: the Lord my God will enlighten my darkness, Psal. xviii. 28. Light is sown for the righteous, and gladness for the upright in heart, xvii. 11.

VER. 13.

Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σιαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

The ^a Pharisees therefore said unto

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JOHN VIII. 13—19.

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him, ^bThou bearest record of thyself; thy record is not true.

^a See on Matt. iii. ver. 7. clause 1.

^b If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true, John v. 31, 32.

VER. 14.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Κἀν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία μου· ὅτι οἶδα πᾶσαν ἄλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἰδατε πᾶσαν ἐρχομαι, καὶ ποῦ ὑπάγω.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true; ^afor I know whence I came, ^band whither I go; ^cbut ye cannot tell whence I come, and whither I go.

^a See on chap. iii. ver. 13. clause 1.

^b See on chap. vii. ver. 33.

^c Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is, John vii. 27. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 29.

VER. 15.

Ἦμεῖς κατὰ τὴν σάρκα κρίνομεν, ἐγὼ οὐ κρίνω οὐδένα.

Ye ^ajudge after the flesh; ^bI judge no man.

^a The LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7.

^b Neither do I condemn thee: go, and sin no more, ver. 11. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 47. Jesus answered, My kingdom is not of this world, xviii. 36. And he said unto him, Man, who made me a judge or a divider over you? Luke xii. 14.

VER. 16.

Καὶ ἂν κρίνω δι' ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστὶν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμφας με πατήρ.

^a And yet if I judge, my judgment is

true: ^bfor I am not alone, but I and the Father that sent me.

^a See on chap. v. ver. 22. 27.

^b And he that sent me is with me: the Father hath not left me alone, ver. 29. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me, xvi. 32.

VER. 17.

Καὶ ἐν τῷ νόμῳ δι' τῶν ὑματέρων γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστὶν.

^a It is also written in your law, That the testimony of two men is true.

^a One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, Deut. xix. 15.

VER. 18.

Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμφας με πατήρ.

^a I am one that bear witness of myself, and ^b the Father that sent me beareth witness of me.

^a See on chap. iv. ver. 26.

^b See on chap. v. ver. 37. clause 1.

VER. 19.

Ἐλεγον οὖν αὐτῷ· Ποῦ ἐστὶν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς· Οὐτὶς ἐμὲ οἶδατε, οὐτὶς τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἅν.

Then said they unto him, Where is thy Father? Jesus answered, ^a Ye neither know me, ^b nor my Father: ^c if ye had known me, ye should have known my Father also.

^a See on chap. i. ver. 10. clause 3.

^b See on chap. vii. ver. 28. clause 4.

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^cIf ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father : and how sayest thou then, Shew us the Father, John xiv. 7—9.

VER. 20.

Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδὲς ἐπίστανεν αὐτόν, ὅτι οὐκ ἔγνω ἡ ὄρα αὐτοῦ.

These words spake Jesus in the treasury, as he taught in the temple : ^aand no man laid hands on him ; for his hour was not yet come

^a See on chap. vii. ver. 30. clause 2.

VER. 21.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσατέ με· καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθάνεσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν.

Then said Jesus again unto them, I go my way, and ye shall seek me, ^aand shall die in your sins : whither I go, ye cannot come.

^a See on ver. 24.

VER. 22.

Ἐλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὁπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἔλθειν ;

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

VER. 23.

Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

And he said unto them, Ye are from beneath ; ^aI am from above : ^bye are of this world ; I am not of this world.

^a See on chap. iii. ver. 13. clause 1.

^b If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore

the world hateth you, John xv. 19. I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world, xvii. 14. Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, Jam. iv. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. They are of the world : therefore speak they of the world, and the world heareth them, iv. 5. And we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 24.

Εἶπον οὖν ὑμῖν, ὅτι ἀποθάνεσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθάνεσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

I said therefore unto you, that ye shall die in your sins : ^afor if ye believe not that I am he, ye shall die in your sins.

^a Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. See also on chap. iii. ver. 18. clause 2.

VER. 25.

Ἐλεγον οὖν αὐτῷ· Σὺ τίς εἶ ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν.

Then said they unto him, Who art thou? And Jesus saith unto them, ^aEven the same that I said unto you from the beginning.

^a See on chap. iv. ver. 26.

VER. 26.

Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὃ πέμφας με ἀληθὲς ἐστίν· καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.

^aI have many things to say and to judge of you : ^bbut he that sent me is true ; ^cand I speak to the world those things which I have heard of him.

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* I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12.

^b See on chap. vii. ver. 28. clause 3.

^c See on chap. iii. ver. 32, clause 1.

VER. 27.

Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῦ ἔλεγον.

They understood not that he spake to them of the Father.

VER. 28.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· "Ὅταν ὑψώσῃ τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἂν ἡμεαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

Then said Jesus unto them, "When ye have lifted up the Son of man, ^b then shall ye know that I am he, and that ^c I do nothing of myself; ^d but as my Father hath taught me, I speak these things.

* And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, John iii. 14. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die, xii. 32, 33. See also on Matt. xx. ver. 28. clause 3.

^b Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, Matt. xxvii. 50—54.

^c See on chap. v. ver. 19. clause 1.

^d See on chap. vii. ver. 16.

VER. 29.

Καὶ ὁ πέμφας με, μετ' ἐμοῦ ἐστί. Οὐκ ἀφῆκε με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀποστόλα αὐτοῦ ποιῶ πάντα.

** And he that sent me is with me: the*

Father hath not left me alone; for ^b I do always those things that please him.

^a See on ver. 16. clause 2.

^b Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. I have glorified thee on the earth: I have finished the work which thou gavest me to do, xvii. 4. See also on Matt. iii. ver. 17. clause 2,

VER. 30.

Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

As he spake these words, many believed on him.

VER. 31.

"Ἐλεγον οὖν ὁ Ἰησοῦς πρὸς τοὺς σκεπτικώτας αὐτῷ Ἰουδαίους· "Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμοῦ, ἀληθῶς μαθηταὶ μου ἐστέ.

** Then said Jesus to those Jews which believed on him, ^b If ye continue in my word, then are ye my disciples indeed;*

* Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God, Acts xiii. 43. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, xiv. 22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off, Rom. xi. 22. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, Col. i. 23. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, 2 Tim. iii. 14. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 25.

^b See on Matt. x. ver. 22. clause 3.

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VER. 32.

Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς·

And ye shall know ^athe truth, ^band the truth shall make you free.

^a Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me, John xiv. 6. Sanctify them through thy truth: thy word is truth, xvii. 17.

^b If the Son therefore shall make you free, ye shall be free indeed, ver. 36. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, Isa. lxi. 1. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness, Rom. vi. 14—18. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, viii. 2. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, 15. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty, 2 Cor. iii. 17. For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the

snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 25. and ii. 12. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16.

VER. 33.

Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδὲν διδουλεύσαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλευθεροὶ γνησθεσθε;

They answered him, ^aWe be Abraham's seed, ^band were never in bondage to any man: how sayest thou, Ye shall be made free?

^a See on Matt. iii. ver. 9. clause 2.

^b Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar, John xix. 15. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour, Exod. i. 13, 14. Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years, Judg. iii. 8. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel, iv. 2, 3. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes, 2 Kings xvii. 6. And the king of Ba-

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bylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land. And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler, xxv. 21, 22.

VER. 34.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας.

Jesus answered them, Verily, verily, I say unto you, ^aWhosoever committeth sin is the servant of sin.

^a For I perceive that thou art in the gall of bitterness, and in the bond of iniquity, Acts viii. 23. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin, Rom. vi. 6, 7. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God; 12, 13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you, 16, 17. I speak after the manner of men, because of the infirmity of your flesh: ^cFor as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness, 19, 20. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 10.

VER. 35.

Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

And ^athe servant abideth not in the house for ever: ^b but the Son abideth ever.

^a Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac, Gen. xxi. 10. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bondwoman, but of the free, Gal. iv. 30, 31.

^b But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ, Gal. iv. 4—7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 2—5.

VER. 36.

Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὅπως ἐλεύθεροι ἔσθε.

^a If the Son therefore shall make you free, ye shall be free indeed.

^a See on ver. 32. clause 2.

VER. 37.

Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστι· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

^a I know that ye are Abraham's seed; ^b but ye seek to kill me, ^c because my word hath no place in you.

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^a Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called, Rom. ix. 7.

^b See on Matt. xii. ver. 14.

^c See on chap. i. ver. 11. clause 2.

VER. 38.

Ἐγὼ δὲ ἰδὼν κατὰ τὸ πατρί μου, λαλῶ καὶ ὑμεῖς οὖν δὲ ἰδούκατε κατὰ τὸ πατρί ὑμῶν, ποιεῖτε.

^a I speak that which I have seen with my Father: ^a and ye do that which ye have seen with your father:

^a See on chap. v. ver. 19. clause 1.

^b Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, even God, ver. 41. Ye are of your father the devil, and the lusts of your father ye will do: He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, 44. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 8—10.

VER. 39.

Ἀπεκρίθησαν καὶ εἶπον αὐτῷ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἄν.

They answered and said unto him, Abraham is our Father. ^a Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

^a I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you, ver. 37. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. For he is not a Jew, which is one out-

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wardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 28, 29. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father: Abraham, which he had being yet uncircumcised, iv. 12. Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called, ix. 7. Know ye therefore that they which are of faith, the same are the children of Abraham, Gal. iii. 7. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, 29.

VER. 40.

Νῦν δὲ ζητοῦντέ με ἀποκτείνειν, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λαλάσκει, ἢ ἡκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

^a But now ye seek to kill me, ^b a man that hath told you the truth, which I have heard of God: this did not Abraham.

^a See on Matt. xii. ver. 14.

^b See on chap. iii. ver. 32. clause 1.

VER. 41.

Ἵμῶς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἰπὼν οὖν αὐτῷ Ἵμῶς ἐκ πορνείας οὐ γεγενῆσθα· ἵνα πατέρα ἔχομεν, τὸν Θεόν.

^a Ye do the deeds of your father. Then said they to him, We be not born of fornication; ^b we have one Father, even God.

^a See on ver. 38. clause 2.

^b See on Matt. v. ver. 16. clause 3.

VER. 42.

Εἰπὼν οὖν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπήσατε ἄν ἐμὲ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐβλήθην, καὶ ἦν· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐβλήθην, ἀλλ' ἐκείνός με ἀπέστειλε.

Jesus said unto them, ^a If God were your Father, ye would love me: ^b for I proceeded forth and came from God; ^c neither came I of myself, but he sent me.

^a See on chap. v. ver. 23.

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^b See on chap. iii. ver. 13. clauses 1. 3.

^c For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved, John iii. 16, 17. I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me, v. 30. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not, 36—38. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, 43. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me, vii. 28, 29. Then Jesus said unto them; Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven, vi. 32. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 38—40. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me, 57. Jesus answered them, and said, My doctrine is not mine, but his that sent me, vii. 16. And yet if I judge, my

judgment is true; for I am not alone; but I and the Father that sent me viii. 16. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak, xii. 49, 50. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10.

VER. 43.

Διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε;
ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

Why do ye not understand my speech?
even because ye cannot hear my word?

^a See on Matt. xiii. ver. 14.

VER. 44.

Ἰησοῦς ἐν πατρὶς τοῦ διαβόλου ἔσθι,
καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ἐμὸν θέ-
λετε ποιεῖν. Ἐκείνος ἀνδραπορευτὴς ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἵστανται, ὅτι οὐχ ἵσταν ἀλήθειαν ἐν αὐτῷ. Ὅραν λαλῶ τὸ ψεῦδος, ἐν τῶν ἰσθῶν λαλῶ. ὅτι ψεύστης ἔσθι, καὶ ὁ πατὴρ αὐτοῦ.

^a Ye are of your father ^b the devil, and the lusts of your father ye will do. ^c He was a murderer from the beginning, ^d and abode not in the truth, because there is no truth in him. ^e When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

^a See on ver. 38. clause 2.

^b See on Matt. iv. ver. 1. clause 4.

^c But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes,

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and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons, Gen. iii. 3—7. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshingfloor of Ornan the Jebusite, 14, 15. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. Not as Cain, who was of that wicked one, and slew his brother, 1 John iii. 12.

* For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, Jude 6.

* But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil, Gen. iii. 3—5. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so, 2 Chron. xviii. 20, 21. But Peter said, Ananias, why hath Satan filled thine heart to lie to the

Holy Ghost, and to keep back part of the price of the land? Acts v. 3. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? xiii. 10. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 13—15. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 9, 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9.

VER. 45.

Ἐγὼ δὲ ὄντι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

And because I tell you the truth, ye believe me not.

VER. 46.

Τίς ἐξ ὑμῶν ἠλεγχε με περὶ ἀμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὁμολογεῖτε οὐ πιστεύετε μοι;

* Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

* Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, John xiv. 30. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For such an high priest became us, who is holy.

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harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth, 1 Pet. ii. 21, 22. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1. And ye know that he was manifested to take away our sins: and in him is no sin, iii. 5.

VER. 47.

Ὁ ὢν ἐν τοῦ Θεοῦ, τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐν τοῦ Θεοῦ οὐκ ἔστί.

^a He that is of God heareth God's words: ^b ye therefore hear them not, because ye are not of God.

^a My sheep hear my voice, and I know them, and they follow me, John x. 27. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 6—8. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv. 6.

^b But ye believe not, because ye are not of my sheep, as I said unto you, John x. 26.

VER. 48.

Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαριτῆς εἶ σὺ, καὶ δαίμων ἔχεις;

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, ^a and hast a devil?

^a See on Matt. x. ver. 25.

VER. 49.

Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαίμωνιον οὐχ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

Jesus answered, I have not a devil; ^a but I honour my Father, and ye do dishonour me.

^a See on ver. 29. clause 2.

VER. 50.

Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

^a And I seek not mine own glory: there is one that seeketh and judgeth.

^a See on chap. vii. ver. 18.

VER. 51.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ἂν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ διαφύγῃ εἰς τὸν αἰῶνα.

Verily, verily, I say unto you, ^a If a man keep my saying, he shall never ^b see death.

^a See on Mark xvi. ver. 16. clause 1.

^b What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah, Psal. xcvi. 48. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26.

VER. 52.

Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἠγνώκαμεν ὅτι δαίμωνιον ἔχεις· Ἀβραάμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

Then said the Jews unto him, Now we know that ^a thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

^a See on Matt. x. ver. 25.

VER. 53.

Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;

^a Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

^a See on Matt. xii. ver. 6.

VER. 54.

Ἀπεκρίθη Ἰησοῦς· Ἐάν ἐγὼ δοξάζω ἑμαυτὸν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἔστι.

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Jesus answered, ^a If I honour myself, my honour is nothing: ^b it is my Father that honoureth me; ^c of whom ye say, that he is your God:

^a If I bear witness of myself, my witness is not true, John v. 31.

^b See on chap. v. ver. 37. clause 1.

^c We be not born of fornication; we have one Father, even God; ver. 41. Behold, thou art called a Jew, and rearest in the law, and makest thy boast of God, Rom. ii. 17.

VER. 55.

Καὶ οὐκ ἔγινώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἰὰν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἵσταμαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

Yet ^a ye have not known him; ^b but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, ^c and keep his saying.

^a See on chap. vii. ver. 28. clause 4.

^b See on Matt. xi. ver. 27. clause 3.

^c See on chap. iii. ver. 11. clause 1.

VER. 56.

Ἀβραάμ, ὁ πατὴρ ὑμῶν, ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν· καὶ εἶδε, καὶ ἠγάλλετο.

^a Your father Abraham rejoiced to see my day: and he saw it, and was glad.

^a And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed, Gal. iii. 8. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13.

VER. 57.

Εἶπεν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὐκ ἔχεις, καὶ Ἀβραάμ ἰσραήλ;

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

VER. 58.

Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν, πρὶν Ἀβραάμ γενέσθαι ἐγὼ εἰμι.

Jesus said unto them, Verily, verily, I say unto you, ^a Before Abraham was, ^b I am.

^a See on chap. i. ver. 1.

^a And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations, Exod. iii. 14, 15. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Isa. xli. 9.

VER. 59.

Ἦσαν οὖν λίθους ἵνα βάλλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν αὐτοὺς.

^a Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, ^b going through the midst of them, and so passed by.

^a I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God, John x. 30—33. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death, Lev. xxiv. 16. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon

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God, and saying, Lord Jesus, receive my spirit, Acts vii. 56—59.

^b Therefore they sought again to take him: but he escaped out of their hand, John x. 39. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, Luke iv. 29, 30. And their eyes were opened, and they knew him; and he vanished out of their sight, xxiv. 31.

CHAP. IX.—VER. 1.

Καὶ παρὰ γὰρ ἔβλεν ἄνθρωπον τυφλὸν ἐκ γυναικός.

And as Jesus passed by, he saw a man which was blind from his birth.

VER. 2.

Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· ῥα ββί, τίς ἡμαρτην, οὗτος, ὃ ἐκ γυναικὸς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

VER. 3.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὐτε οὗτος ἡμαρτην, οὐτε οἱ γυναικὸς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

Jesus answered, ^a Neither hath this man sinned, nor his parents: ^b but that the works of God should be made manifest in him.

^a And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish, Luke xiii. 1, 2.

^b When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I

said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go, 40—44.

VER. 4.

Ἐγὼ δὲ ἐργάζεσθαι τὰ ἔργα τοῦ πατρὸς μου ὥς ἡμέρα ἰσθίω· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

^a I must work the works of him ^b that sent me, ^c while it is day: the night cometh, when no man can work.

^a Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his word, John iv. 34. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? x. 32. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him, 37, 38. I have glorified thee on the earth: I have finished the work which thou gavest me to do, xvii. 4. See also on Matt. iv. 23. clause 4. and 24. clauses 3—6.

^b See on chap. viii. ver. 42. clause 3.

^c Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him, John xi. 9, 10. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth, xii. 35. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

VER. 5.

Ὅταν ἐν τῷ κόσμῳ ᾖ, φῶς εἰμι τοῦ κόσμου.

As long as I am in the world, ^a I am the light of the world.

^a See on chap. i. ver. 4. clause 2.

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JOHN IX. 6—16.

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VER. 6.

Ταῦτα εἰπὼν, ἔστυψε χαμαὶ, καὶ ἰποίησε πηλὸν ἐκ τοῦ πύσματος, καὶ ἐτίχρισεν τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς τοῦ τυφλοῦ.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

* Or, spread the clay upon the eyes of the blind man.

* And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue, Mark vii. 33. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly, 23—25. See also on Matt. viii. ver. 15.

VER. 7.

Καὶ εἶπεν αὐτῷ· Ὑπάγε, ἴψαι εἰς τὸν κολυμβήθραν τοῦ Σιλωάμ, (ὃ ἑρμηνεύεται, ἀποσταλμένος.) Ἀπελθὼν οὖν καὶ ἐτίψατο, καὶ ἔλθε βλέπων.

And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) * He went his way therefore, and washed, and came seeing.

* See on Matt. xi. ver. 5. clause 1.

VER. 8.

Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσκυνῶν;

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

VER. 9.

Ἄλλοι ἔλεγον· Ὅτι οὗτός ἐστιν ἄλλος δι· ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκείνος ἔλεγε· Ὅτι ἰγὼ εἰμι.

Some said, This is he: others said, He is like him: but he said, I am he.

VER. 10.

Ἐλεγον οὖν αὐτῷ· Πῶς ἀνέχθης τὸν σου ὀφθαλμοί;

Therefore said they unto him, How were thine eyes opened?

VER. 11.

Ἀπεκρίθη ἐκεῖνος, καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς, πηλὸν ἰποίησε, καὶ ἐτίχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι· Ὑπάγε εἰς τὸν κολυμβήθραν τοῦ Σιλωάμ, καὶ ἴψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἐνέβλεψα.

He answered and said, * A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

* See on ver. 7.

VER. 12.

Εἶπεν οὖν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.

Then said they unto him, Where is he? He said, I know not.

VER. 13.

Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν περὶ τυφλῶν.

They brought to the Pharisees him that aforetime was blind.

VER. 14.

Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἰποίησεν ὁ Ἰησοῦς, καὶ ἀνέβλεψεν αὐτοῦ τοὺς ὀφθαλμούς.

And * it was the sabbath day when Jesus made the clay, and opened his eyes.

* See on Matt. xii. ver. 2.

VER. 15.

Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἐνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐτίχναμι ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνίψαμην, καὶ βλέπω.

Then again * the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

* See on Matt. v. ver. 30. clause 1.

VER. 16.

Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἐστὶν παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἀμαρτωλὸς ταῦτα σημεῖα ποιῆν; Καὶ ὁ χρισμᾶ ἦν ἐν αὐτοῖς.

Therefore said some of the Pharisees, * This man is not of God, because he keepeth not the sabbath day. Others

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said, ^b How can a man that is a sinner do such miracles? And there was a division among them.

^a See on Matt. xii. ver. 2.

^b See on chap. iii. ver. 2. clause 2.

VER. 17.

Αἰγυσι τοῦ τυφλοῦ πάλιν Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἥνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν Ὅτι προφῆτης ἐστίν.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

VER. 18.

Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν, καὶ ἀνέβλεψεν, ὥς ὅτε ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀνακαλεσθῆναι.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

VER. 19.

Καὶ ἠρώτησαν αὐτοὺς, λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγενήθη; πῶς οὖν ἄρτι βλέπει;

And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

VER. 20.

Ἀπεκρίθησαν αὐτοῖς ὁ γονεῖς αὐτοῦ, καὶ εἶπαν Οἶδαμεν ὅτι αὐτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγενήθη.

His parents answered them and said, We know that this is our son, and that he was born blind:

VER. 21.

Πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν ἢ τίς ἥνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἠρώτησαν αὐτὸς περὶ αὐτοῦ λαλῆσαι.

But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

VER. 22.

Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφθύγαν τοὺς Ἰουδαίους ἡδὴ γὰρ συνῆλθον οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογῇ Χριστὸν, ἀποσυνάγωγος γίνηται.

These words spake his parents, because they feared the Jews: ^a for the Jews had agreed already, that if any

man did confess that he was Christ, he should be put out of the synagogue.

^a See on chap. vii. ver. 13.

VER. 23.

Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον ὅτι ἡλικίαν ἔχει, αὐτὸν ἠρώτησαν.

Therefore said his parents, He is of age; ask him.

VER. 24.

Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἀνθρώπον ὃς ἦν τυφλός, καὶ εἶπεν αὐτῷ Δός δόξαν τῷ Θεῷ ἡμεῖς οἶδαμεν ὅτι ὁ ἀνθρώπος οὗτος ἁμαρτωλὸς ἐστίν.

Then again called they the man that was blind, and said unto him, Give God the praise: ^a we know that this man is a sinner.

^a Which of you convinced me of sin? John viii. 46.

VER. 25.

Ἀπεκρίθη οὖν ἐκείνος, καὶ εἶπεν Εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα ἔν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.

He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

VER. 26.

Εἶπον δὲ αὐτῷ πάλιν Τί ἐπολεῖς σοι; πῶς ἥνοιξέ σου τοὺς ὀφθαλμούς;

Then said they to him again, What did he to thee? how opened he thine eyes?

VER. 27.

Ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε τί πάλιν θίλετε ἀκοῦσαι; μὴ καὶ ὑμεῖς θίλετε αὐτῷ μαθηταὶ γενέσθαι;

He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

VER. 28.

Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον Σὺ εἰ μαθητὴς ἐκείνου ἡμεῖς δὲ τοῦ Μωϋσῆος ἐσμὲν μαθηταί.

Then they ^areviled him, and said, Thou art his disciple; ^b but we are Moses' disciples.

^a See on Matt. v. ver. 11. clause 1.

^b Do not think that I will accuse you to the Father: there is one that

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accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John v. 45—47.

VER. 29.

Ἡμεῖς οἶδαμεν ὅτι Μωσὴ λαλάηκεν ὁ Θεός· τούτῳ δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

^a We know that God spake unto Moses : as for this fellow, we know not from whence he is.

^a For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17. And he said, Hear now my words, If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, Numb. xii. 6—8. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, Deut. xxxiv. 10. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments, Mal. iv. 4.

VER. 30.

Ἀπεκρίθη ὁ ἄνθρωπος, καὶ εἶπεν αὐτοῖς· Ἐγὼ γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἰδατε πόθεν ἐστίν, καὶ ἀνέωξέ μου τοὺς ὀφθαλμούς.

The man answered and said unto them, Why ^a herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

^a See on Matt. xi. ver. 5. clause 1.

VER. 31.

Οἶδαμεν δὲ ὅτι ἀμαρτανῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἰάν τις θεοσεβῆς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

^a Now we know that God heareth not sinners : but if any man be a worshipper of God, ^b and doeth his will, ^c him he heareth.

^a The sacrifice of the wicked is an abomination unto the Lord : but the prayer of the upright is his delight, Prov. xv. 8. The sacrifice of the wicked is abomination : how much more, when he bringeth it with a wicked

mind? xxi. 27. He that turneth away his ear from hearing the law, even his prayer shall be abomination, xxviii. 9. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood, Isa. i. 15. Then shall they cry unto the Lord, but he will not hear them : he will even hide his face from them at that time, as they have behaved themselves ill in their doings, Mic. iii. 4.

^b See on Matt. vii. ver. 21. clause 3.

^c And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me, John xi. 42. The prayer of the upright is his delight, Prov. xv. 8. See also on Matt. vii. ver. 7. clause 1.

VER. 32.

Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνοιξέ τις ὀφθαλμούς· τυφλοῦ γέννηται μὲν.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

VER. 33.

Εἰ μὴ ἦν ὁὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὕτως.

^a If this man were not of God, he could do nothing.

^a See on chap. iii. ver. 2. clause 2. and chap. v. ver. 36. clause 2.

VER. 34.

Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ, Ἐγὼ μαγείαις σὺ ἱγανήθης ὄλος, καὶ σὺ διδάσκεις ἡμᾶς ; Καὶ ἐξέβαλον αὐτὸν ἔξω.

They answered and said unto him; ^a Thou wast altogether born in sins, and dost thou teach us? ^b And they ^c cast him out.

^c Or, excommunicated him.

^a See on chap. vii. ver. 49.

^b For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, ver. 22. Hear the word of the Lord, ye that tremble at his word ; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified : but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5.

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Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake, Luke vi. 22.

VER. 35.

ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρὺν αὐτὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;

Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on ^a the Son of God?

^a See on Matt. xiv. ver. 33. clause 2.

VER. 36.

Ἀπεκρίθη ἑκείνος, καὶ εἶπεν· Τίς ἐστίν, Κύριε, ἵνα πιστώσω εἰς αὐτόν;

He answered and said, Who is he, Lord, that I might believe on him?

VER. 37.

Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἰσχυράς εἰ-
πὼν, καὶ ὁ λαλῶν μετὰ σοῦ, ἑκείνος ἐστίν.

^a And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

^a See on chap. iv. ver. 26.

VER. 38.

Ὁ δὲ ἰσχυρὸς πιστεύσας, Κύριε καὶ προσκυ-
νῶν αὐτῷ.

And he said, Lord, I believe. ^a And he worshipped him.

^a See on Matt. ii. ver. 2. clause 3.

VER. 39.

Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κῆμα ἕνδ' εἰς
τὸν κόσμον τοῦτον ἦλθεν, ἵνα οἱ μὴ βλέπον-
τες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ
γίνωνται.

And Jesus said, ^a For judgment I am come into this world, ^b that they which see not might see; ^c and that they which see might be made blind.

^a And hath given him authority to execute judgment also, because he is the Son of man, John v. 27. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34.

^b Then spake Jesus again unto them, saying, I am the light of the

world: he that followeth me shall not walk in darkness, John viii. 12. I am come a light into the world, that whosoever believeth on me should not abide in darkness, xii. 46.

^c See on Matt. xiii. ver. 13.

VER. 40.

Καὶ ἤκουσαν ἐν τῷ συναγωγῇ ταῦτα οἱ ἔντες μετ' αὐτοῦ, καὶ εἶπεν αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

VER. 41.

Εἶπεν αὐταῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἰχίτε ἁμαρτίας· νῦν δὲ λέγεται· Ὅτι βλέπομεν ἢ οὐκ ἁμαρτία ὑμῶν μένει.

Jesus said unto them, ^a If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

^a If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father, John xv. 22—24. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, Luke xii. 47.

CHAP. X.—VER. 1.

Ἄμην ἄμην λέγω ὑμῖν, ὁ μὴ εἰσερχόμε-
νος διὰ τῆς θύρας εἰς τὴν αἰλὴν τῶν προβά-
των, ἀλλὰ ἀναβαίνειν ἀλλαχόθεν, ἐκείνος
κλέπτης ἐστὶ καὶ ληστής.

Verily, verily, I say unto you, ^a He that entereth not by the door into the sheepfold, but climbeth up some other way, ^b the same is a thief and a robber.

^a Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed, Jer. xiv. 15. Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord,

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xiii. 16. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied, 21. Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord; Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Ezek. xiii. 2-7. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15.

¶ All that ever came before me are thieves and robbers: but the sheep did not hear them, ver. 8. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine: and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant, Isa. lvi. 10-12. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost;

but with force and with cruelty have ye ruled them, Ezek. xxxiv. 2-4. Thus saith the Lord my God; Feed the flock of the slaughter: Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the Lord; for I am rich: and their own shepherds pity them not, Zech. xi. 4, 5. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3.

VER. 2.

‘Ο δὲ ἀσπασόμενος διὰ τῆς θύρας, ἐνέσθῃ ἐν αὐτῇ τῶν προβάτων.

But he that entereth in by the door is the shepherd of the sheep.

¶ I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, ver. 9.

¶ I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine, ver. 11-14. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 10, 11. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25. And when the chief Shepherd

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shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4.

VER. 3.

Τούτῳ δὲ θυρωρὶς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἡγᾷ αὐτά.

To him the porter openeth ; * and the sheep hear his voice : and he calleth his own sheep by name, ^b and leadeth them out.

* See on chap. viii. ver. 47. clause 1.

^b The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake, Psal. xxiii. 2, 3. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not : but the sea overwhelmed their enemies, lxxviii. 52, 53. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock ; thou that dwellest between the cherubims, shine forth, lxxx. 1. He shall feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. That thou mayest say to the prisoners, Go forth ; to them that are in darkness, Shew yourselves : they shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst ; neither shall the heat nor the sun smite them : for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and

upon the high mountains of Israel shall their fold be : there shall they lie on a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick : but I will destroy the fat and the strong ; I will feed them with judgment, Ezek. xxxiv. 11—16.

VER. 4.

Καὶ ἔραν τὰ ἴδια πρόβατα ἐκάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτοῦ ἀκολουθεῖ, ὅτι ᾔδει τὴν φωνὴν αὐτοῦ.

And when he putteth forth his own sheep, ^a he goeth before them, and the sheep follow him : for they know his voice.

* For I have given you an example, that ye should do as I have done to you, John xiii. 15. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also, xiv. 2, 3. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, Deut. i. 30. I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold : they shall make great noise by reason of the multitude of men. The breaker is come up before them : they have broken up, and have passed through the gate, and are gone out by it : and their king shall pass before them, and the Lord on the head of them, Mic. ii. 12, 13. Be ye followers of me, even as I also am of Christ, 1 Cor. xi. 1. Be ye therefore followers of God, as dear children, Eph. v. 1. Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5. Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec, Heb. vi. 20. For even hereunto were

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ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps, 1 Pet. ii. 21. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, John xviii. 38.

VER. 5.

Ἄλλοι τῶν δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύγονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδασιν τῶν ἄλλοτρίων τὴν φωνήν.

And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.

VER. 6.

Ταῦτ' αὖτ' ἐν παραβολαῖς εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκείνοις δὲ οὐκ ἔγνωσαν τίνα ἦν ἡ ἐλάλει αὐτοῖς.

^aThis parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

^aSee on Matt. xiii. ver. 13.

VER. 7.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.

Then said Jesus unto them again, Verily, verily, I say unto you, ^aI am the door of the sheep.

^aJesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me, John xiv. 6. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, Heb. x. 19, 20.

VER. 8.

Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἄλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

All that ever came before me are thieves and robbers : but the sheep did not hear them.

VER. 9.

Εγὼ εἰμι ἡ θύρα· δι' ἐμοῦ ἴάν τις εἰ-

σελθῇ, σωθήσεται· καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ ποιῇν εἰρήσιν.

^aI am the door : ^bby me if any man enter in, he shall be saved, ^cand shall go in and out, and find pasture.

^aSee on ver. 7.

^bSee on Mark xvi. ver. 16. clause 1.

^cSee on ver. 3. clause 2.

VER. 10.

Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολῇ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὴν ἔχωσιν.

The thief cometh not, but for to steal, and to kill, and to destroy : ^aI am come that they might have life, and that they might have it more abundantly.

^aSee on chap. vi. ver. 51. clause 5.

VER. 11.

Εγὼ εἰμι ὁ ποιμὴν ὁ καλός. Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθῃσιν ὑπὲρ τῶν προβάτων·

^aI am the good shepherd : ^bthe good shepherd giveth his life for the sheep.

^aSee on ver. 2. clause 2.

^bSee on Matt. xx. ver. 28. clause 3.

VER. 12.

Ὁ μισθωτός δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἡμῶν, διὰ τοῦ λόκου ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : ^aand the wolf catcheth them, and scattereth the sheep.

^aSee on Matt. ix. ver. 36. clause 2.

VER. 13.

Ὁ δὲ μισθωτός φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

VER. 14.

Εγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκειμαί ἐκ τῶν ἐμῶν.

^aI am the good shepherd, ^band know my sheep, ^cand am known of mine.

^aSee on ver. 2. clause 2.

^bMy sheep hear my voice, and I know them, and they follow me,

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ver. 27. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

His disciples said unto him, Lo, now speakest thou plainly, and speak-est no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God, John xvi. 29, 30. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, Eph. i. 17. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 15.

Καθὼς γινώσκου με ὁ πατήρ, καὶ ἐγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν μου τίθωμι ὑπὲρ τῶν προβάτων.

^aAs the Father knoweth me, ^beven so know I the Father: ^cand I lay down my life for the sheep.

^a See on Matt. xi. ver. 27. clause 2.

^b See on Matt. xi. ver. 27. clause 3.

^c See on Matt. xx. ver. 28. clause 3.

VER. 16.

Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐν τῇ αἰλῇ ταύτῃ· ἀκούσά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γινήσονται μία κοίτη, εἰς ποιμένα.

^aAnd other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; ^band there shall be one fold, and one shepherd.

^a See on Matt. viii. ver. 11. clause 1.

^b And say unto them, Thus saith

the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, Ezek. xxxvii. 21, 22. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 14—17.

VER. 17.

Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἡγὼ τίθωμι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

Therefore doth ^amy Father ^blove me, because I lay down my life, that I might take it again,

^a See on Matt. vii. ver. 21. clause 4.

^b See on Matt. iii. ver. 17. clause 2.

VER. 18.

Οὐδὲς αἶρει αὐτὴν ἀπ' ἐμοῦ· ἀλλ' ἡγὼ τίθωμι αὐτήν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω δεῖν αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς μου.

^aNo man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

^bThis commandment have I received of my Father.

^a See on chap. ii. ver. 19. clause 3.

^b For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 26. As the living Father hath sent me, and I live by the Father, etc. vi. 57.

VER. 19.

Σχίσμα ὅν πάλιν ἠγύνατον τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

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JOHN X. 19—28.

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^a There was a division therefore again among the Jews for these sayings.

^a See on Matt. x. ver. 34.

VER. 20.

Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

And many of them said, ^a He hath a devil, and is mad; why hear ye him?

^a See on Matt. x. ver. 25.

VER. 21.

Ἄλλαι ἔλεγον· Ταῦτα τὰ ῥήματα οἷα ἴσθι δαιμονιζομένην μὴ δαιμόνιον δύναται πρὸς ὁφθαλμοὺς ἀνοίγειν;

Others said, These are not the words of him that hath a devil. ^a Can a devil open the eyes of the blind?

^a See on chap. iii. ver. 2. clause 2.

VER. 22.

Ἐγένετο δὲ τὰ ἑγκαίνα ἐν ταῖς ἑορταῖς, καὶ χειμὼν ἦν.

And it was at Jerusalem the feast of the dedication, and it was winter.

VER. 23.

Καὶ περιπατεῖ ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος.

And Jesus walked in the temple in Solomon's porch.

VER. 24.

Ἐκκλῆσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἐως πότε τὴν ψυχὴν ἡμῶν αἰεὶς; εἰ οὐ εἰ ὁ Χριστὸς, εἰπὶ ἡμῶν παρρησία.

Then came the Jews round about him, and said unto him, How long dost thou ^a make us to doubt? If thou be the Christ, tell us plainly.

^a Or, hold us in suspense.

VER. 25.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἐγὼν ἡμῶν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

Jesus answered them, I told you, and ye believed not: ^a the works that I do in my Father's name, they bear witness of me.

^a See on chap. iii. ver. 2. clause 2. and chap. v. ver. 36. clause 2.

VER. 26.

Ἄλλ' ἡμεῖς οὐ πιστεύομεν· οὐ γὰρ ἴσθι ἐν τῶν προβάτων τῶν ἡμῶν, καθὼς εἶπον ἡμῖν.

^a But ye believe not, because ye are not of my sheep, as I said unto you.

^a How can ye believe which receive honour one of another, and seek not the honour that cometh from God only? John v. 44. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God, viii. 47.

VER. 27.

Τὰ πρόβατα τὰ ἑμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκου αὐτὰ, καὶ ἀκολουθεῖσίν μοι·

^a My sheep hear my voice, ^b and I know them, ^c and they follow me:

^a See on chap. viii. ver. 47. clause 1.

^b See on ver. 14. clause 2.

^c See on ver. 4.

VER. 28.

Καὶ ἐν ζωῇ αἰῶνος δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

^a And I give unto them eternal life; ^b and they shall never perish, ^c neither shall any man pluck them out of my hand.

^a See on Matt. xix. ver. 16. clause 3.

^b That whosoever believeth in him should not perish, but have eternal life, John iii. 15. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life, iv. 14. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, 51. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day, 54. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth

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of this bread shall live for ever, 58. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off, Psal. xxxvii. 28. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, cxxv. 1—3. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, Isa. xlv. 17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee, Jer. xxxi. 3. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 40. For false Christs and false prophets shall rise, and shall shew signs and wonders to seduce, if it were possible, even the elect. But take ye heed: behold, I have told you all things, Mark xiii. 22, 23. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ, Phil. i. 6. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 3, 4. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. They went out from us, but they were not of us: for if they

had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us, 1 John ii. 19. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 13. See also on Matt. xviii. ver. 14. clause 1.

^c And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 11, 12. Yea, he loved the people: all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words, Deut. xxxiii. 3. And the Lord said, Simon, Simon; behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32.

VER. 29.

Ὁ πατήρ μου ὃς δίδωκε μοι, μίσην πάντων ἐστὶν καὶ οὐδὲν δύναται ἀρᾶσαι ἐκ τῆς χειρὸς τοῦ πατρὸς μου.

^a My Father, ^b which gave them me, ^c is greater than all; and no man is able to pluck them out of my Father's hand.

^b See on Matt. vii. ver. 21. clause 4.

^c See on chap. vi. ver. 37. clause 1.

^c Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them, Exod. xviii. 11.

VER. 30.

Ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.

^a I and my Father are one.

^a But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him, ver. 38. He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Fa-

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JOHN X. 30—38.

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ther in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 9—11. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, 23. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you, xvi. 15. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: xvii. 21, 22. See also on chap. i. ver. 1. clause 4.

VER. 31.

Ἐλάσσαν αὐτὸν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.

^aThen the Jews took up stones again to stone him.

^aSee on chap. viii. ver. 59. clause 1.

VER. 32.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδωκα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ τοῦτο αὐτῶν ἔργα λιθάζετε με;

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

VER. 33.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ἐν σαρκὶ σεαυτὸν θεῖς.

The Jews answered him, saying, For a good work we stone thee not; ^abut for blasphemy; and because that thou, being a man, makest thyself God.

^aSee on ver. 30.

VER. 34.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γράμματα ἐν τῇ νόμῳ ὑμῶν· Ἐγὼ εἶπα, Σὺ εἶς;

Jesus answered them, ^aIs it not written in your law, I said, Ye are gods?

^aThou shalt not revile the gods,

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nor curse the ruler of thy people, Exod. xxii. 28. God standeth in the congregation of the mighty: he judgeth among the gods, Psal. lxxiii. 1. I have said, Ye are gods; and all of you are children of the Most High, 6.

VER. 35.

Εἰ ἐκείνους εἶπα θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἔγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·

If he called them gods, ^aunto whom the word of God came, and ^bthe Scripture cannot be broken;

^aBut the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight, 1 Chron. xxii. 8. But the word of the Lord came to Shemaiah the man of God, saying, 2 Chron. xi. 2.

^bSee on Matt. xxvi. ver. 54. clause 1.

VER. 36.

Ὅν ὁ πατὴρ ἁγίασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμῖς λέγετε· Ὅτι βλασφημοῦς, ὅτι εἶπον, υἱὸς τοῦ Θεοῦ εἰμι;

Say ye of ^ahim, whom the Father hath sanctified, ^band sent into the world, Thou blasphemest; because I said, ^cI am the Son of God?

^aSee on Luke iv. ver. 18. clauses 1, 2.

^bSee on chap. viii. ver. 42. clause 3.

^cSee on Matt. xiv. ver. 33. clause 2.

VER. 37.

Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·

If I do not the works of my Father, believe me not.

^aSee on chap. v. ver. 36. clause 2. and chap. iii. ver. 2. clause 2.

VER. 38.

Εἰ δὲ ποιῶ, καὶ ἡμεῖς μὴ πιστεύοντες, τοῖς ἔργοις πιστεύσατε· ἵνα γινώτε καὶ πιστεύετε ὅτι ἐν ἡμεῖς ὁ πατὴρ, καὶ ἐγὼ ἐν αὐτῷ.

But if I do, though ye believe not me, believe the works: that ye may know, and believe, ^bthat the Father is in me, and I in him.

^aSee on chap. v. ver. 36. clause 2.

^bSee on ver. 30.

X

VER. 39.

Ἐξήλθον οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξέλαθον ἐκ τῆς χειρὸς αὐτῶν.

^a Therefore they sought again to take him: but he escaped out of their hand,

^a See on chap. viii. ver. 59.

VER. 40.

Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰερδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.

And went away again ^a beyond Jordan, into the place where John at first baptized; and there he abode.

^a These things were done in Bethabara, beyond Jordan, where John was baptizing, John i. 28.

VER. 41.

Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημείων ἐποίησεν οὐδὲν πάντα δι' ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθὴ ἦν.

And many resorted unto him, and said, John did no miracle: but ^a all things that John spake of this man were true.

^a See on chap. i. ver. 29, 30, 34.

VER. 42.

Καὶ ἠπίσταντο πολλοὶ καὶ εἰς αὐτόν.

And many believed on him there.

CHAP. XI.—VER. 1.

Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βεθαθαῖας, ἐκ τῆς πόλεως Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

Now a certain man was sick, named Lazarus, of Bethany, ^a the town of Mary and her sister Martha.

^a Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word, Luke x. 38, 39.

VER. 2.

(Ἦν δὲ Μαρία ἡ ἀδελφίσσα τὸν Κύριον μίμνη, καὶ ἐμμάχασα τοὺς πόδας αὐτοῦ ταῖς θριξίν· αὐτῆς ἦς ὁ ἀδελφὸς Λάζαρος ἀσθενῶν.)

^a (It was that Mary which anointed the Lord with ointment, and wiped his

feet with her hair, whose brother Lazarus was sick.)

^a Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment, John xii. 3.

VER. 3.

Ἀπίστανται οὖν αἱ ἀδελφαὶ πρὸς αὐτόν, λέγουσαι· Κύριε, ἴδε, ὃν φίλις, ἀσθενεῖ.

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

VER. 4.

Ἀκούσας δὲ ὁ Ἰησοῦς, εἶπεν· Αὕτη ὁ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ἵνα τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς.

When Jesus heard that, he said, This sickness is not unto death, ^a but for the glory of God, that the Son of God might be glorified thereby.

^a See on chap. ix. ver. 3. clause 2.

VER. 5.

ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ τὸν ἀδελφὸν αὐτῆς, καὶ τὸν Λάζαρον.

Now Jesus loved Martha, and her sister, and Lazarus.

VER. 6.

Ὅς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦ τὸ πρῶτον δύο ἡμέρας.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

VER. 7.

Ἐπειτα μετὰ τούτου λέγει τοῖς μαθηταῖς· Ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

Then after that saith he to his disciples, Let us go into Judaea again.

VER. 8.

Λέγουσιν αὐτῷ οἱ μαθηταί· Ραββί, τὸν ἐξήλθον σὺ λιθάσαι· οἱ Ἰουδαῖοι, καὶ πάλιν ὑμᾶς ἐκεῖ·

His disciples say unto him, ^a Master, the Jews of late sought to stone thee; and goest thou thither again?

^a Then the Jews took up stones again to stone him, John x. 31.

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JOHN XI. 9—21.

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VER. 9.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὐχὶ δέδεκά εἰσιν ὥραι τῆς ἡμέρας; ἰδὼν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκλύπτει· ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

VER. 10.

Ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτὶ, προσκλύπτει· ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

But if any man walk in the night, he stumbleth, because there is no light in him.

VER. 11.

Ταῦτα εἰπὼν καὶ μετὰ ταῦτα λέγει αὐτοῖς Ἀλέξανδρος ὁ φίλος ἡμῶν κοιμώμενται· ἀλλὰ πορεύομαι· ἵνα ἱξυώσω αὐτόν.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; But I go, that I may awake him out of sleep.

* See on Matt. ix. ver. 24.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 25—29.

VER. 12.

Εἶπεν οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κοιμώμενται, οὐκ ἔσονται.

Then said his disciples, Lord, if he sleep, he shall do well.

VER. 13.

Εἰρήναι δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἰδοῦσαν ὅτι περὶ τῆς κοιμήσεως τοῦ υἱοῦ λέγει·

Howbeit Jesus spake of his death: but

they thought that he had spoken of taking of rest in sleep.

VER. 14.

Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Ἀλέξανδρος ἀπέθανε.

Then said Jesus unto them plainly, Lazarus is dead.

VER. 15.

Καὶ χαίρει δὲ ὑμεῖς, (ἵνα πιστεύετε,) ὅτι οὐκ ἦμην ἐκεί· ἀλλ' ἀγωνίζομαι πρὸς αὐτόν.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

VER. 16.

Εἶπεν οὖν Θάδμας, ὁ λεγόμενος Διδύμος τοῖς συμμαθηταῖς· Ἀγωνίην καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

VER. 17.

Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας ἔτι ἔχοντα ἐν τῇ μνημείᾳ.

Then when Jesus came, he found that he had lain in the grave four days already.

VER. 18.

Ἦν δὲ ἡ Βεθαθα ἑγγὺς τῇ Ἱερουσαλὺμ, ὡς ἀπὸ σταδίων δεκαπέντε.

Nay Bethany was nigh unto Jerusalem, about fifteen furlongs off.

* i. e. about two miles.

VER. 19.

Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλυθόσαντες πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας, ἵνα παραμυθωσιν αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

VER. 20.

Ἢ οὖν Μάρθα, ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῇ· Μάρια δὲ ἐν τῇ οἰκῇ ἐκαθίστητο.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

VER. 21.

Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἔς αὐδὲ, ὁ ἀδελφός μου οὐκ ἂν ἐστίν·

X 2

A. D. 33.

JOHN XI. 21—30.

A. D. 33.

Then said Martha unto Jesus, " Lord, if thou hadst been here, my brother had not died.

" And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died, ver. 37. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, Luke xii. 2, 3.

VER. 22.

'Αλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

VER. 23.

Αἰτεῖ αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

Jesus saith unto her, Thy brother shall rise again.

VER. 24.

Αἰτεῖ αὐτῇ Μάρθα· Οἶδα ὅτι ἀναστήσεται· ἐν τῇ ἀναστάσει ἐν τῇ ἰσχύϊ ἡμέρας.

Martha saith unto him, " I know that he shall rise again in the resurrection at the last day.

" See on Matt. xxiii. ver. 30. clause 1.

VER. 25.

Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ, καὶ ζήσεται.

Jesus saith unto her, " I am the resurrection and the life: " he that believeth in me, though he were dead, yet shall he live;

" For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, John v. 21. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 20—22. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that

it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. ii. 20, 21. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. See also on chap. v. ver. 21. clause 2.

^b See on chap. i. ver. 4. clause 1.

^c See on Mark xvi. ver. 16. clause 1.

VER. 26.

Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὴν αἰῶνα. Πιστεύεις τούτῳ;

And " whosoever liveth and believeth in me shall never die. Believest thou this?

" See on chap. x. ver. 28. clause 2.

VER. 27.

Αἰτεῖ αὐτῇ· Ναὶ Κύριε· ἰὴν ἀποστείλῃς σε εἰς τὸν κόσμον ἵνα εὐαγγελίσῃς τὸν υἱὸν τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.

She saith unto him, Yea, Lord: " I believe that thou art the Christ, the Son of God, " which should come into the world.

" See on Matt. xvi. ver. 16.

^b See on Matt. xi. ver. 3.

VER. 28.

Καὶ ταῦτα εἰπούσα ἀπῆλθεν, καὶ ἐφώνησε Μαρτὰν τὴν ἀδελφὴν αὐτῆς λάβερα, εἰπούσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σί.

And when she had so said, she went her way, and called Mary her sister secretly, saying, " The Master is come, and calleth for thee.

" See on Matt. xxiii. ver. 8. clause 2.

VER. 29.

Ἐκείνη ὡς ἤκουσεν, ἠπάρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν.

As soon as she heard that, she arose quickly, and came unto him.

VER. 30.

Οὕτω δὲ ἠελύθει ὁ Ἰησοῦς εἰς τὴν πόλιν· ἀλλ' ἦν ἐν τῇ πόλει ὅπου ὑπῆρχον αὐτῇ ἡ Μάρθα.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

A. D. 33.

JOHN XI. 31—42.

A. D. 33.

VER. 31.

Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ, καὶ παραμυθαίμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνίστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες· Ὅτι ἰσχύει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἑαυτήν.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

VER. 32.

Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδούσα αὐτόν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθαιμι μου ἀδελφός.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

* See on ver. 21.

VER. 33.

Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεθρηνήσατο τῷ πνεύματι, καὶ ἐνέκραξεν ἑαυτόν·

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and * was troubled.

* Gr. he troubled himself.

VER. 34.

Καὶ εἶπεν· Ποῦ τέθεικατε αὐτόν;

And said, Where have ye laid him? They said unto him, Lord, come and see.

VER. 35.

Ἀκούσεν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυον ὁ Ἰησοῦς.

* Jesus wept.

* And when he was come near, he beheld the city, and wept over it, Luke xix. 41. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, Heb. iv. 15.

VER. 36.

Ἐλεγεν οὖν οἱ Ἰουδαῖοι· Ἴδε πῶς ἐφίλει αὐτήν.

Then said the Jews, Behold how he loved him!

VER. 37.

Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

And some of them said, Could not this man, * which opened the eyes of the blind, have caused that even this man should not have died?

* See on Matt. xi. ver. 5. clause 1.

VER. 38.

Ἰησοῦς οὖν πάλιν ἐμθρημένους ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον, ἦν δὲ σπηλαιον καὶ λίθος ἐτίκειτο ἐπ' αὐτῷ.

Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

VER. 39.

Ἀλεγει ὁ Ἰησοῦς· Ἀπάρετε τὸν λίθον. Αἰγεί αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος, Μάρθα· Κύριε, ἥδη ὄζει· τεταρταίος γάρ ἐστι.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

VER. 40.

Ἀλεγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπὼν σοι ὅτι ἐὰν πιστεύσῃς, ὅφει τὴν δόξαν τοῦ Θεοῦ;

Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?

VER. 41.

Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς καίμενος. Ὁ δὲ Ἰησοῦς ἤρᾳ τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπεν· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, * Father, * I thank thee that thou hast heard me.

* See on Matt. vii. ver. 21. clause 4.

* At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. and Luke xi. 21.

VER. 42.

Ἐγὼ δὲ ᾔδειν ὅτι πάντοτε μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιστεύοντα εἶπον, ἵνα πιστεύσωσιν ὅτι σὺ μὲ ἀπρίστειλας.

And I knew that thou hearest me always: ^a but because of the people which stand by I said it, ^b that they may believe ^c that thou hast sent me.

^a Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes, John xii. 28—30.

^b These things I say that ye might be saved, John v. 34. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31.

^c See on chap. viii. ver. 42. clause 3.

VER. 43.

Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, ὤρθου ἔξω.

And when he thus had spoken, he cried with a loud voice, ^a Lazarus, come forth.

^a See on Matt. viii. ver. 3. clause 2.

VER. 44.

Καὶ ἐξηλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας νηρίαις· καὶ ἡ ὄψις αὐτοῦ συνδεδεμένη περιεβέβητο. Αἶται αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν, καὶ ἀφετε ἐπάγειν.

^a And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

^a See on Matt. xi. ver. 5. clause 5.

VER. 45.

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θρασυμένοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστησαν εἰς αὐτὸν.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

VER. 46.

Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

But some of them went their ways to the Pharisees, and told them what things Jesus had done.

VER. 47.

Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιεῖται; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

^a Then gathered the Chief Priests and the Pharisees a council, and said, ^b What do we? for this man doeth many miracles.

^a See on Matt. xii. ver. 14.

^b But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name, Acts iv. 15—17.

VER. 48.

Ἐὰν ἀφώμεν αὐτὸν ὅτῳ, πάντες πιστεύσωσιν εἰς αὐτόν καὶ ἡλιθυσταί· οἱ Ῥωμαῖοι, καὶ ἀφύσιν ἡμεῖς καὶ τὸν τόπον καὶ τὸ ἔθνος.

^a If we let him thus alone, ^b all men will believe on him: and the Romans shall come, and take away both our place and nation.

^a And when they had brought them, they set them before the council: and the High Priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, Acts v. 27, 28.

^b Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered, Luke xi. 52.

VER. 49.

Ἐξ δὲ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἔτους ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἰδατε οὐδὲν

And one of them, ^a named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all,

^a See on Luke iii. ver. 2. clause 1.

A. D. 33.

JOHN XI. 50—57.—XII. 1.

A. D. 33.

VER. 50.

οὐδὲ διαλογίζεσθαι ὅτι συμφέροι ἡμῖν
ἵνα εἰς ἀνθρώπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ,
καὶ μὴ ὅλον τὸ ἔθνος ἀπολήται.

Nor consider ^athat it is expedient for
us that one man should die for the peo-
ple, and that the whole nation perish not.

^a See on ver. 48.

VER. 51.

Τοῦτο δὲ ἄφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ
ἀρχιερεὺς ὢν τοῦ ἱεναυτοῦ ἐκεῖνου, προφη-
τεῖεν ὅτι ἡμελλεν ὁ Ἰησοῦς ἀποθνήσκειν
ὑπὲρ τοῦ ἔθνους·

^a And this spake he not of himself:
but, being High Priest that year, he
prophesied, ^bThat Jesus should die for
that nation;

^a Many will say to me in that day,
Lord, Lord, have we not prophesied
in thy name? and in thy name have
cast out devils? and in thy name done
many wonderful works? Matt. vii. 22.

^b See on Matt. xx. ver. 28. clause 3.

VER. 52.

Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα
καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διασκορπισμένα
συναγῇ εἰς ἓν.

^a And not for that nation only, but
that also he should gather together in
one the children of God that were scat-
tered abroad.

^a See on Matt. viii. ver. 11. clause 1.

VER. 53.

Ἄπ' ἐκείνης ὥν τῆς ἡμέρας συνεβουλεύ-
σαντο ἵνα ἀποκτείνωσιν αὐτόν.

^a Then from that day forth they took
counsel together for to put him to death.

^a See on Matt. xii. ver. 14.

VER. 54.

Ἰησοῦς οὖν οὐκ ἔτι παρρησία περιπατεῖ
ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀποῤῥωθεν ἐκείθεν εἰς
τὴν χώραν ἰγγύς τῆς ἐρήμου, εἰς Ἐφραίμ
λεγομένην πόλιν κληθεῖσιν διέτριβε μετὰ τῶν
μαθητῶν αὐτοῦ.

^a Jesus therefore walked no more openly
among the Jews; but went thence unto
a country near to the wilderness, into a
city called Ephraim, and there contin-
ued with his disciples.

^a After these things Jesus walked

in Galilee: for he would not walk in
Jewry, because the Jews sought to
kill him, John vii. 1. Therefore they
sought again to take him: but he es-
caped out of their hand; And went
away again beyond Jordan, into the
place where John at first baptized;
and there he abode, x. 39, 40.

VER. 55.

Ἦν δὲ ἰγγύς τὸ πάσχα τῶν Ἰουδαίων
καὶ ἀνέβησαν πολλοὶ εἰς Ἱερουσόλυμα ἐκ τῆς
χώρας πρὸ τοῦ πάσχα, ἵνα ἀγιάσωσιν ἑαυ-
τοὺς.

^a And the Jews' Passover was nigh at
hand: ^band many went out of the coun-
try up to Jerusalem before the Passover,
to purify themselves.

^a See on Matt. xxvi. ver. 2. clause 2.

^b For there were many in the con-
gregation that were not sanctified;
therefore the Levites had the charge
of the killing of the passovers for every
one that was not clean, to sanctify
them unto the Lord. For a multi-
tude of the people, even many of
Ephraim and Manasseh, Issachar and
Zebulun, had not cleansed themselves,
yet did they eat the passover other-
wise than it was written: but Heze-
kiah prayed for them, saying, The
good Lord pardon every one that
prepareth his heart to seek God, the
Lord God of his fathers, though he be
not cleansed according to the purifica-
tion of the sanctuary, 1 Chron. xxx.
17—19.

VER. 56.

Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἤλθον μετ'
ἀλλήλων ἐν τῷ ἱερῷ ἱσταμένους· τί ποῦ
ἔστιν, ὅτι οὐ μὴ εἴδῃ εἰς τὸν ἱερῶν;

Then sought they for Jesus, and spake
among themselves as they stood in the tem-
ple, What think ye, that he will not come
to the feast?

VER. 57.

Δεδόκεισαν δὲ καὶ οἱ ἀρχιερεῖς, καὶ οἱ
Φαρισαῖοι ἐντροπὴν, ἵνα ἴάν τις γινῶ πού ἐστι,
μητύση, ὥπως πιάσωσιν αὐτόν.

Now both the Chief Priests and the
Pharisees had given a commandment, that
if any man knew where he were, he should
shew it, that they might take him.

CHAP. XII.—VER. 1.

Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα

A. D. 33.

JOHN XII. 1—11.

A. D. 33.

ἦλθεν εἰς Βεθανίαν, ὅπου ἦν Λάζαρος, ὁ τεθνήσκων, ὃν ἤγειρεν ἐκ νεκρῶν.

Then Jesus six days before the Passover ^a came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

^a See on chap. xi. ver. 43, 44.

VER. 2.

Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἰς τὴν τῶν συνανακειμένων αὐτοῦ.

^a There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

^a Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, Luke x. 38—41.

VER. 3.

Ἡ οὖν Μαρία, λαβούσα λίτραν μύρου πάριου πιστικῆς πολυτίμου, ἔλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θρίξιν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληροῦθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

VER. 4.

Αἶγει οὖν εἰς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σιμωνίης Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι·

Then saith one of his disciples, ^a Judas Iscariot, Simon's son, which should betray him,

^a See on Matt. x. ver. 4. clause 2.

VER. 5.

Διατί τοῦτο τὸ, μύρον οὐκ ἐπράθη τριακοσίων δηνάριον, καὶ εἰδὼ πτωχοῖς;

Why was not this ointment sold for three hundred pence, and given to the poor?

VER. 6.

Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἐμελεῖ αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσοκόμον εἶχε, καὶ τὰ βαλλόμενα ἐκείσταν.

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

VER. 7.

Εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτὴν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτῷ.

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

VER. 8.

Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐγὼ δὲ οὐ πάντοτε ἔχω.

^a For the poor always ye have with you; but me ye have not always.

^a See on Matt. xxvi. ver. 11.

VER. 9.

Ἔγνων οὖν ὅχλος πολλὸς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἔστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

VER. 10.

Ἐβουλεύσαντο δὲ οἱ Ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·

But the Chief Priests consulted that they might put Lazarus also to death;

VER. 11.

Ὅτι πολλοὶ δι' αὐτὸν ἐπίστευον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

^a Because that by reason of him many of the Jews went away, and believed on Jesus.

^a Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him, John xi. 45.

A. D. 33.

JOHN XII. 12—23.

A. D. 33.

VER. 12.

Τῇ ἑπαύριον ὄχλος πολλὸς ἐβλῆκεν εἰς τὴν ἱερὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱερουσόλυμα,

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

VER. 13.

Ἐλαβὼν τὰ βλάτα τῶν φοινίκων, καὶ ἐξῆλθεν εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.

² Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

² See on Matt. xxi. ver. 8, 9.

VER. 14.

Εἰρὼν δὲ ὁ Ἰησοῦς ὄναρ, ἐκάθισεν ἐπ' αὐτὸ, καθὼς ἔστι γεγραμμένον

² And Jesus, when he had found a young ass, sat thereon; as it is written,

² See on Matt. xxi. ver. 7.

VER. 15.

Μὴ φοβοῦ θυγάτηρ Σιών Ἰδοῦ, ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πᾶλλον ὄνου.

² Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

² See on Matt. xxi. ver. 5.

VER. 16.

Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτι ἰδοὺ ὁ Ἰησοῦς, τότε μνησθῆσαν ὅτι ταῦτα ἦν ἐν αὐτῷ γεγραμμένα, καὶ ταῦτα ἰκύνον αὐτῷ.

² These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

² But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26.

VER. 17.

Ἐπεαρτίει ὁ δὲ ὄχλος ὁ ὢν μετ' αὐτοῦ, ἐπὶ τῷ Λάζαρον ἐφώνησεν ἐκ τοῦ μνησθῆναι, καὶ ἤρπεν αὐτὸν ἐκ νεκρῶν.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

VER. 18.

Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

For this cause the people also met him, for that they heard that he had done this miracle.

VER. 19.

Οἱ οὖν Φαρισαῖοι εἰπον πρὸς αὐτούς· Θυμεῖσθε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἰδοὺ, ὁ κόσμος ὅλως αὐτοῦ ἀπῆλθεν.

The Pharisees therefore said among themselves, ² Perceive ye how ye prevail nothing? behold, the world is gone after him.

² And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; Acts xvii. 6

VER. 20.

Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἱερῇ.

And there were certain Greeks among them that came up to worship at the feast:

VER. 21.

Οὗτοι οὖν προσῆλθον Φίλιππῳ τῷ ἀπὸ Βηθσαῖδα τῆς Γαλιλαίας, καὶ ᾠρώτων αὐτὸν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

The same came therefore to ² Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

² See on Matt. x. ver. 3. clause 1.

VER. 22.

Ἐρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρᾷ· καὶ πάλιν Ἀνδρίας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

Philip cometh and telleth ² Andrew: and again Andrew and Philip told Jesus.

² Simon, who is called Peter, and Andrew his brother, Matt. x. 2.

VER. 23.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

And Jesus answered them, saying,

A. D. 33.

JOHN XII. 23—27.

A. D. 33.

* *The hour is come, that the Son of man should be glorified.*

* See on chap. vii. ver. 30. clause 2.

VER. 24.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ἂν μὴ ὁ κόμπος τοῦ σίτου πρὸς εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἂν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει.

*Verily, verily, I say unto you, * Except a corn of wheat fall into the ground and die, it abideth alone: ^b but if it die, it bringeth forth much fruit.*

* *Thou fool! that which thou sowest is not quickened, except it die, 1 Cor. xv. 36.*

^b But now is Christ risen from the dead, and become the firstfruits of them that slept, 1 Cor. xv. 20.

VER. 25.

Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

* *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*

* See on Matt. x. ver. 39.

VER. 26.

Ἐάνθρωποι διακονῇ τις, ἡμεῖς ἀκολουθεῖται καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἵνα τις ἡμεῖς διακονῇ, τίμησιν αὐτὸν ὁ πατήρ.

If any man ^a serve me, ^b let him follow me; ^c and where I am, there shall also my servant be: ^d if any man serve me, him will my Father honour.

* See on Rom. i. ver. 1. clause 2.

^b See on chap. x. ver. 4.

^c And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, John xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xxiii. 42, 43.

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, Wherefore comfort one another with these words, 1 Thess. iv. 17, 18.

^d He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 21—23.

VER. 27.

Νῦν ἡ ψυχὴ μου ταρασσεται· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὥραν ταύτην.

* *Now is my soul troubled; and what shall I say? ^b Father, ^c save me from this hour: ^d but for this cause came I unto this hour.*

* See on Matt. xvi. ver. 38. clause 1.

^b See on Matt. vii. ver. 21. clause 4.

* See on Matt. xxvi. ver. 39. clause 5.

^d But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii. 9. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, 14. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said

A. D. 33.

JOHN XII. 27—35.

A. D. 33.

I, Lo, I came (in the volume of the book it is written of me) to do thy will, O God, Heb. x. 4—7.

VER. 28.

Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἰδοὺσα, καὶ ψά-
λιν δέξασθαι.

Father, glorify thy name, * Then came there a voice from heaven, saying, ^b I have both glorified it, ^c and will glorify it again.

* See on Matt. iii. ver. 17. clause 1.

^b When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. See also on chap. iii. ver. 2. clause 2.

^c Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him, John xiii. 31, 32.

VER. 29.

Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας, ἔλεγε ἁρπάζειν γεγενηναι· Ἄλλοι ἔλεγον Ἄγγελος αὐτοῦ ἀπελθόντος.

* The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

* See on Matt. xvii. ver. 5. clause 2.

VER. 30.

Ἀπεκρίθη δὲ Ἰησοῦς, καὶ εἶπεν Οὐ δι' ἐμέ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.

Jesus answered and said, * This voice came not because of me, but for your sakes.

* But I receive not testimony from man: but these things I say, that ye might be saved, John v. 34.

VER. 31.

Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν δὲ ἄρχων τοῦ κόσμου τούτου ἐκβλήσεται ἔξω.

* Now is the judgment of this world: now shall the ^b prince of this world be ^c cast out.

* Of judgment, because the prince of this world is judged, John xvi. 11. And he said unto them, I beheld Satan

as lightning fall from heaven, Luke x. 18.

^b Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, vi. 12. See also on Matt. iv. ver. 9.

^c See on Luke x. ver. 18. clause 2.

VER. 32.

Καὶ ἐγὼ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἰλεύσω πρὸς ἑμαυτὸν.

* And I, if I be lifted up from the earth, ^b will draw ^c all men unto me.

* See on chap. iii. ver. 14.

^b No man can come unto me, except the Father which hath sent me draw him, John vi. 44.

^c See on chap. i. ver. 7. clause 2.

VER. 33.

Τούτο δὲ ἔλεγε, σημαίνει ποίᾳ θανάτῳ ἤμελλον ἀποθνήσκειν.

This he said, signifying what death he should die.

VER. 34.

Ἀπεκρίθη αὐτοῖς δὲ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν αὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

The people answered him, * We have heard out of the law that Christ abideth for ever: and how sayest thou; The Son of man must be lifted up? who is this Son of man?

* See on Matt. ii. ver. 2. clause 1.

VER. 35.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅτι μισρὴν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι· περιπατεῖτε ἕως τὸ φῶς ἔσται, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδεν ποῦ ὑπάγει.

Then Jesus said unto them, * Yet a little while is ^b the light with you. ^c Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

A. D. 33.

JOHN XII. 35—43.

A. D. 33.

^a See on chap. vii. ver. 33. clause 1.^b See on chap. i. ver. 4. clause 2.^c See on Matt. vi. ver. 23. clause 2.

VER. 36.

Ἐως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτός γένησθε. Ταῦτα ἔλεγε ὁ Ἰησοῦς, καὶ ἀπῆλθεν ἐκρύβη δὲ αὐτῶν.

While ye have light, believe in the light, that ye may be ^athe children of light. These things spake Jesus, and departed, and did hide himself from them.

^a See on Luke xvi. ver. 8.

VER. 37.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιήκότες ἔμενον αὐτῶν, οὐκ ἐπίσταντο εἰς αὐτόν·

^a But though he had done so many miracles before them, yet they believed not on him:

^a See on Matt. xi. ver. 21. clause 2.

VER. 38.

Ἰνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπεν· Κύρις, τίς ἐπίστανται τῇ ἀσπὶ ἡμῶν, καὶ ὁ βραχίον Κυρίου τίς ἀπακαλύψῃ;

^a That the saying of Esaias the prophet might be fulfilled, which he spake, ^b Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

^a See on Matt. i. ver. 22.

^b Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. liii. 1. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? Rom. x. 16.

VER. 39.

Διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, ὅτι πάλιν εἶπεν Ἡσαΐας·

Therefore they could not believe, because that Esaias said again,

VER. 40.

Τετύφλωσαν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπῶρκαν αὐτῶν τὴν καρδίαν ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.

^a He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with

their heart, and be converted, and I should heal them.

^a See on Matt. xiii. ver. 14, 15.

VER. 41.

Ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδε τὸν δόξαν αὐτοῦ, καὶ ἔλεγε περὶ αὐτοῦ.

^a These things said Esaias, when he saw ^b his glory, and spake of him.

^a In the year that king Uziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts, Isa. vi. 1—5. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, 9, 10.

^b See on chap. i. ver. 14. clause 2.

VER. 42.

Ὅμοις μὲντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίσταντο εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ἐμολόγουν, ἵνα μὴ ἀποσυγάσθωσι γίνονται·

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, ^a lest they should be put out of the synagogue:

^a See on chap. vii. ver. 13.

VER. 43.

Ἐγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ Θεοῦ.

For they loved the praise of men more than the praise of God.

A. D. 33.

JOHN XII. 44—50.—XIII. 1.

A. D. 33.

VER. 44.

Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με.

Jesus cried and said, ^a He that believeth on me, believeth not on me, but on him that sent me.

^a See on chap. vii. ver. 16. and Matt. x. ver. 40.

VER. 45.

Καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με.

^a And he that seeth me, seeth him that sent me.

^a See on chap. x. ver. 30.

VER. 46.

Ἐγὼ φῶς εἰς τὸν κόσμον ἐλάλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἢ τῇ σκοτίᾳ μὴ μένῃ.

^a I am come a light into the world, that whosoever believeth on me should not abide in darkness.

^a See on chap. i. ver. 4. clause 2.

VER. 47.

Καὶ ἴαν τις μοῦ ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἔγωγ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σῶσω τὸν κόσμον.

And if any man hear my words, and believe not, ^a I judge him not; ^b for I came not to judge the world, ^c but to save the world.

^a See on chap. viii. ver. 15. clause 2.

^b See on chap. iii. ver. 17. clause 1.

^c See on Matt. i. ver. 21. clause 3.

VER. 48.

Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκείνος κρίνει αὐτόν ἐν τῇ ἰσχύϊ τῆς ἡμέρας.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

VER. 49.

Ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατήρ, αὐτός μοι ἐντολὴν ἔδωκε τί εἴπω καὶ τί λαλήσω.

For ^a I have not spoken of myself; but

^b the Father which sent me, ^c he gave me a commandment, what I should say, and what I should speak.

^a See on chap. iii. ver. 32. clause 1.

^b See on chap. viii. ver. 42. clause 3.

^c The words I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works, John xiv. 10. For I have given unto them the words which thou gavest me: and they have received them and have known surely that I came out from thee, xvii. 8.

VER. 50.

Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἔστιν· ἃ ὃν λαλῶ ἐγὼ, καθὼς ἔλεγε μοι ὁ πατήρ, οὕτω λαλῶ.

And I know that ^a his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

^a And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, 1 John iii. 23. See also on chap. vi. ver. 63. clause 3.

CHAP. XIII.—VER. 1.

Πρὶν δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

Now before ^a the feast of the Passover, when Jesus knew that ^b his hour was come that he should ^c depart out of this world unto the Father, ^d having loved his own which were in the world, ^e he loved them unto the end.

^a See on Matt. xxvi. ver. 2. clause 2.

^b See on chap. vii. ver. 30. clause 2.

^c See on chap. vii. ver. 33.

^d A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another, ver. 34. As the Father hath loved me, so have I loved you: continue ye in my love, xv. 9. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you, 12—14. Nay, in all these things we are more than

conquerers, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 37-39. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, Eph. v. 25, 26. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

^c I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them, John xvii. 9, 10. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves: I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world; even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, 12-20. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them, 26.

VER. 2.

Καὶ δεῖπνον γενομένου, (τοῦ διαβόλου ἦν

βεβλημένος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῇ.)

And supper being ended, ^a the devil having now put into the heart of ^b Judas Iscariot, Simon's son, to betray him;

^a See on Matt. iv. ver. 1. clause 4.

^b See on Matt. x. ver. 4. clause 2.

VER. 3.

Εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δίδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει,

^a Jesus knowing that the Father had given all things into his hands, ^b and that he was come from God, ^c and went to God;

^a See on Matt. xxviii. ver. 18.

^b See on chap. iii. ver. 13. clause 1.

^c See on chap. vii. ver. 13.

VER. 4.

Ἐξήραται ἰσχυρῶς τὸν δαίτην, καὶ τίθησιν τὰ ἱμάτια· καὶ λαβὼν λέντιον, διέζωσεν ἑαυτὸν.

^a He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

^a Blessed are those servants whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? xvii. 7, 8. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth, xxi. 27. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 5-7.

VER. 5.

Εἶτα βάλλας ὕδαρ εἰς τὸν ποτηρὶον, καὶ ἤρξατο ὑπταῖν τοῦς πόδας τῶν μαθητῶν,

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καὶ ἐκμάσσει τῷ λουτρῷ ὃ ἐν διαξο-
μένης.

^aAfter that he poureth water into a
basin, and began to wash the disciples'
feet, and to wipe them with the towel
wherewith he was girded.

^a See on Matt. xx. ver. 28. clause 2.

VER. 6.

Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον καὶ
λέγει αὐτῷ ἰκεῖνος· Κύριε, σύ μου νίπτεις
τοὺς πόδας;

Then cometh he to Simon Peter: and
Peter said unto him, Lord, dost thou
wash my feet?

^a Gr. he.

VER. 7.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὁ
ἐγὼ ποῶ, σὺ οὖν εἶδας ὅτι, γινώσκῃ δι
μετὰ ταῦτα.

Jesus answered and said unto him,
What I do thou knowest not now; but
thou shalt know hereafter.

VER. 8.

Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς
πόδας μου εἰς τὸν αἶθρα. Ἀπεκρίθη αὐτῷ ὁ
Ἰησοῦς· Ἐάν μὴ νίψω σε, οὐκ ἔχεις μέρος
μετ' ἐμοῦ.

Peter saith unto him, Thou shalt
never wash my feet. Jesus answered
him, If I wash thee not, thou hast no
part with me.

^a Jesus answered, Verily, verily, I
say unto thee, Except a man be born
of water, and of the Spirit, he cannot
enter into the kingdom of God, John
iii. 5.

VER. 9.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ
τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖ-
ρας καὶ τὴν κεφαλὴν.

Simon Peter saith unto him, Lord,
not my feet only, but also my hands and
my head.

VER. 10.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ
χρείαν ἔχει ἃ τοὺς πόδας νίψασθαι, ἀλλ'
ἵσθαι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἴσθαι,
ἀλλ' οὐχὶ πάντες.

Jesus saith to him, He that is washed
needeth not save to wash his feet, but is
clean every whit: and ye are clean, but
not all.

VER. 11.

Ἦδει γὰρ τὸν παραδόντα αὐτὸν διὰ
τούτου εἶπεν· Οὐχὶ πάντες καθαροὶ ἴσθαι.

For he knew who should betray him;
therefore said he, Ye are not all clean.

VER. 12.

Ὅτι οὖν ἔνιψεν τοὺς πόδας αὐτῶν, καὶ
ἔλας τὰ ἱμάτια αὐτοῦ, ἀνακιστὸν πάλιν,
εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;

So after he had washed their feet, and
had taken his garments, and was set
down again, he said unto them, Know
ye what I have done to you?

VER. 13.

Τίμις φωνεῖτέ με, Ὁ Διδάσκαλος καὶ
Ὁ Κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ.

^aYe call me Master and Lord: and
ye say well; for so I am.

^a See on Matt. xxiii. ver. 8. clause 2.

VER. 14.

Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ
κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλατε
ἀλλήλων νίπτειν τοὺς πόδας.

^aIf I then, your Lord and Master,
have washed your feet; ye also ought to
wash one another's feet.

^a But it shall not be so among you;
but whosoever will be great among
you, let him be your minister; And
whosoever will be chief among you,
let him be your servant: Matt. xx.
26, 27; Mark x. 43, 44; Luke
xxii. 26, 27. Be kindly affectioned
one to another with brotherly love; in
honour preferring one another, Rom.
xii. 10. We then that are strong
ought to bear the infirmities of the
weak, and not to please ourselves.
Let every one of us please his neigh-
bour for his good to edification. For
even Christ pleased not himself; but,
as it is written, The reproaches of
them that reproached thee fell on me,
xv. 1-3. For though I be free from
all men, yet have I made myself ser-
vant unto all, that I might gain the
more, 1 Cor. ix. 19. Likewise ye
younger, submit yourselves unto the
elder: yea, all of you be subject one
to another, and be clothed with hu-
mility: for God resisteth the proud,
and giveth grace to the humble,
1 Pet. v. 5.

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VER. 15.

ῥαδιουργία γὰρ ἴδεναι ὑμῶν, ἵνα καθὰς ἐγὼ ἐποίησα ὑμῶν, καὶ ὑμεῖς ποιῆτε.

*For I have given you an example, that ye should do as I have done to you.

* See on chap. x. ver. 4.

VER. 16.

Ἀμὲν ἀμὲν λέγω ὑμῶν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπώτερος μείζων τοῦ πειραντος αὐτόν.

*Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

* See on Matt. x. ver. 24.

VER. 17.

Εἰ ταῦτα οἴδατε, μακάριοι ἔστε ἰάν ποιῆτε αὐτά.

* If ye know these things, happy are ye if ye do them.

* See on Matt. vii. ver. 24. clauses 1, 2.

VER. 18.

Οὐ περὶ πάντων ὑμῶν λέγω· Ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' αὐτοῦ τὸν ἄρτον, ἐπῆρεν ἐγὼ ἐμὲ τὴν πρὶν αὐτοῦ.

* I speak not of you all: ^bI know whom I have chosen: *but that the Scripture may be fulfilled, ^aHe that eateth bread with me hath lifted up his heel against me.

* For he knew who should betray him; therefore said he, Ye are not all clean, ver. 11. None of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12.

^b Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, John xv. 16. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, 19. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days, Mark xiii. 20.

* See on Matt. i. ver. 22.

^a Yea, mine own familiar friend, in

whom I trusted, which did eat of my bread, hath lifted up his heel against me, Psal. xli. 9.

VER. 19.

Ἄν' ἄρτι λέγω ὑμῶν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γίνηται πιστεύσῃτε ὅτι ἐγὼ εἰμι.

* Now ^aI tell it you before it come, that, when it is come to pass, ye may believe that ^bI am he.

* Or, from henceforth.

* And now I have told you before it come to pass; that when it is come to pass, ye might believe, John xiv. 29. But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you, xvi. 4.

^b See on Matt. xi. ver. 3.

VER. 20.

Ἀμὲν ἀμὲν λέγω ὑμῶν· Ὁ λαμβάνων, ἵνα τίνα πίμπω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πίμπαντά με.

* Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

* See on Matt. x. ver. 40.

VER. 21.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὲν ἀμὲν λέγω ὑμῶν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

When Jesus had thus said, ^ahe was troubled in spirit, and testified, and said, ^bVerily, verily, I say unto you, that one of you shall betray me.

* See on chap. xi. ver. 35.

^b See on Matt. xxvi. ver. 21.

VER. 22.

Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.

* Then the disciples looked one on another, doubting of whom he spake.

* See on Matt. xxvi. ver. 22.

VER. 23.

Ἦν δὲ ἀνακείμενος εἰς τὸν μαθητὴν αὐτοῦ ἐν τῷ κλίτῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

Now there was ^aleaning on Jesus' be-

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^aom one of his disciples, ^bwhom Jesus loved.

^aSee on chap. i. ver. 18. clause 3.

^bWhen Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, xx. 2. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord, xxi. 7. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 20. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true, 24.

VER. 24.

Ναῖσι οὖν τούτῳ Σίμων Πέτρος πυθίσθαι τίς ἂν εἴη ἐπὶ αὐτῷ λέγει.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

VER. 25.

Ἐπιπεσὼν δὲ ἐκείνῳ ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ Κύριε, τίς ἐστιν;

He then lying on Jesus' breast saith unto him, Lord who is it?

VER. 26.

Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκείνός ἐστιν ὃς ἔγω βέβηκα τὸ ψαλμὸν, ἰσχυρόσω. Καὶ ἡμιβέβηκα τὸ ψαλμὸν, διδάσω Ἰούδα Σίμωνος Ἰσκαριώτη.

Jesus answered, He it is, to whom I shall give ^aa sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

^a Or, morsel.

VER. 27.

Καὶ μετὰ τὸ ψαλμὸν τότε ἐπορεύθη εἰς ἐκείνους ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὁ ποιῆς, πείνεσσι τάχιστα.

And after the sop ^aSatan entered into him. Then said Jesus unto him, That thou doest, do quickly.

^a See on Matt. iv. ver. 1. clause 4.

VER. 28.

Τῷτῳ δὲ εὐδὲς ἔγνω τῶν ἀνακαιμένων· ὅτι τί εἶπεν αὐτῷ.

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Now no man at the table knew for what intent he spake this unto him.

VER. 29.

Τινὲς γὰρ ἰδοῦντες, ἐπεὶ τὸ γλωσσόμακρον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ἂν χρυσὸν ἔχοντες εἰς τὴν ἐστῆν ἢ τοῖς πτωχοῖς ἵνα τί δῶ.

For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

VER. 30.

Λαβὼν οὖν τὸ ψαλμὸν ἐκείνους, εὐθὺς ἐξῆλθεν· ἦν δὲ νύξ ὅτι οὐκ ἔτι ἔπληθε.

He then having received the sop went immediately out: and it was night.

VER. 31.

Λέγει ὁ Ἰησοῦς· Νῦν ἰδοξάσθην ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἰδοξάσθην ἐν αὐτῷ.

Therefore, when he was gone out, Jesus said, ^aNow is the Son of man glorified, ^band God is glorified in him.

^a See on chap. vii. ver. 39. clause 3.

^b And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, John xiv. 13. Father, the hour is come, glorify thy Son, that thy Son also may glorify thee on earth: I have glorified thee on earth: I have finished the work which thou gavest me to do, 4. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 10, 11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11.

VER. 32.

Εἰ ὁ Θεὸς ἰδοξάσθην ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

Y

VER. 33.

Τικνία ἔτι μικρὸν μεθ' ὑμῶν εἰμι ζη-
τήσετέ με, καὶ καθὼς εἶπεν τοῖς Ἰουδαίοις·
Ὅτι ὅπου ὑπάγω ἔγω, ὑμεῖς οὐ δύνασθε
ἰλθεῖν καὶ ὑμῖν λίγω ἄρτι.

^a Little children, ^b yet a little while I
am with you. Ye shall seek me: and as
I said unto the Jews, ^c Whither I go, ye
cannot come; so now I say to you.

^a My little children, of whom I tra-
vail in birth again until Christ be
formed in you, Gal. iv. 19. My little
children, these things write I unto
you, that ye sin not, 1 John ii. 1. Ye
are of God, little children, and have
overcome them: because greater is
he that is in you, than he that is in
the world, iv. 4.

^b See on chap. vii. ver. 33. clause 1.

^c Ye shall seek me, and shall not
find me: and where I am, thither ye
cannot come, John vii. 34. Then
said Jesus again unto them, I go my
way, and ye shall seek me, and shall
die in your sins: whither I go, ye
cannot come. Then said the Jews, Will
he kill himself? because he saith, Whi-
ther I go, ye cannot come, viii. 21, 22.

VER. 34.

Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγα-
πᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα
καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

^a A new commandment I give unto
you, ^b That ye love one another; ^c as I
have loved you, that ye also love one
another.

^a Again, a new commandment I
write unto you; which thing is true
in him and in you: because the dark-
ness is past, and the true light now
shineth. He that saith he is in the
light, and hateth his brother, is in
darkness even until now. He that
loveth his brother abideth in the light,
and there is none occasion of stum-
bling in him. But he that hateth his
brother, is in darkness, and walketh
in darkness, and knoweth not whither
he goeth, because that darkness hath
blinded his eyes, 1 John ii. 8—11.
And now I beseech thee, lady, not as
though I wrote a new commandment
unto thee, but that which we had
from the beginning, that we love one
another, 2 John 5.

^b See on Mark ix. ver. 50. clause 3.

^c See on ver. 1. clause 4.

VER. 35.

Ἐν τούτῳ γινώσκονται πάντες ὅτι ἡμεῖς
μαθηταὶ ἵσμε, ἵαν ἀγάπῃν ἔχοντες ἐν ἀλλή-
λοις.

By this shall all men know that ye
are my disciples, if ye have love one to
another.

VER. 36.

Λίγει αὐτῷ Σίμων Πέτρος· Κύριε, πῶς
ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου
ὑπάγω, οὐ δύνασαι μοι τὴν ἀκολουθῆσαι,
ἵσμερον δὲ ἀκολουθήσεις μοι.

Simon Peter said unto him, Lord,
whither goest thou? Jesus answered
him, Whither I go, thou canst not fol-
low me now; ^a but thou shalt follow me
afterwards.

^a Verily, verily, I say unto thee,
When thou wast young, thou girdedst
thyself, and walkedst whither thou
wouldest: but when thou shalt be old,
thou shalt stretch forth thy hands, and
another shall gird thee, and carry thee
whither thou wouldest not. This spake
he, signifying by what death he should
glorify God. And when he had spoken
this, he saith unto him, Follow me,
John xxi. 18, 19. Knowing that short-
ly I must put off this my tabernacle,
even as our Lord Jesus Christ hath
shewed me, 2 Pet. i. 14.

VER. 37.

Λίγει αὐτῷ ὁ Πέτρος· Κύριε, διατί οὐ
δύναμαι σοὶ ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν
μου ὑπὲρ σου θήσω.

Peter said unto him, Lord, why can-
not I follow thee now? ^a I will lay
down my life for thy sake.

^a See on Matt. xxvi. ver. 33. 35.

VER. 38.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχὴν
σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὲν ἀμὲν λίγω
σοι, οὐ μὴ ἀλείπτω φάτισαι ἕως οὐ ἀπα-
νήσῃ με τρίς.

Jesus answered him, Wilt thou lay
down thy life for my sake? ^a Verily,
verily, I say unto thee, The cock shall not
crow, till thou hast denied me thrice.

^a See on Matt. xxvi. ver. 34.

CHAP. XIV.—VER. 1.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πο-
τεῖτε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.

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JOHN XIV. 1—7.

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^a Let not your heart be troubled: ye believe in God, ^b believe also in me.

^a Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, ver. 27.

^b See on chap. v. ver. 23. and Mark xvi. ver. 16. clause 1.

VER. 2.

^a Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου πολλὰ καὶ οἶκτοι, εἰ δὲ μὴ, εἰπον ἂν ὑμῖν· προετοιμάσαι τόπον ὑμῖν.

^a In my Father's house are many mansions: if it were not so, I would have told you. ^b I go to prepare a place for you.

^a For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name, Rev. iii. 12.

^b Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 19, 20. See also on chap. xii. ver. 26. clause 3.

VER. 3.

Καὶ ἵνα προεβῶ, καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι, καὶ παραλήξομαι ὑμᾶς, πρὸς ἑμαυτὸν ἵνα ὅπου εἰμι ἐγώ, καὶ ὑμεῖς ᾔητε.

And if I go and prepare a place for you, ^a I will come again, and receive you unto myself; that where I am, there ye may be also.

^a See on chap. xii. ver. 26. clause 3.

VER. 4.

Καὶ ὅπου ἐγὼ ὑπάγω, οἴδατε, καὶ τὸν ὁδὸν οἴδατε.

^a And whither I go ye know, ^b and the way ye know.

^a See on chap. vii. ver. 33.

^b See on chap. vi. ver. 45.

VER. 5.

Ἀπεῖπ αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· καὶ πῶς συνάμειθα τὸν ὁδὸν εἰδέναι;

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

VER. 6.

Ἀπεῖπ αὐτῷ ὁ Ἰησοῦς· Ἐγὼ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

Jesus saith unto him, ^a I am the way, ^b the truth, and ^c the life: ^d no man cometh unto the Father, but by me.

^a See on Matt. xi. ver. 27. clause 3.

^b And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him, 17, 18. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice; xviii. 37. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him amen, unto the glory of God by us, 2 Cor. i. 19, 20.

^c See on chap. i. ver. 4. clause 1.

^d See on chap. x. ver. 7.

VER. 7.

Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἂν καὶ ἄρα ἔπρι γινώσκειτε αὐτόν, καὶ ἐπαλάσσει αὐτόν.

^a If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

^a See on chap. x. ver. 30.

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JOHN XIV. 8—13.

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VER. 8.

Λέγει αὐτῷ Φίλιππος· Κύριε, διῆξον ἡμῖν τὸν πατέρα, καὶ ἀρνεῖ ἡμῖν.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

VER. 9.

Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε· ὁ ἑώρακώς ἐμὲ, ἰώρακε τὸν πατέρα· καὶ ὥς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? ^a he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

^a See on chap. x. ver. 30.

VER. 10.

Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.

^a Believest thou not that I am in the Father, and the Father in me? ^b the words that I speak unto you I speak not of myself: ^c but the Father that dwelleth in me, ^d he doeth the works.

^a See on chap. x. ver. 30.

^b See on chap. v. ver. 19. clause 1.

^c And the Word was made flesh, and dwelt among us, John i. 14. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation, 2 Cor. v. 19. For it pleased the Father that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

^d See on chap. v. ver. 36. clause 2.

VER. 11.

Πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε μοι.

^a Believe me that I am in the Father, and the Father in me: ^b or else believe me for the very works' sake.

^a See on chap. x. ver. 30.

^b See on chap. v. ver. 36. clause 2.

VER. 12.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, καὶ αὐτὸς ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

Verily, verily, I say unto you, ^a He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; ^b because I go unto my Father.

^a See on Matt. xvii. ver. 20.

^b See on chap. vii. ver. 39. clause 2.

VER. 13.

Καὶ ὁ, ^a τι ἂν αἰτήσῃτε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

^a And whatsoever ye shall ask ^b in my name, that will ^c I do, that ^d the Father may be glorified in the Son.

^a See on Matt. vii. ver. 7, 8.

^b For through him we both have access by one Spirit unto the Father, Eph. ii. 18. According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him, iii. 11, 12. Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen, 21. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, v. 20. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. For there is one God, and one mediator between God and men, the man Christ Jesus, 1 Tim. ii. 5. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name, xiii. 15. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

^c Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give

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me to drink ; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life, 14. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong, 2 Cor. xii. 8—10. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

^a See on chap. xiii. ver. 31. clause 2.

VER. 14.

Ἐάν τι αἰτήσῃς ἐν τῷ ὀνόματί μου, ἔγωγ ποιήσω.

If ye shall ask any thing in my name, I will do it.

VER. 15.

Ἐάν ἀγαπήτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

If ye love me, ^a keep my commandments.

^a See on Matt. vii. ver. 21. clause 3.

VER. 16.

Καὶ ἔγωγ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα.

And ^a I will pray the Father, and he shall give you another ^b Comforter, that he may abide with you ^c for ever ;

^a Who is he that condemneth ? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with

the Father, Jesus Christ the righteous, 1 John ii. 1.

^b But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, ver. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : Of sin, because they believe not on me ; Of righteousness, because I go to my Father, and ye see me no more : Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you, xvi. 7—15. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified ; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, Acts ix. 31. And the disciples were filled with joy, and with the Holy Ghost, xiii. 52. And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 5. For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, viii. 15, 16. For the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost, xiv. 17. Now the God of

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hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, *rv. 13.* But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, *Gal. v. 22.* If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, *Phil. ii. 1.*

^c Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen, *Matt. xxviii. 20.* See also on chap. iv. ver. 14. clause 2.

VER. 17.

Τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν· ὅτι οὐ δεῖσται αὐτόν, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτόν, ὅτι παρ' ὑμῶν μένει, καὶ ἐν ὑμῶν ἔσται.

^a Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall ^b be in you.

^a But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, *John xv. 26.* Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, *xvi. 13.*

^b For it is not ye that speak, but the Spirit of your Father, which speaketh in you, *Matt. x. 20.* But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, *Rom. viii. 9—11.* And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, *Gal. iv. 6.* Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, *John iv. 4.*

VER. 18.

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.

^a I will not leave you ^a comfortless: ^a I will come to you.

^a Or, orphans.

^a And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, *ver. 3.* I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, *xvii. 23.* For where two or three are gathered together in my name, there am I in the midst of them, *Matt. xviii. 20.* Lo, I am with you alway, even unto the end of the world. Amen, *xviii. 20:* And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness, *Rom. viii. 10.* Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? *2 Cor. xiii. 5.* To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, *Col. i. 27.* See also on chap. vi. ver. 56.

VER. 19.

Ἐτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι δεῖσται· ὑμεῖς δὲ δεῖστέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.

^a Yet a little while, and the world seeth me no more; but ye see me: ^b because I live, ye shall live also.

^a See on chap. vii. ver. 33. clause 1.

^b When Christ, who is our life, shall appear, then shall ye also appear with him in glory, *Col. iii. 4.* See also on chap. x. ver. 20. clause 2.

VER. 20.

Ἐν ἡμέρᾳ τῇ ἡμέρᾳ γνώσεσθε ὑμῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.

At that day ye shall know that ^a I am in my Father, ^b and ye in me, and ^c I in you.

^a See on chap. x. ver. 30.

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^b See on chap. vi. ver. 56.^c See on ver. 18.

VER. 21.

Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.

^a He that hath my commandments, and keepeth them, he it is that loveth me: ^b and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

^a If ye love me, keep my commandments, ver. 15. Jesus answered and said unto him, If a man love me, he will keep my words: He that loveth me not keepeth not my sayings, 23, 24. Ye are my friends if ye do whatsoever I command you, xv. 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 14, 15. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another; as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 18—24. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, v. 2, 3.

^b Jesus answered and said unto him, If a man love me, he will keep my

words: and my Father will love him, and we will come unto him, and make our abode with him, ver. 23. If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will my Father honour, xii. 26. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God, xvi. 27. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 1, 2.

VER. 22.

Αἰτεῖ αὐτῷ Ἰούδας· (οὐχ ὁ Ἰσκαριώτης) Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;

^a Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

^a Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

VER. 23.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονήν παρ' αὐτοῦ ποιήσομεν.

Jesus answered and said unto him, ^a If a man love me, he will keep my words: ^b and my Father will love him, and ^c we will come unto him, and make our abode with him.

^a See on ver. 21. clause 1.

^b See on ver. 21. clause 2.

^c See on chap. v. ver. 17. clause 2.

^d See on ver. 18. and chap. vi. ver.

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*And I will dwell among the children of Israel, and will be their God, *Exod. xix. 45.* And I will set my tabernacle among you : and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people, *Lev. xxvi. 11, 12.* But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, *Rom. viii. 11.* What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? *1 Cor. vi. 19.* And what agreement hath the temple of God with idols? for ye are the temple of the living God ; as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people, *2 Cor. vi. 16.* God is love ; and he that dwelleth in love dwelleth in God, and God in him, *1 John iv. 16.*

VER. 24.

Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἐστὶν ἑμέας, ἀλλὰ τοῦ πέμψαντός με πατρός.

He that loveth me not keepeth not my sayings : *and the word which ye hear is not mine, but the Father's ^bwhich sent me.

*See on chap. vii. ver. 16.

^bSee on chap. viii. ver. 42. clause 3.

VER. 25.

Ταῦτα λελάληκα ὑμῖν, ὥστε ὑμεῖς μένετε.

These things have I spoken unto you, being yet present with you.

VER. 26.

Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἄγιον, ὃ πέμψῃ ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκείνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσκει ὑμᾶς πάντα ὃ ἐποίησεν ὑμῖν.

But ^athe Comforter, which is the Holy Ghost, ^bwhom the Father will send in my name, ^che shall teach you all things, ^dand bring all things to your remembrance, whatsoever I have said unto you.

^aSee on ver. 16. clause 2.

^bAnd I will pray the Father and

he shall give you another Comforter, *ver. 16.* But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, *xv. 26.* Nevertheless I tell you the truth ; It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you, *xvi. 7.* And, behold, I send the promise of my Father upon you ; but tarry ye in the city of Jerusalem, until ye be endued with power from on high, *Luke xxiv. 49.* And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he,* Ye have heard of me, *Acts i. 4.* And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, *ii. 4.* But this is that which was spoken by the prophet Joel ; And it shall come to pass in the last days (*saith God,*) I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : And on my servants, and on my hand-maidens I will pour out, in those days, of my Spirit ; and they shall prophesy, *16—18.* Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, *33.*

^cBut ye have an unction from the Holy One, and ye know all things, *1 John ii. 20.* But the anointing which ye have received of him abideth in you : and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, *27.* See also on chap. vi. ver. 45. clauses 1, 2.

^dWhen therefore he was risen from the dead, his disciples remembered that he had said this unto them ; and they believed the Scripture, and the word which Jesus had said, *John ii. 22.* These things understood not his disciples at the first : but when Jesus was glorified, then remembered they

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that these things were written of him, and that they had done these things unto him, xii. 16.

VER. 27.

Εἰρήνη ἀφήμι ὑμῖν· εἰρήνη τὴν ἡμῶν
δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν,
ὅγδω δίδωμι ὑμῖν, μὴ ταρασσέσθω ὑμῶν ἡ
καρδία, μηδὲ διωλύται·

^a Peace I leave with you, my peace I give unto you: not as the world giveth, gives I unto you. Let not your heart be troubled, neither let it be afraid.

^a These things I have spoken unto you, That in me ye might have peace. In the world yeshall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, xx. 19—21. Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them, Numb. vi. 23—27. The Lord will give strength unto his people; the Lord will bless his people with peace, Psal. xxix. 11. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth, lxxii. 7. Mercy and truth are met together; righteousness and peace have kissed each other, lxxv. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy founda-

tions with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children, liv. 10—13. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off, lv. 12, 13. Through the tender mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. See also on Luke ii. ver. 14. clause 2.

VER. 28.

Ἦκούσατε ὅτι· ὅγδω εἶπον ὑμῖν· Ὑπάγω
καὶ ἔρχομαι πρὸς ὑμᾶς· εἰ ἠγαπήτε με,
ἔχάρητε ἂν, ὅτι εἶπον, πορεύομαι πρὸς τὸν
πατέρα· ὅτι ὁ πατήρ μου μεῖζον μου ἐστίν.

Ye have heard how I said unto you, ^aI go away, ^band come again unto you, If ye loved me, ye would rejoice, because I said, I go unto the Father: ^cfor my Father is greater than I.

^a See on chap. vii. ver. 33.

^b See on ver. 18.

^c But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God, 1 Cor. xi. 3. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, xv. 24. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, 28. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things

in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 8—11. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house, Heb. iii. 1—3. Compare chap. x. ver. 30.

VER. 29.

Καὶ νῦν εἰρηνα ὑμῖν πρὶν γνέσθαι· ἵνα ᾗται γένηται, πιστεύοντες.

^aAnd now I have told you before it come to pass; that when it is come to pass, ye might believe.

^aSee on chap. xiii. ver. 19.

VER. 30.

Οὐκ ἔτι πολλά λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἀρχὸν, καὶ ἐν ἐμοὶ οὐκ ἔχει οἶδιν.

Hereafter I will not talk much with you: for ^athe prince of this world cometh, ^band hath nothing in me.

^aSee on chap. xii. ver. 31. clause 2.

^bSee on chap. viii. ver. 46.

VER. 31.

Ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντιθέντες.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise let us go hence.

CHAP. XV.—VER. 1.

Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.

I am the true vine, and my Father, is the husbandman.

VER. 2.

Πάν κλάμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καὶ αἶρει αὐτό, ἵνα ὁλοκλήρῃ καρπὸν φέρῃ.

^aEvery branch in me ^bthat beareth not fruit he taketh away: ^cand every

branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

^aSee on chap. xiv. ver. 18.

^bSee on Matt. iii. ver. 10. clause 4.

^cPurge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee, Psal. li. 7—13. But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briars and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged, Isa. xxvii. 2—9. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us,

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Rom. v. 3—5. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal, 2 Cor. iv. 17, 18. And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess. v. 23. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us; and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 6—11. And as many as I love, I rebuke and chasten: be zealous therefore, and repent, Rev. iii. 19.

VER. 3.

Ἦδη ὑμεῖς καθαρὸν ὥστε διὰ τὸν λόγον
ὃν λελάληκα ὑμῖν.

Now ye are clean through the word
which I have spoken unto you.

VER. 4.

Μένετε ἐν ἑμοί, καὶ ἐν ὑμῖν καθὼς
τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἄφ'
ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπελῶ, οὕτως
οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἑμοί μένητε.

Abide in me, and I in you. ^aAs the
branch cannot bear fruit of itself, except
it abide in the vine; no more can ye, ex-
cept ye abide in me.

^a Without me ye can do nothing,
ver. 5.

VER. 5.

Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλή-
ματα· ὃ μένει ἐν ἑμοί, καὶ ἐν αὐτῷ, οὗτος
φέρει καρπὸν πολύν· ὅτι χωρὶς ἑμοῦ οὐ δύ-
νασθε ποιεῖν οὐδέν.

I am the vine, ^aye are the branches:
he that abideth in me, and I in him,
^bthe same bringeth forth much fruit: for
^a without me ye can do nothing.

^a Or, severed from me.

^a For if the first-fruit be holy, the
lump is also holy: and if the root be
holy, so are the branches. And if
some of the branches be broken off,
and thou, being a wild olive-tree,
wert grafted in among them, and with
them partakest of the root and fatness
of the olive-tree; Boast not against
the branches. But if thou boast, thou
bearest not the root, but the root thee.
Thou wilt say then, The branches
were broken off, that I might be grafted
in. Well: because of unbelief
they were broken off; and thou stand-
est by faith. Be not high-minded,
but fear: For if God spared not the
natural branches, take heed lest he
also spare not thee. Behold, therefore
the goodness and severity of God:
on them which fell, severity; but to-
ward thee, goodness; if thou continue
in his goodness: otherwise thou also
shalt be cut off. And they also, if
they abide not in unbelief, shall be
grafted in: for God is able to graft
them in again. For if thou wert cut
out of the olive-tree which is wild by
nature, and wert grafted contrary to
nature into a good olive-tree; how
much more shall these, which be the
natural branches, be grafted into their
own olive-tree? Rom. xi. 16—24.

^b See on Matt. vii. ver. 17. clause 1.

VER. 6.

Ἐὰν μὴ τις μένῃ ἐν ἑμοί, ἐβλήθη ἔξω
ὡς τὸ κλῆμα, καὶ ἐξηράνθη· καὶ συνέγει-
ον αὐτὰ, καὶ εἰς πῦρ βάλλουσι, καὶ καί-
νται.

^a If a man abide not in me, he is cast
forth as a branch, and is withered; and
men gather them, ^band cast them into
the fire, and they are burned.

^a See on, Matt. iii. ver. 10. clause 4.

^b See on Matt. iii. ver. 12. clause 5.

VER. 7.

Ἐὰν μὴ μένῃ ἐν ἑμοί, καὶ τὸ ῥήματί

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μου ἐν ὑμῖν μένη, ὃ ἐὰν θέλητε, αἰτήσεσθε, καὶ γένησθαι ὑμῖν.

If ye abide in me, ^aand my words abide in you, ^bye shall ask what ye will, and it shall be done unto you.

^aAnd these words, which I command thee this day, shall be in thine heart, Deut. vi. 6. Thy word have I hid in mine heart, that I might not sin against thee, Psal. cxix. 11. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live, Prov. iv. 4. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one, 1 John ii. 14.

^bAnd whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it, John xiv. 13, 14. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. Delight thyself also in the Lord; and he shall give thee the desires of thine heart, Psal. cxvii. 4. The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted, Prov. x. 24. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity, Isa. lviii. 9. See also on Matt. vii. ver. 7, 8.

VER. 8.

Ἐν τούτῳ ἰδοῦσθε ὃ πατὴρ μου, ἵνα καρπὸν πολὺν φέριτε, καὶ γένησθε ἡμοὶ μαθηταί.

^aHerein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

^aThy people also shall be all righteous: they shall inherit the land for

ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified, lxi. 3. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men, 2 Cor. x. 13. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 11. See also on Matt. v. ver. 16. clause 2.

VER. 9.

Καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ἡ ἀγάπησα ὑμᾶς: μένετε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

As the Father hath loved me, so have I loved you: ^acontinue ye in my love.

^aAnd now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming, 1 John ii. 28. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 20, 21. See also on chap. viii. ver. 31.

VER. 10.

Ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μὴμίτε ἐν τῇ ἀγάπῃ μου: καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τητήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

^aIf ye keep my commandments, ye shall abide in my love; ^beven as I have kept my Father's commandments, and abide in his love.

^aCircumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound

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more and more. For ye know what commandments we gave you by the Lord Jesus, 1 Thess. iv. 1, 2. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them, 2 Pet. ii. 21. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him, 1 John ii. 5. Beloved, if our heart condemn us not, then have we confidence toward God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, iv. 21, 22. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 24.

^b See on chap. viii. ver. 29. clause 2.

VER. 11.

Ταῦτα λαλάκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

These things have I spoken unto you, that my joy might remain in you, and that ^a your joy might be full.

^a Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, John xvi. 24. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, 33. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, xvii. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 13.

VER. 12.

Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἀγάπησα ὑμᾶς.

^a This is my commandment, That ye love one another, ^b as I have loved you.

^a See on Mark ix. ver. 50. clause 3.

^b See on chap. xiii. ver. 1. clause 4.

VER. 13.

Μαίζονα ταύτης ἀγάπης οἰδοὺς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

^a Greater love hath no man than ^b this, that a man lay down his life for his friends.

^a See on Matt. xx. ver. 28. clause 3.

VER. 14.

ῥμεις φίλοι μου ἐστέ, ἵαν ποιῇτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

^a Ye are my friends, if ye do whatsoever I command you.

^a See on Matt. xii. ver. 50.

VER. 15.

Οὐκ ἐστὶ ὑμᾶς λέγων δούλους, ὅτι ὁ δούλος οὐκ οἶδε τί ποιῇ αὐτοῦ ὁ κύριος: ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; ^a for all things that I have heard of my Father I have made known unto you.

^a See on chap. vii. ver. 16.

VER. 16.

Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέρετε, καὶ ὁ καρπὸς ὑμῶν μείνῃ: ἵνα ὁ, τι ἂν αἰτήσῃτε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ ὑμῖν.

^a Ye have not chosen me, but I have chosen you, and ordained you, ^b that ye should go and bring forth fruit, and that your fruit should remain: ^c that whatsoever ye shall ask of the Father in my name, he may give it you.

^a See on Mark iii. ver. 14. clause. 1.

^b Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even as many as the Lord our God shall call*. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his

word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, Acts ii. 36—42. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee; to open their eyes and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 17—19. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 5, 6. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; So that ye were examples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

* See on ver. 7, clause 2.

VER. 17.

Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

* These things I command you, that ye love one another:

* See on Mark ix. ver. 50. clause 3.

VER. 18.

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μισήσουσιν.

If the world hate you, ye know that it hated me before it hated you.

VER. 19.

Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀγαπᾶ ὅτιον ἔφίλει· ὅτι δι' ἐκ τοῦ κόσμου εἰμι ἵνα ἵσται, ἀλλ' ἵνα ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισοῦν ὑμᾶς ὁ κόσμος.

* If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

* I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world, John xvii. 14—16. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you, 1 Pet. iv. 2—4. And we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 20.

Μνημονεύετε τοῦ λόγου οὗ ἔγω εἶπον ὑμῖν· Οὐκ ἵσται δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Ἐὰν ἐμὲ διώκωσιν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑπέρτατον ἐτήρησαν.

Remember the word that I said unto you, *The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

* See on Matt. x. ver. 24.

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VER. 21.

Ἄλλα ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασι τὸν πατέρα μου.

^aBut all these things will they do unto you for my name's sake, ^bbecause they know not him that sent me.

^a See on Matt. v. ver. 10. clause 1.

^b See on chap. vii. ver. 28. clause 4.

VER. 22.

Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον νῦν διὰ πρόφασιν οὐκ ἔχουσι πρὸς τῆς ἁμαρτίας αὐτῶν.

^aIf I had not come and spoken unto them, they had not had sin: but now they have no ^ccloke for their sin.

^a Or, excuse.

^a See on chap. iii. ver. 19. clause 1.

VER. 23.

Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισῶ.

^aHe that hateth me hateth my Father also.

^a See on chap. x. ver. 30.

VER. 24.

Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἰωράνασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου.

^aIf I had not done among them the works which none other man did, they had not had sin: ^bbut now have they both seen ^cand hated both me and my Father.

^a See on chap. iii. ver. 19. clause 1.

^b See on chap. x. ver. 30.

^c See on chap. iii. ver. 20.

VER. 25.

Ἄλλ', ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· ὅτι ἐμισήσαν με διαπάν.

^aBut this cometh to pass, that the word might be fulfilled that is written in their law, ^bThey hated me without a cause.

^a See on Matt. i. ver. 22.

^bLet not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause, Psal. xixv. 19. They that hate me without a cause are more than the hairs of mine head:

they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away, lxix. 4. They compassed me about also with words of hatred; and fought against me without a cause, cix. 3. The following passages may also be consulted in the Greek: Matt. x. 8. Rom. iii. 24. 2 Cor. xi. 7. Gal. ii. 21. 2 Thess. iii. 8. Rev. xxi. 8. xxii. 17.

VER. 26.

Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

But when ^athe Comforter is come, ^bwhom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, ^che shall testify of me:

^a See on chap. xiv. ver. 16. clause 2.

^b See on chap. xiv. ver. 26. clause 2.

^cHowbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you, John xvi. 13—15. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him, Acts v. 30—32.

VER. 27.

Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἴστω.

^aAnd ye also shall bear witness, because ye have been with me from the beginning.

^a See on Luke xxiv. ver. 48.

CHAP. XVI.—VER. 1:

Τὰ πάντα λαλάμεθα ὑμῖν, ἵνα μὴ σκάνδαλισθῆτε.

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These things have I spoken unto you, that ye should not be offended.

VER. 2.

Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκαταίνας ὑμᾶς, δόξῃ λατρεῖαν προσφέρειν τῷ Θεῷ.

They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

^a See on Matt. v. ver. 10. clause 1.

VER. 3.

Καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ ἐγώ.

And these things will they do unto you, because they have not known the Father, nor me.

^a See on chap. vii. ver. 28. clause 4.

VER. 4.

Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μισθ' ὑμῶν ἦμην.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

VER. 5.

Νῦν δὲ ὑπάγω πρὸς τὸν πατέρα μου, καὶ οὐδεὶς ἐξ ὑμῶν ἑρωτᾷ με, ποῦ ὑπάγεις;

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

^a See on chap. vii. ver. 33.

VER. 6.

Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πληρώσκει ὑμῶν τὴν καρδίαν.

But because I have said these things unto you, sorrow hath filled your heart.

VER. 7.

Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμψήφει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἵνα γὰρ μὴ ἀπίθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἵνα δὲ σορευθῶ, στείμω αὐτὸν πρὸς ὑμᾶς.

Nevertheless I tell you the truth; It is expedient for you that I go away:

for if I go not away, ^a the Comforter will not come unto you; but if I depart, ^b I will send him unto you.

^a See on chap. xiv. ver. 16. clause 2.

^b See on chap. xiv. ver. 26. clause 2.

VER. 8.

Καὶ ἔλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

And when he is come, he will ^a reprove the world of sin, and of righteousness, and of judgment:

^a Or, convince.

VER. 9.

Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

^a Of sin, because they believe not on me;

^a See on chap. iii. ver. 18. clause 2.

VER. 10.

Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με·

^a Of righteousness, ^b because I go to my Father, and ye see me no more;

^a Surely, shall one say, In the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory, Isa. xiv. 24, 25. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. and xxxiii. 15—17. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, Dan. ix. 24. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to

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the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith, Rom. i. 16, 17. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference, iii. 21, 22. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ: Therefore as by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, v. 17—21. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth, x. 3, 4. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9.

^b See on chap. vii. ver. 33.

VER. 11.

Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου
τοῦτον κρίνεται.

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^a Of judgment, because ^b the prince of this world is judged.

^a See on Luke x. ver. 18. clause 2.

^b See on chap. xii. ver. 31. clause 2.

VER. 12.

Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν αὐτά·

I ^a have yet many things to say unto you, but ye cannot bear them now.

^a And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able, 1 Cor. iii. 1, 2. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil, Heb. v. 11—14.

VER. 13.

Ὅταν δὲ ἔλθῃ ἡκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· ὃ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει· καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

Howbeit when he, ^a the Spirit of truth, is come, ^b he will guide you into all truth: ^c for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: ^d and he will shew you things to come.

^a See on chap. xiv. ver. 17. clause 1.

^b But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that

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we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 10—13. See also on chap. xiv. ver. 26. clause 3.

^c See on chap. vii. ver. 16.

^d And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28. and Acts ii. 17. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar, xi. 27, 28. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 22, 23. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles, xxi. 9—11.

VER. 14.

Ἐξίσως ἰμέα δοξάσει, ὅτι ἐκ τοῦ ἰμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

^a He shall glorify me: for he shall receive of mine, and shall shew it unto you.

^a See on chap. xv. ver. 26. clause 3.

VER. 15.

Πάντα ὅσα ἔχει ὁ πατήρ, ἰμέα ἔστι διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἰμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

^a All things that the Father hath are mine: therefore said I, That he shall take of mine, and shew it unto you.

^a See on chap. x. ver. 30. and Matt. xxviii. ver. 18.

VER. 16.

Μικρὸν, καὶ οὐ διακρίνῃ με· καὶ πάλιν μικρὸν, καὶ ὁφείδετέ με· ὅτι ἔγὼ ὑπάγω πρὸς τὸν πατέρα.

^a A little while, and ye shall not see me: and again, ^b a little while, and ye shall see me, ^c because I go to the Father.

^a See on chap. vii. ver. 33. clause 1.

^b See on chap. xiv. ver. 18.

^c See on chap. vii. ver. 33. clause 2.

VER. 17.

Εἶπον οὖν ἐν τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἔστι τοῦτο ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ διακρίνῃ με· καὶ πάλιν μικρὸν, καὶ ὁφείδετέ με· καὶ· Ὅτι ἔγὼ ὑπάγω πρὸς τὸν πατέρα;

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, because I go to the Father?

VER. 18.

Ἔλεγον οὖν· Τούτο τί ἔστιν ὃ λέγει, τὸ μικρὸν; οὐκ οἶδαμεν τί λαλεῖ.

They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

VER. 19.

Ἔγνων οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἑρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτων ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ διακρίνῃ με· καὶ πάλιν μικρὸν, καὶ ὁφείδετέ με;

Now ^a Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of these I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me?

^a See on Matt. ix. ver. 4. clause 1.

VER. 20.

Ἀμὲν ἀμὲν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρήνησετε ὑμεῖς, ὃ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἢ λύπη ὑμῶν εἰς χαρὰν γένησεται.

Verily, verily, I say unto you, ^a That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful,

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^bbut your sorrow shall be turned into joy.

^a See on Matt. ix. ver. 15. clause 2.

^b See on Matt. v. ver. 4. clause 2.

VER. 21.

Ἡ γυνὴ ὅταν τέκεται, λύπην ἔχει, ὅταν ἔλθῃ ἡ ὥρα αὐτῆς· ὅταν δὲ γενήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγενήθη ἄνθρωπος εἰς τὸν κόσμον.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

VER. 22.

Καὶ ὁμοίως οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὁμοίαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἶρει ἀπ' ὑμῶν.

And ye now therefore have sorrow: ^abut I will see you again, and your heart shall rejoice, ^band your joy no man taketh from you.

^aThen the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord, John xx. 19, 20. and Luke xxiv. 41. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, Matt. xxviii. 8—10.

^b See on chap. x. ver. 28. clause 2.

VER. 23.

Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμεῖ οὐκ ἐρωτήσατε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσῃτε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

^aAnd in that day ye shall ask me nothing. Verily, verily, I say unto you,

^b Whatsoever ye shall ask the Father ^cin my name, he will give it you.

^a Now Jesus knew that they were desirous to ask him, and said unto them, ver. 19.

^b See on Matt. vii. ver. 7, 8.

^c See on chap. xiv. ver. 13. clause 2.

VER. 24.

Ἔως ἄρτι οὐκ ᾔτῃσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτῶντες, καὶ λήψασθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

Hitherto have ye asked nothing in my name: ^aask, and ye shall receive, ^bthat your joy may be full.

^a See on Matt. vii. ver. 7. clause 1.

^b See on chap. xv. ver. 11.

VER. 25.

Ταῦτα ἐν παροιμίαις λαλάσκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτι οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρήσια περὶ τοῦ πατρὸς ἀναγγελάω ὑμῖν.

These things have I spoken unto you in ^aproverbs: but the time cometh when I shall no more speak unto you in ^aproverbs, but I shall shew you plainly of the Father.

^a Or, parables.

VER. 26.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσασθε καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν.

At that day ^aye shall ask in my name: and I say not unto you, that I will pray the Father for you:

^a See on chap. xiv. ver. 13. clause 2.

VER. 27.

Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμεῖ πεφιλήκατε, καὶ πιστωτεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.

^a For the Father himself loveth you, because ye have loved me, and have believed ^bthat I came out from God.

^a See on chap. xiv. ver. 21. clause 2.

^b See on chap. viii. ver. 42. clauses 2, 3.

VER. 28.

Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίemy τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

^a I came forth from the Father, and

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am come into the world : again, ^b I leave the world, and go to the Father.

^a See on chap. viii. ver. 42. clauses 2, 3.

^b See on chap. vii. ver. 33.

VER. 29.

Αἰγουνσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἰδε, νῦν παρήρσθα λαλεῖς, καὶ παροίμειαν οὐδεμίαν λέγεις·

His disciples said unto him, Lo, now speakest thou plainly, and speakest no ^a proverb.

^a Or, parable.

VER. 30.

Νῦν οἶδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρίαν ἔχεις ἵνα τίς σε ῥωτά· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

Now are we sure that ^a thou knowest all things, and needest not that any man should ask thee : by this we believe that thou camest forth from God.

^a See on Matt. ix. ver. 4. clause 1.

VER. 31.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε ;

Jesus answered them, Do ye now believe ?

VER. 32.

Ἰδοὺ, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῇτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφήτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι.

Behold, the hour cometh, yea, is now come, ^a that ye shall be scattered, every man to his ^a own, and shall leave me alone : and ^b yet I am not alone, because the Father is with me.

^a Or, own home.

^a See on Matt. xxvi. ver. 31.

^b See on chap. viii. ver. 16. clause 2.

VER. 33.

Ταῦτα λαλάσκα ὑμῖν, ἵνα ἐν ἡμοῖς εἰρήνην ἔχητε· ἐν τῷ κόσμῳ δολοφῶν ἔξετε· ἀλλὰ θάρσειτε, ἐγὼ νενίκηκα τὸν κόσμον.

These things I have spoken unto you, that ^a in me ye might have peace. ^b In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.

^a See on chap. xiv. ver. 27.

^b That no man should be moved by

these afflictions : for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation ; even as it came to pass, and ye know, 1 Thess. iii. 3, 4. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 9. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, Rev. vii. 14. See also on Matt. v. ver. 10. clause 1.

CHAP. XVII.—VER. 1.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, καὶ εἶπεν· Πάτερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·

These words spake Jesus, and lifted up his eyes to heaven, and said, ^a Father, ^b the hour is come ; ^c glorify thy Son, ^d that thy Son also may glorify thee :

^a See on Matt. vii. ver. 21. clause 4.

^b See on chap. vii. ver. 30. clause 2.

^c See on chap. vii. ver. 39. clause 3.

^d See on chap. xiii. ver. 31. clause 2.

VER. 2.

Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

^a As thou hast given him power over all flesh, ^b that he should give ^c eternal life ^d to as many as thou hast given him.

^a See on Matt. xi. ver. 27. clause 1.

^b See on 1 Cor. xv. ver. 45. clause 2.

^c See on Matt. xix. ver. 16. clause 3.

^d See on chap. vii. ver. 37. clause 1.

VER. 3.

Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκουσιν σε τὸν μόνον ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

^a And this is life eternal, that they might know thee the only true God, and Jesus Christ, ^b whom thou hast sent.

^a And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true : and we are in him that is true, even in his Son Jesus Christ.

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This is the true God, and eternal life, 1 John v. 20. See also on Mark xvi. ver. 16. clause 1.

^b See on chap. viii. ver. 32. clause 3.

VER. 4.

Ἐγὼ σε ἰδοῦσα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δίδωκάς μοι ἵνα ποιῶσα·

^a I have glorified thee on earth: I have finished the work which thou gavest me to do.

^a See on chap. iv. ver. 34.

VER. 5.

Καὶ νῦν δόξασόν με σὺ πάτερ παρὰ σταντῶ τῇ δόξῃ ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί.

And now, O Father, glorify thou me with thine own self ^b with the glory which I had with thee before the world was.

^a See on Matt. vii. ver. 21. clause 4.

^b See on chap. iii. ver. 13. clause 1.

VER. 6.

Ἐφάνησά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δίδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοῖς δίδωκας· καὶ τὸν λόγον σου τετήρηκας.

^a I have manifested thy name unto the men ^b which thou gavest me ^c out of the world: thine they were, and thou gavest them me; and they have kept thy word.

^a See on Matt. xi. ver. 27. clauses 2, 3.

^b See on chap. vi. ver. 37. clause 1.

^c See on chap. xv. ver. 19.

VER. 7.

Νῦν ἔγνωσαν ὅτι πάντα ὅσα δίδωκάς μοι, παρὰ σοῦ ἔστιν,

^a Now they have known that all things whatsoever thou hast given me are of thee.

^a See on chap. vii. ver. 16, 17.

VER. 8.

Ὅτι τὰ ῥήματα ἃ δίδωκάς μοι, δίδωκε αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας.

^a For I have given unto them ^b the words which thou gavest me; and they have received them, and have known surely that ^c I came out from thee, and they have believed that ^d thou didst send me.

^a See on Matt. xiii. ver. 11. clause 1.

^b See on chap. vii. ver. 16.

^c See on chap. iii. ver. 13. clause 1.

^d See on chap. viii. ver. 32. clause 3.

VER. 9.

Ἐγὼ περὶ αὐτῶν ἔρωτῶ· οὐ περὶ τοῦ κόσμου ἔρωτῶ, ἀλλὰ περὶ ὧν δίδωκάς μοι, ὅτι σοὶ εἰσι,

^a I pray for them: I pray not for the world, but for them ^b which thou hast given me; for they are thine.

^a See on chap. xiii. ver. 1. clause 5.

^b See on chap. vi. ver. 37. clause 1.

VER. 10.

Καὶ τὰ ἐμὰ πάντα σὰ ἔστι, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασμαι ἐν αὐτοῖς.

^a And all mine are thine, and thine are mine; and I am glorified in them.

^a See on chap. x. ver. 30.

VER. 11.

Καὶ οὐκ ἔτι εἰμι ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσι, καὶ ἐγὼ πρὸς σε ἔρχομαι. Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δίδωκάς μοι, ἵνα ᾧσιν ἐν καθῶς ἡμεῖς.

And now I am no more in the world, but these are in the world, and ^a I come to thee. ^b Holy ^c Father, ^d keep through thine own name ^e those whom thou hast given me, ^f that they may be one, ^g as we are.

^a See on chap. vii. ver. 33.

^b But thou art holy, O thou that inhabitest the praises of Israel, Psal. xxii. 3. Exalt ye the Lord our God, and worship at his footstool; for he is holy, xcix. 5. The Lord is righteous in all his ways, and holy in all his works, cxlv. 17. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel, Isa. xxix. 23. To whom then will ye liken me, or shall I be equal? saith the Holy One, xl. 25. I am the Lord, your Holy One, the Creator of Israel, your King, xliii. 15. As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel, xlvii. 4. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the

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LORD, the Holy One in Israel, xxxix. 7. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, Rev. iv. 8.

^c See on Matt. vii. ver. 21. clause 4.

^d Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

^e See on chap. vi. ver. 37. clause 1.

^f Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. xv. 5, 6. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing; and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. i. 10. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body,

which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular, xii. 12—27. Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, Eph. iv. 3—5. See also on chap. x. ver. 16. clause 2.

^g See on chap. x. ver. 30.

VER. 12.

“Ὅτι ἤμην μετ’ αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρησα αὐτοὺς ἐν τῷ ὀνόματί σου εἰς τὴν ὥρην, ἵνα μὴ ὁ υἱὸς τῆς ἀπειθείας ἴσῃ ἡμεῖς.”

While I was with them in the world, I kept them in thy name: ^a those that thou gavest me I have kept, ^b and none of them is lost, but the son of perdition; ^c that the Scripture might be fulfilled.

^a See on chap. vi. ver. 37. clause 1.

^b See on chap. vi. ver. 39. clause 3.

^c See on Matt. i. ver. 22.

VER. 13.

Νῦν δὲ παρὲς σε ἔρχομαι, καὶ τὰ ῥήματα ἃ ἐλάλησα ἐν τῷ κόσμῳ, ὅσα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμέναι ἐν αὐτοῖς.

And now come I to thee; and these things I speak in the world, ^b that they might have my joy fulfilled in themselves.

^a See on chap. vii. ver. 33.

^b See on chap. xv. ver. 11.

VER. 14.

Ἐγὼ δίδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἡμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐν τῷ κόσμῳ, καθὼς ἐγὼ οὐκ εἶμι ἐν τῷ κόσμῳ.

^a I have given them ^b thy word; ^c and the world hath hated them, ^d because they

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are not of the world, even as I am not of the world.

- * See on Matt. xiii. ver. 11. clause 1.
- ^b See on chap. vii. ver. 16.
- * See on Matt. v. ver. 10. clause 1.
- * See on chap. xv. ver. 19.

VER. 15.

Οὐκ ἱερῶν ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου· ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

I pray not that thou shouldest take them out of the world, *but that thou shouldest keep them from the evil.

- * See on Matt. vi. ver. 13. clause 2.

VER. 16.

Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμι.

* They are not of the world, even as I am not of the world.

- * See on chap. xv. ver. 19.

VER. 17

Ἁγιάσω αὐτοὺς ἐν τῇ ἀληθείᾳ σου ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστι.

* Sanctify them through thy truth: ^b thy word is truth.

- * See on Luke i. ver. 75.

^b The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times, Psal. xii. 6. Concerning thy testimonies, I have known of old that thou hast founded them for ever, cxix. 152. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, Eph. i. 13. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 22, 23.

VER. 18.

Καθὼς ἔπεμψας ἐμὲ εἰς τὸν κόσμον, καὶ αὐτοὺς ἐπεμψας εἰς τὸν κόσμον.

* As thou hast sent me into the world, even ^b so have I also sent them into the world.

- * See on chap. viii. ver. 32. clause 3.
- ^b See on Matt. ix. ver. 38. clauses 2, 3.

VER. 19.

Καὶ ὑπὲρ αὐτῶν ἰγὼ ἁγιάζω ἑμαυτὸν ἵνα καὶ αὐτοὶ ᾖσιν ἁγιασμένοι ἐν ἀληθείᾳ.

And for their sakes *I sanctify myself, ^b that they also might be *sanctified through the truth.

- * Or, truly sanctified.

* See on chap. iv. ver. 34. clause 1.
^b Sanctify them through thy truth, ver. 17. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

VER. 20.

Οὐ περὶ τούτων δὲ ἱερῶν μόνον, ἀλλὰ καὶ περὶ τῶν πιστευουσάντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμὲ.

Neither pray I for these alone, but for them also which shall believe on me through their word;

VER. 21.

* ἵνα πάντες ἐν σοὶ, καθὼς σὺ πᾶτερ ἐν ἑμοί, καὶ ἐγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾖσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ μὲν ἀπέστειλας.

* That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: ^b that the world may believe that thou hast sent me.

- * See on ver. 11. clause 6.

^b See on chap. x. ver. 30.

^c But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.

VER. 22.

Καὶ ἰγὼ τὴν δόξαν ἣν δέδωκας μοι, δίδωκα αὐτοῖς· ἵνα ᾖσιν ἐν, καθὼς ἡμεῖς ἐν ἑσμέν.

And the glory which thou gavest me, I have given them; that they may be one, even as we are one.

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VER. 23.

Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ᾧσι πιστευόμενοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπίστευκας, καὶ ἠγάπησας αὐτούς, καθὼς ἐμέ ἠγάπησας.

^a I in them, ^b and thou in me, ^c that they may be made perfect in one; and that the world may know that thou hast sent me, ^d and hast loved them, as thou hast loved me.

^a See on chap. vi. ver. 56.

^b See on chap. x. ver. 30.

^c See on ver. 11. clause 6.

^d See on chap. xiv. ver. 21. clause 2.

VER. 24.

Πάτερ, οὗς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, καθεῖνοι ᾧσι μετ' ἐμοῦ ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

^a Father, I will that they also, ^b whom thou hast given me, ^c be with me where I am; ^d that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

^a See on Matt. vii. ver. 21. clause 4.

^b See on chap. vi. ver. 37. clause 1.

^c See on chap. xii. ver. 26. clause 3.

^d And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, ver. 5.

VER. 25.

Πάτερ δικαίαι, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπίστευκας.

O ^a righteous ^b Father, ^c the world hath not known thee: ^d but I have known thee, ^e and these have known that thou hast sent me.

^a See on ver. 11. clause 2.

^b See on Matt. vii. ver. 21. clause 4.

^c See on chap. vii. ver. 28. clause 3.

^d See on Matt. xi. ver. 27. clause 3.

^e Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God, John xvi. 30.

VER. 26.

Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾗ, καὶ ἐν αὐτοῖς.

And ^a I have declared unto them thy name, and will declare it: ^b that the love wherewith thou hast loved me may be in them, ^c and I in them.

^a See on Matt. xi. ver. 27. clauses 2, 3.

^b See on chap. xiv. ver. 21. clause 2.

^c See on chap. vi. ver. 56.

CHAP. XVIII.—VER. 1.

Ταῦτα εἰπὼν ὁ Ἰησοῦς, ἐξῆλθεν σὺν τῷς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κεδρὼν, ἔπου ἦν κήπος, εἰς ἐν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

When Jesus had spoken these words, ^a he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

^a See on Luke xxii. ver. 39.

VER. 2.

Ἦδει δὲ καὶ Ἰούδας, ὁ παραδίδους αὐτὸν, τὸν τόπον, ὅτι πολλάκις συνήθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

VER. 3.

Ὁ οὖν Ἰούδας λαβὼν τὴν σπιρίαν, καὶ ἐκ τῶν Ἀρχιερέων καὶ Φαρισαίων ὑψηλάς, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

Judas then, ^a having received a band of men, and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons.

^a See on Matt. xxvi. ver. 47.

VER. 4.

Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς Ἔνα ζῆταίτε;

Jesus therefore, ^a knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

^a See on Matt. xvi. ver. 21. clause 1.

VER. 5.

Ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζαρεθ. Ἀτίμι αὐτοῖς ὁ Ἰησοῦς Ἐγὼ εἰμι. Εἰστήναι δὲ καὶ Ἰούδας ὁ παραδίδους αὐτὸν, μετ' αὐτῶν.

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.

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And Judas also, which betrayed him, stood with them.

VER. 6.

Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἵπσουσιν χαμαί.

As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

VER. 7.

Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

VER. 8.

Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὶ ζητεῖτε, ἀφίτε τούτους ὑπάγειν.

Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

VER. 9.

ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν· Ὅτι οὓς δίδωκός μοι, οὐκ ἀπώλιστα ἐξ αὐτῶν οὐδένα.

* That the saying might be fulfilled, which he spake, ^b of them which thou gavest me have I lost none.

* See on Matt. i. ver. 22.

* Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, John xvii. 12.

VER. 10.

Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἰλκυσεν αὐτήν, καὶ ἔπαυσεν τὴν τοῦ Ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

* Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus.

* See on Luke xxii. ver. 50.

VER. 11.

Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν σου εἰς τὴν θάκην· τὸ ποτήριον ὃ δίδωκέ μοι ὁ πατήρ, οὐ μὴ πίνω αὐτό;

* Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

* See on Matt. xxvi. ver. 52.

VER. 12.

Ἡ οὖν σωεῖρα καὶ ὁ χιλιάρχος καὶ ἡ ὑπηρετὰ τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν,

Then the band and the captain and officers of the Jews took Jesus, and bound him,

VER. 13.

Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνανν ἀπῶτον· ἦν γὰρ πωνθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

* And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year.*

* And Annas sent Christ bound unto Caiaphas the High Priest, ver. 24.

* See on Luke xxiii. ver. 54.

VER. 14.

Ἦν δὲ Καϊάφας ὁ συμβουλευσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολίσθαι ὑπὲρ τοῦ λαοῦ.

* Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

* And one of them, named Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 49—52.

VER. 15.

Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ἄλλος μαθητὴς· ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ Ἀρχιερεῖ, καὶ συνεπορεύθη τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως.

* And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest.

* See on Matt. xxvi. ver. 58.

VER. 16.

Ὁ δὲ Πέτρος εἰσῆλθας πρὸς τῇ θύρᾳ ἔξω, ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνω-

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στὴς τῷ Ἀρχιερεῖ, καὶ εἶπε τῇ θυγατρὶ, καὶ εἰσάγαγε τὸν Πέτρον.

But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter.

VER. 17.

Λέγει οὖν ἡ παιδοσκη ἡ θυγατρὶς τῷ Πίττῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἡσυχῶς· Οὐκ εἰμὶ.

* Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

* See on Matt. xxvi. ver. 69, 70.

VER. 18.

Εἰσθίουσιν δὲ οἱ δούλοι καὶ οἱ ὑπηρέται ἀθρασιῶν πεποισμένοι, ὅτι φῶς ἦν, καὶ ἰθὺρμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἰσθὺς καὶ θυμαίνόμενος.

* And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

* See on Luke xxii. ver. 55.

VER. 19.

Ὁ οὖν Ἀρχιερεὺς ῥώπτει τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδασχῆς αὐτοῦ.

The High Priest then asked Jesus of his disciples, and of his doctrine.

VER. 20.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παρρησία ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ, καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

Jesus answered him, * I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

* See on Matt. iv. ver. 23. clause 2.

VER. 21.

Τί με ἐπερωτᾷς; ἐπερώτησεν τοὺς ἀκούοντας, τί ἐλάλησα αὐτοῖς· Ἰδοὺ, οὕτως οἶδασιν ἃ εἶπον ἐγώ.

Why askest thou me? ask them which heard me, what I have said unto them: behold, they knew what I said.

VER. 22.

Ταῦτα δὲ αὐτοῦ εἰπὼντος, εἰς τῶν ὑπηρέτων παρισταδὺς ἰδὼς ῥάπισμα τῷ Ἰησοῦ, εἰπὼν· Οὕτως ἀποκτείνῃ τῷ Ἀρχιερεῖ;

And when he had thus spoken, one of the officers which stood by * struck Jesus with * the palm of his hand, saying, Answerest thou the High Priest so?

* Or, a rod.

* See on Matt. xxvi. ver. 67. clause 2.

VER. 23.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

Jesus answered him, If I have spoken evil bear witness of the evil: but if well, why smitest thou me?

VER. 24.

Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδμημένον πρὸς Καϊάφαν τὸν Ἀρχιερεῖα.

Now Annas had sent him bound unto Caiaphas the High Priest.

VER. 25.

Ἦν δὲ Σίμων Πέτρος ἰσθὺς καὶ θυμαίνόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἡρῆσατο ἡσυχῶς, καὶ εἶπεν· Οὐκ εἰμὶ.

* And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

* See on Matt. xxvi. ver. 71, 72.

VER. 26.

Λέγει εἰς ἐκ τῶν δούλων τοῦ Ἀρχιερέως, συγγενὴς οὖν οὐ ἀπίκοψα Πέτρος τὸ ὅτι· Οὐκ ἐγὼ σε εἶδον ἐν τῷ κόσμῳ μετ' αὐτοῦ;

One of the servants of the High Priest, being his kinsman * whose ear Peter cut off, saith, Did not I see thee in the garden with him?

* Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus, ver. 10.

VER. 27.

Πάλιν οὖν ἠρῆσατο ὁ Πέτρος, καὶ εὐθέως ἄλειψεν τὸν ῥάπισμα.

* Peter then denied again: and immediately the cock crew.

* See on Matt. xxvi. ver. 74.

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VER. 28.

Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον ἦν δὲ πραιτώριον καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

ⁱ Then led they Jesus from Caiaphas unto ⁱ the hall of judgment: and it was early: and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat ⁱ the Passover.

Or, Pilate's house.

ⁱ See on Matt. xxvii. ver. 2.

ⁱ See on Matt. xxvi. ver. 2. clause 2.

VER. 29.

Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπεν· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

Pilate then went out unto them, and said, What accusation bring ye against this man?

VER. 30.

Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν ὁὗτος κακοποιός, οὐκ ἂν σοι παραδύναμην αὐτόν.

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

VER. 31.

Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ἡμεῖς, καὶ κατὰ τὸν νόμον ἡμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖν οὐκ ἔστιν ἀποκτείνειν οὐδένα.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

VER. 32.

Ἦνα δὲ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν, σπαρασσὶν πῶς θανάτῳ ἡμελλεν ἀποθνήσκειν.

ⁱ That the saying of Jesus might be fulfilled, which he spake, ⁱ signifying what death he should die.

ⁱ See on Matt. i. ver. 22.

ⁱ Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified, Matt. xxvi. 2.

VER. 33.

Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ εἶπεν αὐτῷ· Σὺ εἰ δὲ βασιλεὺς τῶν Ἰουδαίων;

Then ⁱ Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

ⁱ See on Luke xxiii. ver. 3.

VER. 34.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἐαυτοῦ οὐ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

Jesus answered him, sayest thou this thing of thyself, or did others tell it thee of me?

VER. 35.

Ἀπεκρίθη ὁ Πιλάτος· Μά τι ἰσχυδαίός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ Ἀρχιερεῖς παραδούκων σε ἡμῶν· τί ποιήσας;

Pilate answered, Am I a Jew? ⁱ Thine own nation and the Chief Priests have delivered thee unto me: what hast thou done?

ⁱ See on Matt. xxvii. ver. 1, 2.

VER. 36.

Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγυρίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐν τούτῳ.

Jesus answered, ⁱ My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

ⁱ See on chap. vi. ver. 15.

VER. 37.

Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκ οὖν βασιλεὺς εἰ δὲ σὺ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεὺς εἰμι ἰσχυρῶς· ἰσχυρῶς εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὃ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

ⁱ Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, ⁱ that I should bear witness unto the truth. ⁱ Every one that is of the truth heareth my voice.

ⁱ See on Matt. xxvii. ver. 11.

ⁱ See on chap. i. ver. 4. clause 2.

ⁱ See on chap. vi. ver. 45.

VER. 38.

Λέγει αὐτῷ ὁ Πιλάτος· Τί ἴστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὗρισκω ἐν αὐτῷ.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, ^a I find in him no fault at all.

^a See on chap. viii. ver. 46.

VER. 39.

Ἔστι δὲ συνηθεια ὑμῶν, ἵνα ἴνα ὑμῶν ἀπολύσω ἐν τῷ πάσχα· βούλειθε οὖν ὑμῶν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

^a But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the king of the Jews?

^a See on Matt. xxvii. 15.

VER. 40.

Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής.

^a Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

^a And they cried out all at once, saying, Away with this man, and release unto us Barabbas, Luke xxiii. 18.

CHAP. XIX.—VER. 1.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἱμαστίγησεν.

^a Then Pilate therefore took Jesus, and scourged him.

^a See on Matt. xxvii. ver. 26.

VER. 2.

Καὶ οἱ στρατιῶται πλέξαντες στίφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτῷ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν.

^a And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

^a See on Matt. xxvii. ver. 27—29.

VER. 3.

Καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἰδοὺν αὐτῷ ραπίσματα.

^a And said, Hail, King of the Jews! and they smote him with their hands.

^a See on Matt. xvii. ver. 29, 30.

VER. 4.

Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγε ὑμῶν αὐτὸν ἔξω, ἵνα γινώτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὗρισκω.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that ^a I find no fault in him.

^a See on chap. viii. ver. 46.

VER. 5.

Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στίφανον, καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

VER. 6.

Ὅτι οὖν εἶδον αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὗρισκω ἐν αὐτῷ αἰτίαν.

^a When the Chief Priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him.

^a See on Matt. xxvii. ver. 20.

VER. 7.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ταυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.

The Jews answered him, ^a We have a law, and by our law he ought to die, because he made himself ^b the Son of God.

^a See on chap. viii. ver. 59. clause 1.

^b See on Matt. xiv. ver. 33. clause 2.

VER. 8.

Ὅτι οὖν ἤκουσεν ὁ Πιλάτος ταῦτα τὸν λόγον, μᾶλλον ἐφοβήθη.

When Pilate therefore heard that saying, he was the more afraid;

VER. 9.

Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πῶθεν εἰ σὺ; Ὁ δὲ Ἰησοῦς ἀποκρισὶν οὐκ ἔδωκεν αὐτῷ.

And went again into the judgment-

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hall, and saith unto Jesus, Whence art thou? * But Jesus gave him no answer.

* See on Matt. xxvii. ver. 14.

VER. 10.

Λέγει ὁν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἔξουσίαν ἔχω σταυρῶσαι σε, καὶ ἔξουσίαν ἔχω ἀπολῦσαι σε;

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

VER. 11.

Ἀπεκρίθη δὲ Ἰησοῦς· Οὐκ ἔστις ἐξουσίαν οὐδεμίαν κατ' ἑμοῦ, εἰ μὴ ἥν σοι δεδομένον ἄνωθεν· διὰ τοῦτο, ὁ παραδιδούς με σοί, μείζονα ἁμαρτίαν ἔχει.

Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: * therefore he that delivered me unto thee hath the greater sin.

* See on chap. iii. ver. 2. clause 2.

VER. 12.

Ἐκ τούτου ἐζητεί ὁ Πιλάτος ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἱκετεύον, λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλεὺς αὐτὸν ποιεῖν, ἀντιλέγει τῷ Καίσαρι.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a King, speaketh against Cæsar.

VER. 13.

Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστί δὲ Γαββαθᾶ.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

VER. 14.

Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ἦν ἑκτη· καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.

And it was the * preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

* See on Matt. xxvii. ver. 62.

VER. 15.

Οἱ δὲ ἱκετεύσαντες Ἄρον, ἄρον, σταύρωσον αὐτόν· λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλεὺς ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλεὺς εἰ μὴ Καίσαρα.

But they cried out, * Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar.

* See on Matt. xxvii. ver. 22.

VER. 16.

Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον.

* Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

* See on Luke xxiii. ver. 25.

VER. 17.

Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστί Γολγοθᾶ·

* And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

* See on Luke xxiii. ver. 26.

VER. 18.

Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

* Where they crucified him, * and two other with him, on either side one, and Jesus in the midst.

* See on Matt. xxvii. ver. 33. and 35. clause 1.

* See on Matt. xxvii. ver. 38.

VER. 19.

Ἐγραψεν δὲ καὶ τίτλων ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ ἥν δὲ γαγγραμμένον· ΙΗΣΟΥΣ Ο ΝΑΖΑΡΕΤΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

* And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

* See on Luke xxiii. ver. 38.

VER. 20.

Τούτων οὖν τὸν τίτλον πολλοὶ ἀπέγνωσαν τῶν Ἰουδαίων· ὅτι ἔγγυς ἦν τῆς πόλεως ὁ πύργος, ὅπου Ἰσταυροῦντο ὁ Ἰησοῦς· καὶ ἦν γεγραμμένη· Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστὶ.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

VER. 21.

Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφῃ· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ', ὅτι ἐκείνος εἶπεν· Βασιλεὺς εἰμι τῶν Ἰουδαίων.

Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

VER. 22.

Ἀπεκρίθη ὁ Πιλάτος· Ὁ γέγραφα, γέγραφα.

Pilate answered, What I have written I have written.

VER. 23.

Οἱ οὖν στρατιῶται, ὅτι Ἰσταυρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν, τέσσαρα μέρη, ἐκάστῳ στρατιῷτι μέρος· καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτῶν ἀρραφος, ἐκ τῶν ἀνωθεν ὑφαντός δι' ὅλου.

* Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, * woven from the top throughout.

* Or, wrought.

* See on Matt. xxvii. ver. 35.

VER. 24.

Ἐβρισαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάξωμεν περὶ αὐτοῦ, τινος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διμερίσασθαι τὰ ἱμάτιά μου ἑαυταῖς, καὶ ἐπὶ τὸν ἱμάτισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

They said therefore among themselves, * Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for

my vesture they did cast lots. These things therefore the soldiers did.

* See on Matt. xxvii. ver. 35.

VER. 25.

Ἐστάντισαν δὲ παρὰ τοῦ σταυροῦ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαλίνη.

* Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of * Cleophas, and Mary Magdalene.

Or, Clotas.

* See on Matt. xxvii. ver. 55, 56.

VER. 26.

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὴν μαθητὴν παραστῶτα, ἡν ἐγάπηα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἰδοὺ ὁ υἱός σου.

When Jesus therefore saw his mother, * and the disciple standing by, whom he loved, he saith unto his mother, * Woman, behold thy son!

* See on chap. xiii. ver. 23. clause 2.

* See on chap. ii. ver. 4. clause 1.

VER. 27.

Εἶτα λέγει τῷ μαθητῇ· Ἰδοὺ, ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἠλθεὶν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

VER. 28.

Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἔδει τετελεσται, ἵνα τελευτᾷ ἡ γραφὴ, λέγει· Διψῶ.

After this, * Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

* See on Luke xxiv. ver. 46.

VER. 29.

Σκεῦος οὖν ἑκαστοῦ ὄψεως μεστόν· οἱ δὲ, πλησαντες σπύγγον ξύου, καὶ ὑσσώπου περιδέντες, προσήνεγκαν αὐτοῦ τὸ στίγματι.

* Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

* See on Matt. xxvii. ver. 34. 48.

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VER. 30.

Ὅτι οὖν ἔλαβη τὸ ἔξος ὁ Ἰησοῦς, εἶπε·
Τετέλεισται· καὶ κλίνας τὴν κεφαλὴν, πα-
ρίδους τὸ πνεῦμα.

^a When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

^a See on Matt. xxvii. ver. 50.

VER. 31.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μὴν ἐπὶ τοῦ
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ,
ἡμεῖς παρασκευάσῃ, (ὅτι γὰρ μέγας ἡ ἡμέρα
ἐκείνου τοῦ σαββάτου,) ᾤκνησαν τὸν Πι-
λάτον ἵνα κατεργάσῃ αὐτῶν τὰ σκέλη,
καὶ ἄρδωσιν.

The Jews therefore, because it was the preparation, ^a that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

^a And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance, Dent. xxi. 22, 23.

VER. 32.

Ἦλθεν οὖν οἱ στρατιῶται, καὶ τοῦ μὲν
πρώτου κατίεξαν τὰ σκέλη, καὶ τοῦ ἄλ-
λου τοῦ συσταυρωθέντος αὐτοῦ.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

VER. 33.

Ἐπὶ δὲ τὸν Ἰησοῦν ἰδόντες, ὡς εἶδον
αὐτὸν ἤδη τεθνήκεν, οὐ κατίεξαν αὐτοῦ
τὰ σκέλη.

But when they came to Jesus, and saw that he was dead already, ^a they brake not his legs:

^a See on ver. 36. clause 2.

VER. 34.

Ἄλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ
τὴν πλευρὰν ἐνέσχε, καὶ εὐθὺς ἐξῆλθεν αἷμα
καὶ ὕδωρ.

But one of the soldiers with a spear pierced his side, ^a and forthwith came thereout blood and water.

^a This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one, 1 John v. 6—8.

VER. 35.

Καὶ ὁ ἰσραηλὶς μεμαρτύρηκε, καὶ ἀλή-
θινῃ αὐτοῦ ἐστὶν ἡ μαρτυρία· καὶ σίβινος οἶδον
ὅτι ἀληθὴ λέγει ἵνα ὑμεῖς πιστεύσητε.

^a And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

^a When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! ver. 26. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true, xxi. 24.

VER. 36.

Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πλη-
ρωθῇ· Ὅσοι οὖν συντρίβεται αὐτοῦ.

^a For these things were done, that the Scripture should be fulfilled, ^b A bone of him shall not be broken.

^a See on Matt. i. ver. 22.

^b In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof, Exod. xii. 46. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it, Numb. ix. 12.

VER. 37.

Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὁ φονταί-
ς ἐν ἐξμύντησιν.

And again ^a another Scripture saith, They shall look on him whom they pierced.

^a For dogs have compassed me; the assembly of the wicked have in-

closed me: they pierced my hands and my feet, Psal. xxii. 16. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born, Zech. xii. 10.

VER. 38.

Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτου ὁ Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, (ὃν μαθητὴς τοῦ Ἰησοῦ, κρυπταμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἔρε τὸ σῶμα τοῦ Ἰησοῦ.

And after this, * Joseph of Arimathæa being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

* See on Matt. xxvii. ver. 57—59.

VER. 39.

Ἦλθε δὲ καὶ Νικοδήμους (ὁ ἑλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρον μύγμα σμύνης καὶ ἀλόνος ὡσεὶ λίτρας ἑκατόν.

And there came also * Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

* There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2.

VER. 40.

Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔθηκαν αὐτὸ ὀδονίσι μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

* Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

* And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel, Gen. i. 2. And Asa slept with his fathers, and died in the one and

fortieth year of his reign. And they buried him in his own sepulchre, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him, 2 Chron. xvi. 13, 14. And when Joseph had taken the body, and wrapped it in a clean linen cloth, Matt. xxvii. 59.

VER. 41.

Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἵστασθαι κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέ τις οὐδεὶς ἐτίθη.

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

VER. 42.

Ἐκεί οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἔγγυς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

* There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

* See on Matt. xxvii. ver. 60.

CHAP. XX.—VER. 1.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρῶτῃ, σκοτίας ἐτι οὖσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

VER. 2.

Τρέχει οὖν καὶ ἔρχεται· πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ ᾔδαμεν ποῦ ἔθηκαν αὐτόν.

Then she runneth, and cometh to Simon Peter, and to * the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

* See on chap. xiii. ver. 23. clause 2.

VER. 3.

Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

A. D. 33.

JOHN XX. 3—16.

A. D. 33.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

VER. 4.

Ἐτρεχον δὲ οἱ δύο ἄλλοι, καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιστα τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

VER. 5.

Καὶ παρακύβας βλέπει κείμενα τὰ ὀθονία· οὐ μέντοι εἰσῆλθεν.

And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

VER. 6.

Ἐρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτοῦ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθονία κείμενα,

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

VER. 7.

Καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς, ἐντετυλιγμένον εἰς ἓνα τόπον.

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

VER. 8.

Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἰδὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

VER. 9.

Οὐδὲν γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

For as yet they knew not the Scripture, that he must rise again from the dead.

* See on Matt. xvi. ver. 21.

VER. 10.

Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

Then the disciples went away again unto their own home.

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VER. 11.

Μαρία δὲ εἰστίθει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. Ὡς οὖν ἰδὼν, παρέκλυεν εἰς τὸ μνημεῖον·

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

VER. 12.

Καὶ θεωρεῖ δύο ἀγγέλους ἔν λευκοῖς, καθιζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἐκειτο τὸ σῶμα τοῦ Ἰησοῦ.

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

VER. 13.

Καὶ λέγουσιν αὐτῇ· Ἰσθὲν· τί κλαίεις; Ἀγύει αὐτῆς· Ὅτι ἤραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἵσθην αὐτόν.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

VER. 14.

Καὶ ταῦτα εἰπούσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῆτα· καὶ οὐκ ᾔδει· ὅτι ὁ Ἰησοῦς ἦεν.

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

* Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, Mark xvi. 9.

VER. 15.

Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκοῦσα εἶναι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἰβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτὸν ἵσθης, καὶ γὰρ αὐτὸν ἀρῶ.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

VER. 16.

Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββουή, ὃ λέγεται, διδάσκαλε.

2 A

A. D. 33.

JOHN XX. 16—19.

A. D. 33.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabbi; which is to say, Master.

VER. 17.

Αἰγὴ αὐτῇ ὁ Ἰησοῦς· Μὴ μου ἄντρον ὄντα γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· ἀλλὰ διὰ τοῦτο λέγω τοῖς ἀδελφοῖς μου, καὶ τῇ ἐκκλησίᾳ· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ θεὸς μου καὶ θεὸς ὑμῶν.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

^a See on Matt. xii. ver. 50. clause 2.

^b See on chap. vii. ver. 33.

^c See on Matt. vii. ver. 21. clause 4.

^d See on Matt. v. ver. 16. clause 3.

^e Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, Eph. i. 3. The God of our Lord Jesus Christ, the Father of glory, 17. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, Heb. i. 9. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God, x. 7.

^f Fear thou not; for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, Isa. xli. 10. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. and Heb. viii. 10. And they shall be my people, and I will be their God, xxiii. 38. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God, Ezek. xxxvi. 28. and xxxvii. 27. Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to

pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God, Zech. xiii. 7—9. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, Heb. xi. 16.

VER. 18.

Ἐρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἵδεναι τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

^a Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

^b Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept, Mark xvi. 9, 10.

VER. 19.

Ὁμοῦς οὖν ὁ Ἰησοῦς, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἵστη ἐν τῷ μέσῳ, καὶ λέγει αὐτοῖς· Εἰρήνῃ ὑμῖν.

^a Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

^b And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you, Luke xxiv. 33—36.

^c See on chap. xiv. ver. 27.

A. D. 33.

JOHN XX. 20—28.

A. D. 33.

VER. 20.

Καὶ τοῦτο εἰπὼν, ἰδεῖν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

^a And when he had so said, he shewed unto them his hands and his side. ^b Then were the disciples glad when they saw the Lord.

^a And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, Luke xxiv. 40, 41.

^b Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 20—22.

VER. 21.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς.

Then said Jesus to them again, Peace be unto you: ^a as my Father hath sent me, ^b even so send I you.

^a See on chap. viii. ver. 42. clause 3.

^b See on Matt. xxiii. ver. 34. clause 1.

VER. 22.

Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον·

And when he had said this, he breathed on them, and saith unto them, ^a Receive ye the Holy Ghost:

^a See on chap. xiv. ver. 26. clause 2.

VER. 23.

Ἄν τινος ἀφῇς τὰς ἁμαρτίας, ἀφένται αὐτοῖς· ἂν τινος κρατῇ, κενάτῃται.

^a Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

^a See on Matt. xviii. ver. 18.

VER. 24.

Θωμᾶς δὲ, εἰς τῶν δώδεκα, ὁ λεγόμενος Διδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

VER. 25.

Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἐσώκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἶδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ὕλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ὕλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

The other disciples therefore said unto him, We have seen ^a the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

^a See on Luke ii. ver. 11. clause 3.

VER. 26.

Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἱσὼ οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κλεισμένων, καὶ ἵστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

^a And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, ^b Peace be unto you.

^a Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, Mark xvi. 14.

^b See on chap. xiv. ver. 27.

VER. 27.

Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευρὰν μου· καὶ μὴ γίνῃ ἀπιστος, ἀλλὰ πιστός.

Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

VER. 28.

Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου.

And Thomas answered and said unto him, ^a My Lord and my God.

^a See on chap. i. ver. 1. clause 4.

2 A 2

A. D. 33.

JOHN XXI. 29—31.—XXI. 1—5.

A. D. 33.

VER. 29.

Αἰγαι αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακάς με, Θῶμα, πιστότευκας; μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

VER. 30.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

^a And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

^a And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen, John xxi. 25.

VER. 31.

Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

^a But these are written, that ye might believe ^b that Jesus is the Christ, ^c the Son of God; ^d and that believing ye might ^e have life through his name.

^a For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. x. 11. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith that is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15—17. (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Fa-

ther, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full, 1 John i. 2—4.

^b See on Luke iv. ver. 18. clause 2.

^c See on Matt. xiv. ver. 33. clause 2.

^d See on Mark xvi. ver. 16. clause 1.

^e See on chap. vi. ver. 51. clause 5.

CHAP. XXI.—VER. 1.

Μετὰ ταῦτα ἑφάνησεν αὐτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἑφάνησεν δὲ αὐτοῖς·

After these things Jesus shewed himself again to the disciples ^a at the sea of Tiberius; and on this wise shewed he himself.

^a But after I am risen again, I will go before you into Galilee, Matt. xxvi. 32.

VER. 2.

Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Διδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανά τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

VER. 3.

Αἰγαι αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἀλιεῦν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθεν, καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἑσπέρῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

VER. 4.

Πρώτας δὲ ἥδη γενομένης ἔσται ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

VER. 5.

Αἰγαι οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδιά, μὴ τι προσφάγιον ἔχετε; Ἀπεκρίθσαν αὐτῷ· Οὐ.

A. D. 33.

JOHN XXI. 5—15.

A. D. 33.

Then Jesus saith unto them, * Children, have ye any meat? They answered him, No.

* Or, Sirs.

VER. 6.

Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέριον τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε. Ἐβασαν οὖν, καὶ οὐκ ἔτι αὐτὸ ἐλκύσαι ἴσχυσαν ἀπὸ τοῦ πλῃθους τῶν ἰχθύων.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

VER. 7.

Λέγει οὖν ὁ μαθητὴς ἐκείνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστι· Σίμων ὢν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπιθεύων διεψάσατο, (ἦν γὰρ γυμνός) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

Therefore ^a that disciple whom Jesus loved saith unto Peter, ^b It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

^a See on chap. xiii. ver. 23. clause 2.^b See on Luke ii. ver. 11. clause 3.

VER. 8.

Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων.

And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

VER. 9.

Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπωσιν ἀσθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

VER. 10.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνίκατε ἀπὸ τῶν ὀψαρίων ὃν ἐπιάσατε ὧν.

Jesus saith unto them, Bring of the fish which ye have now caught.

VER. 11.

Ανέβη Σίμων Πέτρος, καὶ ἔλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μιστὸν ἰχθύων με-

γάλων ἑκατὸν πενηντατριῶν καὶ τοσούτων ὄντων οὐκ ἰσχύθη τὸ δίκτυον.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

VER. 12.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἑξατάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

Jesus saith unto them, Come and dine, And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

VER. 13.

Ἐρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

VER. 14.

Τοῦτο ἦδη τρίτον ἠφανέρωθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἰληρθεῖς ἐν νεκρῶν.

^a This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

^a Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you, John xx. 19. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you, 26.

VER. 15.

Ὅτε οὖν ἤριστσαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰῶνα, ἀγαπᾷς με πλείον τούτων; Λέγει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκει τὰ ἀρρία μου.

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, ^a lovest thou me more than these; He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, ^b Feed ^c my lambs.

^a Peter answered and said unto him, Though all men shall be offended

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because of thee, yet will I never be offended, Matt. xxvi. 33.

^b Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, Acts xx. 28. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 Pet. v. 2.

^c See on Matt. xviii. ver. 14. clause 3.

VER. 16.

Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰῶνα, ἀγαπᾷς με; Λέγει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποιμαίνει τὰ πρόβατά μου.

He saith to him again ^a the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. ^b He saith unto him, Feed ^c my sheep.

^a And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man, Matt. xxvi. 71, 72.

^b See on Acts xx. ver. 28.

^c See on Matt. xxv. ver. 33. clause 1.

VER. 17.

Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰῶνα, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκει τὰ πρόβατά μου.

He saith unto him ^a the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, ^b Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

^a And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter

remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly, Matt. xxvii. 73—75.

^b See on Matt. ix. ver. 4. clause 1.

VER. 18.

Ἀμὲν ἀμὲν λέγει σοι, ὅτε ἥς νεώτερος ἐξ ὧντας σεαυτὸν, καὶ περιεπάτεις ὅπου ἠθέληας· ὅταν δὲ γηράσῃς, ἐκτενέεις τὰς χεῖρας σου, καὶ ἄλλος σε ζώσει, καὶ σίσυ σε οὐ δύναται.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

VER. 19.

Τῷτο δὲ εἶπας, σημαίνων πᾶσι θανάτου δοξάσαι τὸν Θεόν. Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ· Ἀκολουθεῖ μοι.

This spake he; signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

VER. 20.

Ἐπιστραφείς δὲ ὁ Πέτρος ἑλθὼν τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθούσας, ὅς καὶ ἀνέπεσεν ἐν τῷ δεῖπνῳ ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπεν· Κύριε, τίς ἐστιν ὁ παραδιδούς σε;

Then Peter, turning about, seeth ^a the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

^a See on chap. xiii. ver. 23. clause 2.

VER. 21.

Τούτων ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, ὅσος δὲ τί;

Peter seeing him saith to Jesus, Lord, and what shall this man do?

VER. 22.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σε; σὺ ἀκολουθεῖ μοι.

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

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VER. 23.

Ἐξῆλθεν οὖν ὁ λόγος αὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος εἶπε ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σὲ;

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, * If I will that he tarry till I come, what is that to thee?

* For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 27, 28.

VER. 24.

Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἶδαντες ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ.

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

VER. 25.

Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφεται καθ' ἑν, οὐδὲ αὐτὸν εἰμι τὸν κόσμον χωρῆσαι τὰ γεγραμμένα βιβλία. Ἀμήν.

And there are also many other things which Jesus did, the which, if they should be written every one, * I suppose that even the world itself could not contain the books that should be written. Amen.

* And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight, Numb. xiii. 33, Then Amaziah, the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel? the land is not able to bear all his words, Amos vii. 10.

END OF ST. JOHN'S GOSPEL.

THE
ACTS OF THE APOSTLES.

[Written A. D. circa 63.]

A. D. 33.

CHAP. I. 1—3.

A. D. 33.

CHAP. I.—VER. 1.

ΤΟΝ μὲν πρῶτον λόγον ἐποισεῖσά μιν περὶ πάντων, ὃ Θεόφιλε, ὃν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things wherein thou hast been instructed, Luke i. 1—4.

VER. 2.

Ἀχρι ἧς ἡμέρας ἐντεταμένους τῷ ἀποστόλῳ διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελέθει.

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 15—19.

VER. 3.

Οἱ καὶ παρίστησιν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὑπτατόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, Matt. xxviii. 9. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted, 16, 17. After that he appeared in another form unto two of them, as they walked, and went into the country, Mark xvi. 12. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, 14. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it,

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and did eat before them, Luke xxiv. 36—43. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing, John xx. 26, 27. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead, xxi. 12—14. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day, according to the Scriptures: And that he was seen of Cephas, then of the twelve; After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles, 1 Cor. xv. 3—7.

VER. 4.

Καὶ συναλίζομενος παρήγγειλεν αὐτοῖς, ἀπὸ Ἱερουσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατε μου,

* And, * being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

* Or, eating together, &c.

* And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it

behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Luke xxiv. 42—49.

^b See on John vii. ver. 39. clause 1.

VER. 5.

Ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

* For John truly baptized with water; ^b but ye shall be baptized with the Holy Ghost not many days hence.

* See on Matt. iii. ver. 6. clause 1.

^b See on Matt. iii. ver. 11. clause 3.

VER. 6.

Οἱ μὲν οὖν συναλθόντες ἐπαρώτων αὐτὸν, λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;

When they therefore were come together, they asked of him, saying, * Lord, wilt thou at this time restore again the kingdom to Israel?

* The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, Gen. xlix. 10. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness, Isa. i. 26, 27. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. Behold, the days come, saith the Lord, that I will raise unto David a righteous

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Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**, Jer. xxiii. 5, 6. Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 26. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, Ezek. xxxvii. 24-28. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, Dan. vii. 27. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days, Hos. iii. 4, 5. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salva-

tion; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth, Zech. ix. 9, 10. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done, Luke xxiv. 21. See also on Luke i. ver. 54.

VER. 7.

Εἰς δὲ πρὸς αὐτοὺς· Οὐκ ὑμῶν ἐστὶ γνώσκει χρόνους ἢ καιροὺς, οὗς ὁ πατὴρ ἰδίᾳ ἰφυστεῖ
 ἐν τῇ ἰδίᾳ ἰφυστεῖ.

And he said unto them, * It is not for you to know the times or the seasons, which the Father hath put in his own power.

* See on Matt. xxiv. ver. 36.

VER. 8.

Ἀλλὰ λήψετε δύναμιν ἐκ ἐλθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἰσχυθεὶς μοι μαρτυρεῖς ἐν τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἰσχύτου τῆς γῆς.

* But ye shall receive * power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

* Or, the power of the Holy Ghost coming upon you.

* And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 1-4. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, iv. 33. And Stephen, full

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of faith and power, did great wonders and miracles among the people, vi. 8.

^b See on Luke xxiv. ver. 48.

• Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did, Acts viii. 5, 6. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost, 14—17. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans, 25.

^d See on Matt. viii. ver. 11. clause 1.

VER. 9.

Καὶ ταῦτα εἰπόν, βλέπόντων αὐτῶν ἐπέβη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

^a And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

^a So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 50, 51.

VER. 10.

Καὶ ὡς ἀποβιβάζοντες ἦσαν εἰς τὸν οὐρανὸν, παρεστήσαν αὐτοὺς ἐν ἰσθμῷ λευκῷ.

And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

VER. 11.

Οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἰσχύετε ἐμμελῶντες εἰς τὸν οὐρανὸν; οὗτος

ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀπ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλευσεται ὑμᾶς ἰδεῖσθαι αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, ^a shall so come in like manner as ye have seen him go into heaven.

^a See on Matt. xxiv. ver. 30.

VER. 12.

Τότε ἐπίστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὧρου τοῦ καλουμένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

VER. 13.

Καὶ ὅτι ἐσθλῶς, ἀνέβησαν εἰς τὸ ὑπερῶν, οὗ ἦσαν καταμίνοντες ὁ, τὴ Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης καὶ Ἀνδρίας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου, καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου.

And when they were come in, ^a they went up into an upper room, where abode both ^b Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

^a And he will shew you a large upper room furnished and prepared: there make ready for us, Mark xiv. 15.

^b See on Matt. x. ver. 1—4. clause 1.

VER. 14.

Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δέσει σὺν γυναιξί, καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

^a These all continued with one accord in prayer and supplication, ^b with the women, and ^c Mary the mother of Jesus, and with his brethren.

^a See on Matt. xviii. ver. 19. clause 1.

^b See on Matt. xxvii. ver. 56.

^c See on Matt. xiii. ver. 55.

VER. 15.

Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπιτιτλούμενος ὡς ἑκατὸν εἰκοσίν·)

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

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VER. 16.

"Ἄνδρες ἀδελφοί, ἴδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα, τοῦ γενομένου ὁδοῦ τοῖς συλλαβούσι τὸν Ἰησοῦν·

Men and brethren, this Scripture must needs have been fulfilled, ^awhich the Holy Ghost by the mouth of David ^bspoke before concerning Judas, ^cwhich was guide to them that took Jesus.

^aSee on Matt. x. ver. 20. clause 1.

^bSee on Matt. xxvi. ver. 23.

^cAnd while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast. And forthwith he came to Jesus, and said, Hail, Master ; and kissed him. And Jesus said unto him, Friend, wherefore art thou come ? Then came they and laid hands on Jesus, and took him, Matt. xxvi. 47—50.

VER. 17.

"Ὅτι καταριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

^aFor he was numbered with us, and had obtained part of this ministry.

^aSimon the Canaanite ; and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not : But go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils ; freely ye have received, freely give, Matt. x. 4—8.

VER. 18.

Οὗτος μὲν οὖν ἐκτίσато χωρίον ἐν τοῦ μισθοῦ τῆς ἀδικίας· καὶ περὶ τῆς γενομένης ἐλάττωσε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

^aNow this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

^aThen Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us ? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day, Matt. xxvii. 3—8.

VER. 19.

Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκείνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, Ἀκeldαμά, τοῦτ' ἐστι, χωρίον αἵματος.

And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

VER. 20.

Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν Γενοθήτω ἡ ἱπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἴστω ὁ κατοικῶν ἐν αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

^aFor it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : ^band his ^cbishoprick let another take.

^cOr, office, or, charge.

^aLet their habitation be desolate ; and let none dwell in their tents, Psal. lxi. 25.

^bLet his days be few : and let another take his office, Psal. cix. 8.

VER. 21.

Δεῖ οὖν τῶν συναθρόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ ἐπιστάθη καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς,

Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,

VER. 22.

Ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἣς ἀναλόφθη ἀπ' ἡμῶν,

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μάρτυρα τῆς ἀναστάσεως αὐτοῦ γινώσκειν ἡμῖν ἵνα τούτων.

Beginning from ^a the baptism of John, ^b unto that same day that he was taken up from us, must one be ordained to be ^c a witness with us of his resurrection.

^a See on Matt. iii. ver. 1. clause 1.

^b See on ver. 9.

^c See on Luke xxiv. ver. 48.

VER. 23.

Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπικλήθη Ἰούστος, καὶ Ματθίαν.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

VER. 24.

Καὶ προσευξάμενοι εἶπον· Σὺ Κύριε καρδιογνώστη πάντων, ἀνάδειξον ἐκ τούτων τὸν δύο ἵνα ᾖ ἐξελεῖσθαι,

And they prayed, and said, ^a Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

^a See on Matt. ix. ver. 4. clause 1.

VER. 25.

Λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας· περυσθῆναι εἰς τὸν τόπον τὸν ἴδιον.

That he may take part of this ministry and apostleship, from which Judas by transgression fell, ^a that he might go to his own place.

^a The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Matt. xvi. 24. Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 12.

VER. 26.

Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν καὶ συγκαταψήφισθη μετὰ τῶν ἑνδεκα ἀποστόλων.

^a And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

^a The lot is cast into the lap; but the whole disposing thereof is of the LORD, Prov. xvi. 33.

CHAP. II.—VER. 1.

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπιταυτοί.

And when the day of ^a Pentecost was fully come, ^b they were all with one accord in one place.

^a And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end, Exod. xxiv. 22. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations, in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the LORD. Ye shall bring out of your habitations two wave-loaves, of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the LORD. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, even an offering made by fire of sweet savour unto the LORD. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits, for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest. And ye shall proclaim on the self-same day, that it may be an holy convocation unto you; ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations, Lev. xxiii. 14—21. That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which

the LORD thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt speak, and say before the LORD thy God, A Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. And the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the LORD God of our fathers, the LORD heard our voice and looked on our affliction, and our labour, and our oppression: And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders; And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God, Deut. xxvi. 2—10.

^b These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14.

VER. 2.

Καὶ ἐγένετο ἄφην ἐκ τοῦ οὐρανοῦ ἥχος ὡς περ φερομένης ὀνῆς βιαίας, καὶ ἐπλή-
ρωσεν ὅλον τὸν οἶκον αὐτῶν ἥσαν καθήμενοι.

^a And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

^a And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear, Isa. lxxv. 24.

VER. 3.

Καὶ ἠρξάμεθα αὐτοῖς διαμαρτυροῦμεν ὡς ἐν πυρὶ· ἐκείνοι τε ἐφ' ἑνα ἵκαστον αὐτῶν.

And there appeared unto them cleven tongues ^a like as of fire, and it sat upon each of them.

^a See on Matt. iii. ver. 11. clause 3.

VER. 4.

Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑαυτοῖς ὡς ἐν πυρὶ καὶ ἑαυτοῖς ἀποφθί-
γασθαι.

^a And they were all filled with the Holy Ghost, ^b and began to speak with other tongues, as the Spirit gave them utterance.

^a And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, Acts iv. 31. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, ix. 17. See also on John vii. ver. 39. clause 1.

^b And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled saying one to another, Behold, are not all these which speak Galileans? ver. 5—7. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: For they heard them speak with tongues, and magnify God. Then answered Peter, x. 45, 46. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, xix. 6. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues, Mark xvi. 17. To another the working of miracles; to another prophecy; to another discerning of spirits; to ad-

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other divers kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, 1 Cor. xii. 10, 11. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe, xiv. 21, 22.

VER. 5.

Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ πατρὸς θέντες τῶν ὑπὲρ τοῦ οὐρανοῦ.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

VER. 6.

Γινώσκουσιν δὲ τῆς φωνῆς ταύτης, συνηλθε τὸ πλῆθος, καὶ συνηχίουσιν ὅτι ἡκούον εἰς ἑαυτοὺς τῇ ἑαυτοῦ διαλέκτῳ λαλοῦντων αὐτῶν.

Now when this ^awas noised abroad, the multitude came together, and were ^bconfounded, ^cbecause that every man heard them speak in his own language.

^a Gr. voice was made.

^b Or, troubled in mind.

^c See on ver. 4. clause 2.

VER. 7.

Ἐξίσταντο δὲ πάντες καὶ ἰθαύμαζον, λέγοντες ἑκαστὸς ἀλλήλῳ· Οὐκ ἰδοὺ πάντες οὕτως εἰσὶν ἐκ Γαλιλαίων;

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

VER. 8.

Καὶ πῶς ἡμεῖς ἀκούομεν ἑαυτοὺς τῇ ἑαυτοῦ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγενήθημεν;

And how hear we every man in our own tongue, wherein we were born?

VER. 9.

Πάρθοι καὶ Μηδοὶ καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

VER. 10.

Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κερήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοι τε καὶ προσήλυτοι,

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

VER. 11.

Κρήτες καὶ Ἀραβες, ἀκούομεν λαλοῦντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ.

Cretes and Arabians, ^awe do hear them speak in our tongues ^bthe wonderful works of God.

^a See on ver. 4. clause 2.

^b God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 4.

VER. 12.

Ἐξίσταντο δὲ πάντες καὶ διεπόρουσιν, ἄλλος πρὸς ἄλλον λέγοντες· Τί ἂν εἴπω τοῦτο εἶναι;

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

VER. 13.

Ἐτίμω δὲ χλευάζοντες ἔλεγον ὅτι γλεύκος μεμίστομαίνοι εἰσὶ.

Others mocking said, ^aThese men are full of new wine.

^a And be not drunk with wine, wherein is excess; but be filled with the Spirit; Eph. v. 18.

VER. 14.

Σταθεὶς δὲ Πέτρος σὺν ταῖς ἑδέκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τούτω ὑμῖν γνωστὸν ἴστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου·

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

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VER. 15.

Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας.

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

VER. 16.

Ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ.

But this is that which was spoken by the prophet Joel;

VER. 17.

Καὶ ἔσται ἐν ταῖς ἰσχύταις ἡμέραις, λέγει ὁ Θεός, ἐκχέω ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανῆσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθῶσονται.

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

VER. 18.

Καὶ γὰρ, ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχέω ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι·

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And also upon the servants and upon the handmaids in those days will I pour out my Spirit, Joel ii. 29.

VER. 19.

Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδια καπνοῦ.

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

And I will shew wonders in the

heavens and in the earth, blood, and fire, and pillars of smoke, Joel ii. 30.

VER. 20.

Ὁ ἥλιος μεταστραφθήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἔλθῃ τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come, Joel ii. 31.

VER. 21.

Καὶ ἔσται, πῶς ὅς ἂν ἐπικαλέσονται τὸ ὄνομα Κυρίου, σωθήσονται.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said; and in the remnant whom the Lord shall call, Joel ii. 32.

VER. 22.

Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνθρωπον ἀπὸ τοῦ Θεοῦ ἀποδοκιμαγμένον εἰς ὑμᾶς, δυνάμει καὶ τέρασιν καὶ σημεῖοις οἷς ἐποίησε δι' αὐτοῦ ὁ Θεός ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

See on Matt. ii. ver. 23. clause 1.

See on Matt. iv. ver. 23. clause 4. ver. 24. clauses 4—6. and xi. ver. 5. clauses 1—4.

VER. 23.

Τοῦτον τῇ ἀριμνήτῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἐκδοτὸν λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνέλιπτε·

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

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^a See on Matt. xxvi. ver. 24. clause 1.

^b See on Matt. xvi. ver. 21. clause 1. and xxvii. ver. 35. clause 1.

• VER. 24.

*Οὐ ὁ Θεὸς ἀνέστησεν, λύσας τὰς αἰῶνας τοῦ θανάτου, καθὼτι οὐκ ἦν δυνατόν κρατῆσθαι αὐτὸν ὑπ' αὐτοῦ.

^a Whom God hath raised up, having loosed the pains of death: ^b because it was not possible that he should be holden of it.

^a But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses, Acts iii. 14, 15. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, 26. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead, x. 40, 41. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead, xvii. 31. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) Gal. i. 1. Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph. i. 20. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. See also on Matt. xvi. ver. 21. clause 3.

^b I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. And killed the Prince of life, whom God

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hath raised from the dead; whereof we are witnesses, Acts iii. 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the devil, Heb. ii. 14. See also on John ii. ver. 19. clause 3.

VER. 25.

Δαβὶδ γὰρ λέγει εἰς αὐτόν· Προμηνύων τὸν Κύριον ἐνώπιόν μου δια παντός, ὅτι ἐν δεξιᾷ μου ἵσθιν, ἵνα μὴ σαλευθῇ.

^a For David speaketh concerning him, I foretold the Lord always before my face; for he is on my right hand, that I should not be moved:

^a I have set the LORD always before me: because he is at my right hand, I shall not be moved, Psal. xvi. 8.

VER. 26.

Διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατό ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνοῦν ἐν ἰλπίδι·

^a Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, Psal. xvi. 9.

^a Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, Psal. xvi. 9.

VER. 27.

*Οὐκ οὐκ ἠγκαταλείψεις τὴν ψυχὴν μου εἰς ᾄδου, οὐδὲ δώσεις τὸν ὄντιόν σου ἰδοὺ διαφθορῆν.

^a Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

^a For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

VER. 28.

*Ἐγνώρισας μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ αἰσώπου σου.

^a Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

^a Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore, Psal. xvi. 11.

2 B

VER. 29.

* Ἄνδρες ἀδελφοί, ἔξω εἰπὼν μετὰ πατρίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη καὶ τὸ μῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.

Men and brethren, * let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

* Gr. I may.

VER. 30.

Προφῆτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι θεὸς ἔμορσεν αὐτῷ ὁ θεός, ἐκ καρποῦ τῆς σφοδρίας αὐτοῦ τὸ κατὰ σάρκα ἀναστήσει τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ.

* Therefore being a prophet, ^b and knowing that God hath sworn with an oath to him, that with the fruit of his loins, ^c according to the flesh, ^d he would raise up Christ to sit on his throne;

* Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16. Now these be the last words of David, David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue, 2 Sam. xxiii. 1, 2. See also on Matt. xxii. ver. 44.

^b See on Matt. i. ver. 1. clause 2.

* Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: Rom. i. 3, 4. See also on John i. ver. 1. clause 3.

^d See on Matt. ii. ver. 2. clause 1.

VER. 31.

Προὶδὼν ἐλάλει περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ καταλείβει ἡ ψυχὴ αὐτοῦ εἰς ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἰς διαφθοράν.

* Having seen this before spake of the resurrection of Christ, that his soul was

not left in hell, neither his flesh did see corruption.

* And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; But he whom God raised again saw no corruption, Acts xiii. 34—37.

VER. 32.

Τούτων, τὸν Ἰησοῦν, ἀνέστησεν ὁ θεός, οὗ πάντες ὑμεῖς ἴσμεν μάρτυρες.

* This Jesus hath God raised up, ^b whereof we all are witnesses.

* See on ver. 24. clause 1.

^b See on Luke xxiv. ver. 48.

VER. 33.

Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς, τὴν τιμὴν παρὰ τοῦ πατρὸς, ἐδέχθη τούτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

* Therefore, being by the right hand of God exalted, ^b and having received of the Father the promise of the Holy Ghost, ^c he hath shed forth this, which ye now see and hear.

* See on Matt. xi. ver. 27. clause 1.

^b See on John xiv. ver. 16. clause 2.

* And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts x. 45. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 4—6.

VER. 34.

Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς· λέγει δὲ αὐτός· Εἰπὼν ὁ Κύριος τῷ Κυρίῳ μου, κάθου ἐκ δεξιῶν μου,

For David is not ascended into the heavens: * but he saith himself, The

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LORD said unto my Lord, Sit thou on my right hand,

^a See on Matt. xxii. ver. 44.

VER. 35.

^a Εως αν θω τους εχθρους σου υποποδιον των ποδων σου.

Until I make thy foes thy footstool.

VER. 36.

^a Ασφαλως αν γνωσιντες πως ολιος Ισραηλ, οτι Κυριον και Χριστον αυτον ο Θεος επαινει, ταυτη την Ιησουν ον υμεις ισταν-ροσαστε.

Therefore let all the house of Israel know assuredly, ^a that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

^a See on Luke iv. ver. 18. clause 2.

VER. 37.

^a Ακουσαντες δε κατενυγησαν τη καρδια, επων τε προς τον Πιτρον και τους λοιπους αποστολους· Τι ποιησομεν, ανδρες αδελφοι;

^a Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, ^b Men and brethren, what shall we do?

^a And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me, John xvi. 8, 9.

^b And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 4—6. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas: And brought them out, and said, Sirs, what must I do to be saved? xvi. 29, 30.

VER. 38.

Πιτρος δε εφη προς αυτους· Μετανοησατε, και βαπτισθητω εκαστος υμων εν τη ονοματι Ιησου Χριστου εις αφεσιν

αμαρτιων· και ληψαθε την δωραν του αγιου Πνευματος·

Then Peter said unto them, ^a Repent, ^b and be baptized every one of you in the name of Jesus Christ, ^c for the remission of sins, ^d and ye shall receive the gift of the Holy Ghost.

^a See on Matt. iii. ver. 2. clause 1.

^b See on Matt. iii. ver. 6. clause 1.

^c See on Matt. vi. ver. 12. clause 1.

^d See on John vii. ver. 39. clauses 1, 2.

VER. 39.

^a Υμιν γαρ εστιν η επαγγελια και τοις τινος υμων, και πασι τοις εις μακran, δωρος αν προσκαλισθηται· Κυριος ο Θεος υμων.

^a For the promise is unto you, and to your children, ^b and to all that are afar off, ^c even as many as the Lord our God shall call.

^a Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed., Acts iii. 25. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, Gen. xvii. 7. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me, Jer. xxxii. 39, 40.

^b And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts x. 45. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners: and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord:

2 B 2

for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common, xi. 5—9. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, 15—18. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, xiv. 27. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren, xv. 3. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith, 7—9. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the

law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God, Eph. ii. 11—19. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 5—8.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call, Joel ii. 32.

VER. 40.

Ἐτίςους τι λόγους πλείους διαμαρτύρεται, καὶ παρακάλει, λέγων Σάθετε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Matt. xvii. 17. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38.

VER. 41.

Οἱ μὲν οὖν ἀκούσαντες ἀποδέχοντο τὸ

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ἀφ' οὗ αὐτοῦ, ἰκανοῦσθαι καὶ προσ-
τίθεσθαι τῇ ἡμέρᾳ ἑκατὶ ψυχαὶ ἑκατὶ
χιλίας.

Then they that gladly received his
word ^a were baptized: and the same day
there were added unto them about three
thousand souls.

^a See on Matt. iii. ver. 6. clause 1.

VER. 42.

^a Ὥσαν δὲ ἐπομαρτυροῦντες τῇ διδαχῇ
τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ
κλήσει τοῦ ἁγίου, καὶ ταῖς προσευχαῖς.

And ^a they continued stedfastly in the
apostles' doctrine and fellowship and ^b in
breaking of bread, ^c and in prayers.

^a Then said Jesus to those Jews
which believed on him, If ye con-
tinue in my word, then are ye my dis-
ciples indeed, John viii. 31.

^b And they, continuing daily with
one accord in the temple, and break-
ing bread from house to house, did
eat their meat with gladness and
singleness of heart, ver. 46. And
upon the first day of the week, when
the disciples came together to break
bread, Paul preached unto them,
ready to depart on the morrow; and
continued his speech until midnight,
xx. 7. When he therefore was come
up again, and had broken bread, and
eaten, and talked a long while, even
till break of day, so he departed, 11.

^c Rejoicing in hope; patient in tri-
bulation; continuing instant in prayer,
Rom. xii. 12. Continue in prayer,
and watch in the same with thanks-
giving, Col. iv. 2. Not forsaking the
assembling of ourselves together, as
the manner of some is; but exhort-
ing one another: and so much the more
as ye see the day approaching, Heb.
x. 25.

VER. 43.

^a Ἐγένετο δὲ πάση ψυχῇ φόβος: πολλὰ
τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων
ἔγιντο.

^a And fear came upon every soul:
^b and many wonders and signs were done
by the apostles.

^a And it shall be to me a name of
joy, a praise and an honour before all
the nations of the earth, which shall
hear all the good that I do unto them:
and they shall fear and tremble for all

the goodness and for all the prosperity
that I procure unto it, Jer. xxxiii. 9.
And there came a fear on all: and
they glorified God, saying, That a
great prophet is risen up among us;
and, That God hath visited his people,
Luke vii. 16.

^b See on Matt. x. ver. 8. clause 1.

VER. 44.

Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ
αὐτὸ, καὶ εἶχον ἑαυτὰ κοινά.

^a And all that believed were together,
and had all things common;

^a And the multitude of them that
believed were of one heart and of one
soul: neither said any of them that
ought of the things which he pos-
sessed was his own; but they had all
things common, Acts iv. 32. And in
those days, when the number of the
disciples were multiplied, there arose
a murmuring of the Grecians against
the Hebrews, because their widows
were neglected in the daily ministra-
tion. Then the twelve called the mul-
titude of the disciples unto them, and
said, It is not reason that we should
leave the word of God, and serve
tables. Wherefore, brethren, look ye
out among you seven men of honest
report, full of the Holy Ghost and
wisdom, whom ye may appoint over
this business, vi. 1—3.

VER. 45.

Καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις
ἐπίπρασκον, καὶ διμερίζον αὐτὰ πᾶσι, κα-
θότι ἂν τις χρεὶαν εἶχε.

^a And sold their possessions and goods,
and parted them to all men, as every
man had need.

^a Neither was there any among
them that lacked: for as many as
were possessors of lands or houses,
sold them, and brought the prices of
the things that were sold, And laid
them down at the apostles' feet: and
distribution was made unto every man
according as he had need. And Joseph,
who by the apostles was surnamed
Barnabas, (which is, being interpret-
ed, The son of consolation,) a Levite,
and of the country of Cyprus, Hav-
ing land, sold it, and brought the
money, and laid it at the apostles'
feet, Acts iv. 34—37. But a certain

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man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God, v. 1—4.

VER. 46.

Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντες τε κατ' οἶκον ἄρτοι ματελάμεζανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφιλότῳ καρδίᾳ,

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

* Or, at home.

* See on ver. 42. clause 2.

VER. 47.

Αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσέτιθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

Praising God, and having favour with all the people. * And the Lord added to the church daily such as should be saved.

* And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed, Acts xiii. 48.

CHAP. III.—VER. 1.

Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐνάτην.

Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

VER. 2.

Καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὤνυχον, ἱθαστάζοντο ὃν ἐτίθει καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραῖαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν.

And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

VER. 3.

Ὁς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσῆναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην λαβεῖν.

Who, seeing Peter and John about to go into the temple, asked an alms.

VER. 4.

Ἀτινίσας δὲ Πέτρος εἰς αὐτὸν ἐν τῷ Ἰωάννῃ, εἶπεν· Βλέψον εἰς ἡμᾶς.

And Peter, fastening his eyes upon him, with John, said, Look on us.

VER. 5.

Ὁ δὲ ἐπετίχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

And he gave heed unto them, expecting to receive something of them.

VER. 6.

Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἵσταί· καὶ περιπατεῖ.

Then Peter said, * Silver and gold have I none: ^b but such as I have give I thee: ^c In the name of ^d Jesus Christ of Nazareth, rise up and walk.

* Provide neither gold, nor silver, nor brass, in your purses, Matt. x. 9.

^b Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 8.

^c And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Acts iv. 7. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately, ix. 34. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour, xvi. 18. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus,

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whom Paul preacheth, xix. 13. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, Mark xvi. 17, 18. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick, Luke ix. 1, 2. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name, x. 17. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, 19.

^d See on Matt. ii. ver. 23. clause 1.

VER. 7.

Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἔγειρε παραχρῆμα δι' ἰσχυρώσασαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ.

And he took him by the right hand, and lift him up: and immediately his feet and ancle-bones received strength.

VER. 8.

Καὶ ἔξαλλόμενος ἔστη, καὶ περιπατάει· καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερόν, περιπατῶν καὶ ἀλλέμενος, καὶ αἰνῶν τὸν Θεόν.

And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

VER. 9.

Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν.

And all the people saw him walking and praising God:

VER. 10.

Ἐπεγίνωσκον τε αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς τὴν ἑλεμνοσύνην καθήμενος ἐπὶ τῇ ὀραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θαύματος καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

VER. 11.

Κρατούντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Νίττον καὶ Ἰωάννην, συνήγαγε πρὸς αὐτοὺς

πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἑθαμβοῖ.

And as the lame man which was healed held Peter and John, all the people ran together unto them, in the porch that is called Solomon's, greatly wondering.

VER. 12.

Ἰδὼν δὲ Πίτρος ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀπειρίζετε, ὡς ἰδίᾳ δυνάμει ἢ ἰδυστάσει πεποιτηκόσι τοῦ περιπατῆν αὐτόν;

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

VER. 13.

Ὁ Θεὸς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν ἰδέασθαι τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ἡμεῖς παρέδώκατε, καὶ ἡγήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἑαίνειν ἀπολύνειν.

^a The God of Abraham, and of Isaac, and of Jacob, the God of our fathers; ^b hath glorified his Son Jesus; ^c whom ye delivered up, ^d and denied him in the presence of Pilate, when he was determined to let him go.

^a See on Matt. xxii. ver. 32.

^b See on John vii. ver. 39. clause 3.

^c See on Matt. xxvii. ver. 2.

^d See on Matt. xxvii. ver. 20.

VER. 14.

Ἔμμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡγήσασθε, καὶ ᾗτήσασθε ἄνδρα φονία χαρισθῆναι ὑμῖν.

But ye denied ^a the holy One and ^b the Just, ^c and desired a murderer to be granted unto you;

^a See on Mark i. ver. 24. clause 2.

^b Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, Acts vii. 52. And he said, The God of our Fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth, xxii. 14. Ye have condemned and killed the just; and he doth not resist you, James v. 6. For Christ also

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bath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

^c See on Matt. xxvii. ver. 20.

VER. 15.

Τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκταίναντες, ὃ ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρες ἐσμεν.

And killed ^a the ^a Prince of life, ^b whom God hath raised from the dead; ^c whereof we are witnesses.

^a Or, author.

^a See on John i. ver. 4. clause 1.

^b See on chap. ii. ver. 24.

^c See on Luke xxiv. ver. 48.

VER. 16.

Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, ταῦτον ὃν θεμελίωται καὶ οἶδατε, ἰσχυρίσας τὸ ὄνομα αὐτοῦ καὶ ἡ πίστις ἡ δι' αὐτοῦ ἰδωναν αὐτῶ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

And his name, ^a through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

^a See on Matt. xv. ver. 28. clause 2.

VER. 17.

Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἀγνοίαν ἠμάρταντες, ὥσπερ καὶ οἱ ἀρχόντες ὑμῶν.

And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

^a For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him, xiii. 27. See also on John i. ver. 10. clause 3.

VER. 18.

Ὁ δὲ Θεὸς ἂν προκατήγγαλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπληρώσων οὕτως.

^a But those things, which God before had shewed by the mouth of all his pro-

phets, that Christ should suffer, he hath so fulfilled.

^a See on Luke xxiv. ver. 44.

VER. 19.

Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαιλεφθῆναι ὑμῶν τὰς ἁμαρτίας, ὥστε ἂν ἰδῶσι καὶ οἱ ἀναψύχοντες ἀπὸ προσώπου τοῦ Κυρίου,

^a Repent ye therefore, ^b and be converted, ^c that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

^a See on Matt. iii. ver. 6. clause 1.

^b See on Matt. xviii. ver. 3. clause 2.

^c See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

VER. 20.

Καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῶν Ἰησοῦν Χριστόν·

^a And he shall send Jesus Christ, which before was preached unto you:

^a Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, ver. 26.

VER. 21.

Ὅτι δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.

Whom the heaven must receive until ^a the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

^a See on Matt. xvi. ver. 27. clauses 1. 3.

VER. 22.

Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν· Ὅτι προφήτην ὑμῶν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν, ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἡμεῖς· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὥστε ἂν λαλήσῃ πρὸς ὑμᾶς.

^a For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

^a See on Matt. v. ver. 22. clause 1.

VER. 23.

Ἔσται δὲ, πάντα ψυχὰ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

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And it shall come to pass, that every soul, which will not hear that Prophet shall be destroyed from among the people.

VER. 24.

Καὶ πάντες δι' οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθέξης, ὅσοι ἐλάλουν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας.

^a Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

^a See on Matt. xi. ver. 3.

VER. 25.

Ἵμεις ἴστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐγὼ σωθήματί σου ἐνυλογηθήσονται πᾶσαι αἱ πατρίαι τῆς γῆς.

Ye are the children of the prophets, and of ^a the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

^a See on Matt. i. ver. 1. clause 3.

VER. 26.

Ἵμῶν πρῶτον ὁ Θεὸς, ἀναστήσας τὴν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἡμᾶστον ἀπὸ τῶν πονηριῶν ὑμῶν.

^a Unto you first, ^b God, having raised up his Son Jesus, ^c sent him to bless you, ^d in turning away every one of you from his iniquities.

^a See on Matt. x. ver. 6. clause 1.

^b See on chap. ii. ver. 24. clause 1.

^c Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him, Psal. lxxvii. 6, 7. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, Eph. i. 3.

^d And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, Isa. liv. 20. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me, Jer. xxxiii. 8. See also on Matt. i. ver. 21. clause 3.

CHAP. IV.—VER. 1.

Δαλουσιν δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπιστάτας αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ, καὶ οἱ Σαδδουκαῖοι,

And as they spake unto the people, ^a the Priests, and the captain of the temple, and the ^b Sadducees, came upon them;

^a See on Matt. ii. ver. 4. clause 1.

^b See on Matt. iii. ver. 7. clause 1.

VER. 2.

Διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐν νεκροῖς.

^a Being grieved that they taught the people, ^b and preached through Jesus the resurrection from the dead.

^a See on Matt. xxiii. ver. 13.

^b See on Matt. xxii. ver. 30. clause 1.

VER. 3.

Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἡσπέρα ἡδὴ.

^a And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

^a See on Matt. x. ver. 17, 18.

VER. 4.

Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον, ἐπίστευσαν καὶ ἠγαθήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥστε χιλιάδες πέντε.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

VER. 5.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς Ἀρχοντας καὶ Πρεσβυτέρους, καὶ Γραμματεῖς εἰς Ἱερουσαλὴμ,

And it came to pass on the morrow, that their rulers and elders, and scribes,

VER. 6.

Καὶ Ἀνναν τὸν Ἀρχιερεῖα, καὶ Καϊάφαν, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ.

^a And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest were gathered together at Jerusalem.

^a See on Luke xxii. ver. 54.

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VER. 7.

Καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἔπυν θάοντο· Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ὀνόματι· ποιήσατε τούτῳ ὑμεῖς;

^a And when they had set them in the midst, they asked, ^b By what power, ^c or by what name, have ye done this?

^a See on Matt. x. ver. 17. clause 2. and ver. 18. clause 1.

^b See on Matt. xxi. ver. 23.

^c See on chap. iii. ver. 6. clause 3.

VER. 8.

Τότε Πέτρος ἁλοῦσθαις Πνεύματος ἁγίου, εἶπε πρὸς αὐτούς· Ἀρχόντες τοῦ λαοῦ, καὶ πρεσβύτεροι τοῦ Ἰσραὴλ,

Then Peter, ^a filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

^a See on Matt. x. ver. 19, and 20. clause 1.

VER. 9.

Εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργασίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται·

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

VER. 10.

Γινωσκτὴν ἴστω πάνσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἑσταύρωσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρίστηκεν ἡνώπιον ὑμῶν ὑγιής.

Be it known unto you all, and to all the people of Israel, ^a that by the name ^b of Jesus Christ of Nazareth, ^c whom ye crucified, ^d whom God raised from the dead, even by him doth this man stand here before you whole.

^a See on chap. iii. ver. 6. clause 3.

^b See on Matt. ii. ver. 23. clause 1.

^c See on Matt. xxvii. ver. 35. clause 1.

^d See on chap. ii. ver. 24. clause 1.

VER. 11.

Οὗτός ἐστιν ὁ λίθος ὃ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὃ γινόμενος εἰς κεφαλὴν γωνίας.

^a This is the stone which was set at nought of you builders, which is become the head of the corner.

^a See on Matt. xxi. ver. 42.

VER. 12.

Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδὲ ἡ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

^a Neither is there salvation in any other: ^b for there is none other name under heaven given among men whereby we must be saved.

^a For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 11. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: and he that hath not the Son of God, hath not life, 1 John v. 11, 12. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 15.

^b See on Matt. i. ver. 21. clause 3.

VER. 13.

Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, θαυμάζον, ἐπετίθεισάν τε αὐτοὺς οὐκ εἰν τῷ Ἰησοῦ ἦσαν.

^a Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, ^b they marvelled; and they took knowledge of them, that they had been with Jesus.

^a See on Matt. x. ver. 19, and 20. clause 1.

^b See on Luke xxi. ver. 15. clause 2.

VER. 14.

Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἰστώτα, τὸν τιθεραπευμένον, οὐδὲν εἶχον ἀντιπεῖν.

And beholding the man which was healed standing with them, they could say nothing against it.

VER. 15.

Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συναδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους.

But when they had commanded them to go aside out of the council, they conferred among themselves,

VER. 16.

Λέγοντες· Τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὴν γὰρ γνωστὴν σημαίειν γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλὴμ φανερόν, καὶ οὐ δύναμεθα ἀντι-σαςθαι·

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Saying, ^aWhat shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

^a Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come, and take away both our place and nation, John xi. 47, 48.

VER. 17.

^a Ἄλλ' ἵνα μὴ ἐπὶ πλείον διασημῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησάμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τοῦτο μηδεὶ ἀνθρώπων.

^a But that it spread no further among the people, ^b let us straitly threaten them, that they speak henceforth to no man in this name.

^a See on Matt. xxiii. ver. 13.

^b Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever! That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things: speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us, Isa. xxx. 8—11. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not, Amos ii. 12.

VER. 18.

Καὶ καλέσαντες αὐτοὺς, παρήγγαλαν αὐτοῖς τὸ καθέλου μὴ φθιγγεσθαι μηδὲ διδάσκαι ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

VER. 19.

Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀπεκρίθentes πρὸς αὐτοὺς εἶπον· Εἰ δικαίον ἔστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε.

^a But Peter and John answered and said unto them, ^b Whether it be right in the sight of God ^c to hearken unto you more than unto God, judge ye.

^a See on Matt. x. ver 28. clause 1.

^b Commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10.

^c See on chap. v. ver. 29.

VER. 20.

Οὐ δύναμεθα γὰρ ἡμῖς, ἀ εἶδον καὶ ἠκούσαμεν, μὴ λαλεῖν.

^a For we cannot but speak ^b the things which we have seen and heard.

^a For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel. For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me, 1 Cor. ix. 16, 17. See also on Matt. x. ver. 5. clause 1.

^b See on Luke xxiv. ver. 48.

VER. 21.

Οἱ δὲ προσπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐρίσκοντες τὸ, πῶς κολάσονται αὐτούς, διὰ τὸν λαόν ὅτι πάντες ἰδοῦντες τὸν Θεὸν ἐπὶ τῷ γεγονότι.

So when they had further threatened them, they let them go, finding nothing how they might punish them, ^a because of the people: ^b for all men glorified God for that which was done.

^a See on Matt. xiv. ver. 5. clause 1.

^b See on Matt. ix. ver. 8.

VER. 22.

Ἐτῶν γὰρ ἦν πλείσιον τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγενόμην τὸ σημεῖον τοῦτο τῆς ἰάσεως.

For the man was above forty years old on whom this miracle of healing was shewed.

VER. 23.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι εἶπον.

And being let go, they went to their own company, and reported all that the Chief Priests and elders had said unto them.

VER. 24.

Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἤραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον· Διόσκοπα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

And when they heard that, they lift up their voice to God with one accord, and said, * Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is ;

* And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth ; thou hast made heaven and earth, 2 Kings xix. 15. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only, 19. Thou, even thou, art Lord alone : thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all ; and the host of heaven worshippeth thee, Neh. ix. 6. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God ; Which made heaven and earth, the sea, and all that therein is ; which keepeth truth for ever, Psal. cxlvi. 5, 6. I, even I, am he that conformeth you : who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass ; And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth, Isa. li. 12, 13. But the Lord is the true God, he is the living God, and an everlasting King : at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 10—12. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Ah, Lord God ! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee, xxxii. 16, 17.

VER. 25.

Ὁ διὰ στόματος Δαβὶδ τοῦ παιδὸς σου εἰπὼν Ἰνατί ἐφύραζαν ἰδοὺ, καὶ λαοὶ ἐμύθησαν καὶ ;

* Who by the mouth of thy servant David ^b hast said, ^c Why did the heathen rage, and the people imagine vain things ?

^a See on chap. ii. ver. 30. clause 1.

^b See on Matt. x. ver. 30. clause 1.

^c Why do the heathen rage, and the people imagine a vain thing ? Psal. ii. 1.

VER. 26.

Παρίστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχόντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

* The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.

* The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Psal. ii. 2.

VER. 27.

Συνήχθησαν γὰρ ἐν Ἀλυσίας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχουσας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἰδοῦσι, καὶ λαοῖς Ἰσραὴλ,

For of a truth against thy * holy child Jesus, ^b whom thou hast anointed, both ^c Herod and ^d Pontius Pilate with the Gentiles ^e and the people of Israel were gathered together.

^a See on Mark i. ver. 24. clause 2.

^b See on Luke iv. ver. 18. clause 2.

^c When Herod the king had heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the Chief Priests and scribes of the people together, he demanded of them where Christ should be born, Matt. ii. 3, 4. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men, 16. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence : for Herod will kill thee, Luke xiii. 31. And Herod with his men of war set him at nought, and

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mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate, xxiii. 11.

^a And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xvii. 2. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified, 26.

^c See on Matt. xvii. ver. 20.

VER. 28.

Ποῖσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλὴ σου προῤῥήματα γινώσθαι.

For to do ^a whatsoever thy hand and thy counsel ^b determined before to be done.

^a See on Matt. xvii. ver. 24. clause 1.

^b Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, Psal. lxxvi. 10. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

VER. 29.

Καὶ τὰ νῦν, Κύριε, ἰπιδὲ ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὲ τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου,

^a And now, Lord, behold their threatenings: ^b and grant unto thy servants, that with all boldness they may speak thy word,

^a Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see; and hear all the word of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only, Isa. xxxvii. 17—20.

^b Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his

grace, and granted signs and wonders to be done by their hands, Acts xiv. 3. And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God, xix. 8. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, Eph. vi. 18—20. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear, Phil. i. 14. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention, 1 Thess. ii. 2. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 7, 8. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion, iv. 16, 17.

VER. 30.

Ἐν τῷ τῇ χειρὶ σου ἐκτείνῃς σε εἰς ἱάσιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδὸς σου Ἰησοῦ.

By stretching forth thine hand to heal; ^a and that signs and wonders may be done by the name of thy ^b holy child Jesus.

^a See on Matt. x. ver. 8. clause 1.

^b See on Mark i. ver. 24. clause 2.

VER. 31.

Καὶ διηθέρων αὐτῶν ἐκαλειῶν ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι καὶ ἐκκληθεῖσαν ἡ κοινὴ τοῦ ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

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And when they had prayed, the place was shaken where they were assembled together, ^a and they were all filled with the Holy Ghost, ^b and they spake the word of God with boldness.

^aSee on ver. 29.

^bSee on chap. iii. ver. 29. clause 2.

VER. 32.

Τοῦ δὲ πλῆθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῶ ἔλαβεν ἰδίαν εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.

^aAnd the multitude of them that believed were of one heart and of one soul:

^bneither said any of them that ought of the things which he possessed was his own; but they had all things common.

^aSee on John xvii. ver. 11. clause 6. and Mark ix. ver. 50. clause 3.

^bAnd all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need, Acts ii. 44, 45.

VER. 33.

Καὶ μεγάλη δύναμις ἐπαίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

^aAnd with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

^aSee on Luke xxiv. ver. 48.

VER. 34.

Οὐδὲ γὰρ ἐνεδίε τις ὑπῆρχον ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πωρουμένων,

^aNeither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

^aSee on chap. ii. ver. 44, 45.

VER. 35.

Καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτε δὲ ἐκάστῳ κατὸτι ἂν τις χρεῖαν εἴχεν.

And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

VER. 36.

Ἰωσῆς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὃ ἵσoti μαθηρὸν μνημονεύμενον, υἱὸς παρακλήσεως,) Λευΐτης, Κύπριος τῷ γένει,

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,

VER. 37.

Ἰπάρχοντος αὐτῷ ἀγροῦ, πωλῶσας ἦνεγκε τὸ χεῖμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

^aHaving land, sold it, and brought the money, and laid it at the apostles' feet.

^aSee on chap. ii. ver. 44, 45.

CHAP. V.—VER. 1.

Ἀνρ δὲ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναίκί αὐτοῦ, ἐπώλησε κτῆμα·

But a certain man named Ananias, with Sapphira his wife, sold a possession,

VER. 2.

Καὶ ἐσοφίσατο ἀπὸ τῆς τιμῆς, συνιδίας καὶ τῆς γυναίκος αὐτοῦ· καὶ ἐτίθαι μέρος τι, παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

VER. 3.

Εἶπε δὲ Πέτρος Ἀνανίαν, διὰ τί ἐκλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα καὶ ἔχειν, καὶ νοσήσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

But Peter said, Ananias, ^awhy hath Satan filled thine heart ^a to lie ^b to the Holy Ghost, and to keep back part of the price of the land?

^a Or, to deceive.

^aSee on John viii. ver. 44. clause 5.

^bHe therefore that despised, despiseth not man, but God, who hath also given unto us his holy Spirit, 1 Thess. iv. 8.

VER. 4.

Οὐχί μόνον, σοὶ ἔμενον, καὶ πρὸς ἐν τῇ σὴ ἐξουσίᾳ ὑπῆρχε; τί ἔτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πᾶγμα τοῦτο; οὐκ ἰψώσω ἀνθρώπους, ἀλλὰ τὸ Θεῶ.

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*Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? * Thou hast not lied unto men, but unto God.*

* That which is born of the Spirit is spirit, John iii. 6. *Compared with—*For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith, 1 John v. 4.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. *Compared with—*And no man taketh this honour unto himself, but he that is called of God, as was Aaron, Heb. v. 4.

Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. *Compared with—*So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, Acts xiii. 4.

And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26. *Compared with—*Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, ver. 28, 29.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 16. *Compared with—*For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. *Compared with—*Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, 1 Cor. iii. 16, 17. *Compared with—*What! know ye not that your body is the temple of the

Holy Ghost which is in you, which ye have of God, and ye are not your own? vi. 19.

Know ye that the Lord he is God: it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture, Psal. c. 3. *Compared with—*The Spirit of God hath made me, and the breath of the Almighty hath given me life, Job xxxiii. 4.

Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself, Isa. xlv. 24. For every house is builded by some man, but he that built all things is God, Heb. iii. 4. *Compared with—*By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth, Psal. xxxiii. 6.

The Father raiseth up the dead, and quickeneth them, John v. 21. *Compared with—*It is the Spirit that quickeneth, vi. 63.

Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go, Isa. xlviii. 17.

*Compared with—*For as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14.

And there are diversities of operations; but it is the same God which worketh all in all, 1 Cor. xii. 6. *Compared with—*But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, ver. 11.

VER. 5.

Ἀκούσας δὲ Ἀνανίας τοὺς λόγους τούτους, πρὸς ἑξήψυξιν· καὶ ἐγένετο φόβος μέγας ἐνὶ πάντας τοὺς ἀκούοντας ταῦτα.

And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

VER. 6.

Ἀναστάντες δὲ οἱ νεότεροι συνήγαγον αὐτὸν, καὶ ἐξηύχοντες ἔθαψαν.

And the young men arose, wound him up, and carried him out, and buried him.

VER. 7.

Ἐγένετο δὲ ὡς ἄρτι τριῶν διαστήμα, καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ γεγονός, εἰσῆλθεν.

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And it was about the space of three hours after, when his wife, not knowing what was done, came in.

VER. 8.

Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· Εἰπὶ μοι, εἰ τοσούτου τὸ χωρὶν ἀπέδοσθα; Ἡ δὲ εἶπε· Ναί, τοσούτου.

And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

VER. 9.

Ὁ δὲ Πέτρος εἶπε πρὸς αὐτὴν τί ἔτι συνεφανήθη ἡμῖν πωρᾶσαι τὸ Πνεῦμα Κυρίου; Ἰδοὺ εἰ πόδες τῶν θαψάντων τὴν ἀνδρα σου, ἔω τῇ θύρᾳ, καὶ ἐξέλθουσιν σε.

Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

* See on ver. 4.

VER. 10.

Ἐπίσπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέφυγεν· εισελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐκέντηκαντες ἐθαψαν πρὸς τὸν ἀνδρα αὐτῆς.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying her forth, buried her by her husband.

VER. 11.

Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

And great fear came upon all the church, and upon as many as heard these things.

VER. 12.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος.

* And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

* See on Matt. x. ver. 8. clause 1.

VER. 13.

Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς ἄλλ' ἡμεγάλυνεν αὐτοὺς ὁ λαός.

And of the rest durst no man join him-

self to them: but the people magnified them.

VER. 14.

Μᾶλλον δὲ προστίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· And believers were the more added to the Lord, multitudes both of men and women;)

VER. 15.

Ὅσοι κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τίθηναι ἐπὶ κλινῶν καὶ κρεβάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπίσκιάζῃ τινι αὐτῶν.

Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

* Or, in every street.

VER. 16.

Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων· οἵτινες ἰθευαπόνοτο ἅπαντες.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and * them which were vexed with unclean spirits: and they were healed every one.

* See on Matt. iv. ver. 24. clause 4.

^b See on Matt. x. ver. 8. clause 1.

VER. 17.

Ἀναστὰς δὲ ὁ Ἀρχιερεὺς καὶ πάντες οἱ συν αὐτοῦ, ἡ οὖσα ἡγεσία τῶν Σαδδουκαίων, ἐπέλαθον αὐτὸν ζῆλον.

Then * the High Priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with * indignation.

* Or, envy.

* See on Matt. ii. ver. 4. clause 2.

^b See on Matt. iii. ver. 7. clause 1.

VER. 18.

Καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τρυφῇ δημοσίᾳ.

* And laid their hands on the apostles, and put them in the common prison.

* See on Matt. v. ver. 10. clause 1.

VER. 19.

Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἦναι τὰς θύρας τῆς φυλακῆς· ἐξαγαγόντες αὐτοὺς εἶπε·

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^a But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

^a See on Matt. xviii. ver. 10. clause 2.

VER. 20.

Πορεύεσθε, καὶ σταθόντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

Go, stand and speak in the temple to the people all the words of this life.

VER. 21.

Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. Παραγνόμενος δὲ ὁ Ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον, καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ· καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.

And when they heard that, they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

VER. 22.

Οἱ δὲ ὑπηρέται παραγνόμενοι οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,

But when the officers came, and found them not in the prison, they returned and told.

VER. 23.

Λέγοντες· Ὅτι τὸ μὲν δεσμωτήριον εὗρον κενεῖσθαι ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔχειν ἰσθῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἴσω οὐδὲνα εὑρομέν.

Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

VER. 24.

Ὡς δὲ ᾔκουσαν τοὺς λόγους τούτους ὁ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Ἀρχιερεῖς, διαπύρουσιν περὶ αὐτῶν, τί ἂν γένηται τούτω.

Now when the High Priest and the captain of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow.

VER. 25.

Παραγνόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, λέγων· Ὅτι ἰδοὺ, οἱ ἄνδρες εὗς ἔθεσθε ἐν

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τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἰσθῶτες· καὶ διδάσκουσιν τὸν λαόν.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

VER. 26.

Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτούς, οὐ μετὰ βίας· φοβούμετο γὰρ τὸν λαόν ἵνα μὴ λιθασθῶσιν.

Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

VER. 27.

Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ Ἀρχιερεὺς,

And when they had brought them, ^a they set them before the council: and the High Priest asked them,

^a See on Matt. x. ver. 17. clause 2.

VER. 28.

Λέγων· Οὐ παραγγέλλει παραγγέλλειν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλασθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

Saying, ^a Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring ^b this man's blood upon us.

^a So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done, Acts iv. 21.

^b See on Matt. xxvii. ver. 25.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπον· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.

Then Peter and the other apostles answered and said, ^a We ought to obey God rather than men.

^a But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. And Micaiah said, As the Lord

2 C

liveth, what the Lord saith unto me, that will I speak, 1 Kings xxii. 14. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up, Dan. iii. 16—18. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God, vi. 6—11. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's, Matt. xxii. 21. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible, Heb. xi. 24—27. And the third angel followed them, saying with a loud voice, If any

man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, Rev. xiv. 9—12.

VER. 30.

Ὁ Θεὸς τῶν πατέρων ἡμῶν ᾤκησεν ἱεροσολῶν, ὃν ὑμεῖς διεχρίσασθε κρεμάσαντες ἐπὶ ξύλου.

* The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

* See on chap. ii. ver. 24. clause 1.

VER. 31.

Τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δίδουσι μετάνοιαν τῷ Ἰσραὴλ, καὶ ἀφεσιν ἁμαρτιῶν.

* Him hath God exalted with his right hand to be ^ba Prince and ^ca Saviour, ^dfor to give ^erepentance to Israel, ^fand forgiveness of sins.

* See on Matt. xi. ver. 27. clause 1.

^b For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his nameshall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix. 6. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever, Ezek. xxxvii. 25. From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, Dan. ix. 25. And from Jesus Christ, who is the faithful witness, and the first-be-

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gotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 3.

^c See on Matt. i. ver. 21. clause 3.

^d When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord;) But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 31—33. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, Ezek. xxxvi. 25—27. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born, Zech. xii. 10. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

^e See on Matt. iii. ver. 2. clause 1.

^f See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

VER. 32.

Καὶ ἡμεῖς ἴσμεν αὐτοῦ μάρτυρες τῶν ρημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

^a And we are his witnesses of these things; ^b and so is also the Holy Ghost, ^c whom God hath given to them that obey him.

^a See on Luke xxiv. ver. 48.

^b God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 4. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. See also on John xv. ver. 26.

^c See on John vii. ver. 39. clause 1.

VER. 33.

Οἱ δὲ ἀκούσαντες διεπρόντο, καὶ ἐβούλευον ἀνελθῖν αὐτούς.

When they heard that, they were cut to the heart, ^a and took counsel to slay them.

^a See on Matt. v. ver. 10. clause 1.

VER. 34.

Ἀναστὰς δὲ τις ἐν τῷ συνέδριῳ Φαρισαῖος, ὀνόματι Γαμαλιήλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευον ἔξω βραχὺ τι τοὺς ἀποστόλους ποιῆσαι.

Then stood there up one in the council, ^a a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

^a See on Matt. iii. ver. 7. clause 1.

VER. 35.

Εἰπὲ τι πρὸς αὐτούς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν.

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

VER. 36.

Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνίσταται Θεοὺς, λέγοντες εἶναι ἑαυτῶν, ὃ προσ-

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ACTS V. 36—41.

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καλλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίαν·
ὃς ἀνηρέθη, καὶ πάντες, ὅσοι ἐπαίθοντο αὐτῷ,
διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν.

For before these days ^arose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ^aobeyed him, were scattered, and brought to nought.

^a Or, believed.

^a See on Matt. xxiv. ver. 24. clause 1.

VER. 37.

Μετὰ τούτων ἀνίστα Ἰούδας ὁ Γαλιλαῖος,
ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπί-
στησι λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κακῶν
ἀπώλετο, καὶ πάντες, ὅσοι ἐπαίθοντο αὐτῷ,
διεσκοπίσθησαν.

After this man rose up Judas of Galilee ^ain the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.

^a See on Luke ii. ver. 1. clause 1.

VER. 38.

Καὶ τὰ νῦν λέγω ὑμῖν, ἀπέστητε ἀπὸ
τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς·
ὅτι ἰὰν ᾗ ἐξ ἀνθρώπων ἡ βουλὴ αὐτῇ ἢ τὸ
ἔργον τοῦτο, καταλυθήσεται·

And now I say unto you, Refrain from these men, and let them alone: ^a for if this counsel or this work be of men, it will come to nought:

^a There is no wisdom nor understanding nor counsel against the Lord, Prov. xxi. 30. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Lam. iii. 37. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up, Matt. xv. 13.

VER. 39.

Εἰ δὲ ἐκ Θεοῦ ἴσται, οὐ δύνασθε κατα-
λύσαι αὐτό, μήποτε καὶ θεομάχοι ἐρε-
θῇτε.

^a But if it be of God, ye cannot overthrow it; ^b lest haply ye be found even to fight against God.

^a When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only, Job xxxiv.

29. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Isa. xliii. 13. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; That confirmeth the word of his servant, and performeth the counsel of his messengers, xlv. 25, 26. Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me; Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, xlv. 9, 10. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18.

^b Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. xlv. 9.

VER. 40.

Ἐπίσθησαν δὲ αὐτῷ· καὶ προσκαλεσά-
μενοι τοὺς ἀποστόλους, δίδοντες παρήγ-
γειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰη-
σοῦ, καὶ ἀπέλυσαν αὐτούς.

And to him they agreed: ^a and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

^a See on Matt. x. ver. 17. clause 3.

VER. 41.

Οἱ μὲν οὖν ἱκανοῦντόι χαίροντες ἀπὸ
προσώπου τοῦ συνδείου, ὅτι ὑπὲρ τοῦ ὀνό-
ματος αὐτοῦ κατεξέστησαν ἀτιμασθῆναι,

And they departed from the presence of the council, ^a rejoicing that they were counted worthy to suffer shame for his name.

^b See on Matt. v. ver. 12. clause 1.

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ACTS V. 42.—VI. 1—6.

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VER. 42.

Πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἑπαύοντο διδάσκοντες καὶ ψαλμίζοντες ᾠδὰς κυρίου τὸν Χριστόν.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.—VER. 1.

Ἐν δὲ ταῖς ἡμέραις ταύταις πληθύνοντων τῶν μαθητῶν, ἐγένετο γογγυσμός τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι περιθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χήραι αὐτῶν.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

^a Let not a widow be taken into the number under threescore years old, having been the wife of one man, 1 Tim. v. 9. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed, 16.

^b See on chap. ii. ver. 44, 45.

VER. 2.

Προκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, ἔειπον· Οὐκ ἄριστόν ἐστιν ἡμῶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις.

Then the twelve called the multitude of the disciples unto them, and said, ^a It is not reason that we should leave the word of God, and serve tables.

^a No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4.

VER. 3.

Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης.

Wherefore, brethren, look ye out among you seven men of honest report, ^a full of the Holy Ghost and wisdom, ^b whom we may appoint over this business.

^a See on chap. ii. ver. 4. clause 1.

^b See on ver. 6.

VER. 4.

Ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσημαρτησόμεθα.

But we will give ourselves continually to prayer, and to the ministry of the word.

VER. 5.

Καὶ ᾤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξατο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενῶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείας.

And the saying pleased ^a the whole multitude: and they chose Stephen, a man ^b full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

^a Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren, Acts xv. 22.

^b See on chap. ii. ver. 4. clause 1.

VER. 6.

Οὓς ἵστασαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

Whom they set before the apostles: ^a and when they had prayed, they laid their hands on them.

^a And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, Acts ix. 17. And when they had fasted and prayed, and laid their hands on them, they sent them away, xiii. 3. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, 1 Tim. iv. 14. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure, v. 22. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands, 2 Tim. i. 6.

VER. 7.

Καὶ ὁ λόγος τοῦ Θεοῦ ἤυξαν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολλοὶ τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

^a And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests ^bwere obedient to the faith.

^a But the word of God grew and multiplied, Acts xii. 24. So mightily grew the word of God, and prevailed, xix. 20. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 5, 6.

^b By whom we have received grace and apostleship for obedience to the faith among all nations, for his name, Rom. i. 5. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8.

VER. 8.

Στέφανος δὲ πλήρης πίστεως καὶ δυνάμειος ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

And ^a Stephen, full of faith and power, did great wonders ^b and miracles among the people.

^a See on Matt. xvii. ver. 20.

^b See on Matt. x. ver. 8. clause 1.

VER. 9.

Ἀνίστασαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτινῶν, καὶ Κυρηναίων, καὶ Ἀλεξανδρίων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ.

Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

VER. 10.

Καὶ οὐκ ἔσχον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

^a And they were not able to resist the wisdom and the spirit by which he spake.

^a See on Matt. x. ver. 19.

VER. 11.

Τότε ἐπιβάλον ἄνδρας λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν Θεόν.

^a Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

^a And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove, Acts xiv. 7. Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death: But found none: yea, though many false witnesses came; yet found they none. At last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 59—61. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day, xviii. 12—15.

VER. 12.

Συνεικίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς καὶ ἐπιστάντες συνήρπασαν αὐτόν, καὶ ἤγαγον εἰς τὸ συνέδριον,

^a And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,

^a See on Matt. x. ver. 17. clause 2. and 18. clause 1.

VER. 13.

Ἔστησάν τε μάρτυρας ψευδοῦς, λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα

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βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ
αἰνίου τούτου καὶ τοῦ νόμου.

^a And set up false witnesses, which said,
This man ceaseth not to speak blasphemous
words against this holy place and the law:

^a See on ver. 11.

VER. 14.

^a Ἀκούσαμεν γὰρ αὐτοῦ λέγοντος, ὅτι Ἰη-
σοῦς ὁ Ναζωραῖος οὕτως καταλύσει τὸν τόπον
τούτων, καὶ ἀλλάξει τὰ ἱθὺ ἃ παρέδωκεν
ἡμῖν Μωϋσής.

For we have heard him say, that this
^a Jesus of Nazareth shall destroy this
place, ^b and shall change the ^a customs
which Moses delivered us.

^a Or; rites.

^a See on Matt. xxiv. ver. 2.

^b And ye shall leave your name for
a curse unto my chosen: for the Lord
God shall slay thee, and call his ser-
vants by another name, Isa. lrv. 15. For the children of Israel shall abide
many days without a king, and with-
out a prince, and without a sacrifice,
and without an image, and without
an ephod, and without teraphim, Hos.
iii. 4. Jesus saith unto her, Woman,
believe me, the hour cometh, when ye
shall neither in this mountain, nor yet
at Jerusalem, worship the Father,
John iv. 21. Wherefore then *serveth*
the law? It was added because of
transgressions, till the seed should
come to whom the promise was made;
and it was ordained by angels in the
hand of a mediator, Gal. iii. 19. But
before faith came, we were kept under
the law, shut up unto the faith which
should afterward be revealed. Where-
fore the law was our school-master to
bring us unto Christ, that we might be
justified by faith. But after that faith
is come, we are no longer under a
school-master; 23—25. If therefore
perfection were by the Levitical
priesthood (for under it the people
received the law), what further need
was there that another priest should
rise after the order of Melchisedec,
and not be called after the order of
Aaron? For the priesthood being
changed, there is made of necessity
a change also of the law. For he of
whom these things are spoken, per-
taineth to another tribe, of which no
man gave attendance at the altar.

For it is evident that our Lord sprang
out of Juda; of which tribe Moses
spake nothing concerning priesthood.
And it is yet far more evident: for that
after the similitude of Melchisedec
there ariseth another priest, Who is
made, not after the law of a carnal
commandment, but after the power of
an endless life. For he testifieth,
Thou art a priest for ever after the
order of Melchisedec. For there is
verily a disannulling of the command-
ment going before, for the weakness
and unprofitableness thereof: For the
law made nothing perfect; but the
bringing in of a better hope did; by
the which we draw nigh unto God,
Heb. vii. 11—19. But now hath he
obtained a more excellent ministry,
by how much also he is the mediator
of a better covenant, which was es-
tablished upon better promises. For
if that first covenant had been fault-
less, then should no place have been
sought for the second. For finding
fault with them, he saith, Behold, the
days come, saith the Lord, when I will
make a new covenant with the house
of Israel and with the house of Judah:
Not according to the covenant that I
made with their fathers, in the day
when I took them by the hand to lead
them out of the land of Egypt: be-
cause they continued not in my cove-
nant, and I regarded them not, saith
the Lord. For this is the covenant
that I will make with the house of
Israel after those days, saith the
Lord; I will put my laws into their
mind, and write them in their hearts;
and I will be to them a God, and they
shall be to me a people: And they
shall not teach every man his neigh-
bour, and every man his brother, say-
ing, Know the Lord: for all shall
know me, from the least to the great-
est. For I will be merciful to their
unrighteousness, and their sins and
their iniquities will I remember no
more. In that he saith, A new cove-
nant, he hath made the first old. Now
that which decayeth and waxeth old,
is ready to vanish away, viii. 6—13.
Which was a figure for the time then
present, in which were offered both
gifts and sacrifices, that could not
make him that did the service perfect
as pertaining to the conscience: Which
stood only in meats and drinks, and

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ACTS VI. 14, 15.—VII. 1, 2.

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divers washings, and carnal ordinances, imposed on *them* until the time of reformation, ix. 9, 10. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, x. 1—9. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, xii. 26, 27.

VER. 15.

Καὶ ἀναίσαντες εἰς αὐτὸν πάντες οἱ καθιζόμενοι ἐν τῷ συνέδριῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡς αἰ πρόσωπον ἀγγέλου.

And all that sat in council, looking stedfastly on him, ^asaw his face as it had been the face of an angel.

^a See on Matt. xvii. ver. 2. clause 1.

CHAP. VII.—VER. 1.

Εἶπε δὲ ὁ Ἀρχιερεὺς· Εἰ ἄρα ταῦτα εὐ-
τατος ἔχουσιν;

Then said the High Priest, Are these things so?

VER. 2.

Ὁ δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πατέρες,

ἀκούσατε· Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πα-
τρὶ ἡμῶν Ἀβραάμ ὅτι ἐν τῇ Μεσοποταμί-
ᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαλδῶν,

And he said, Men, brethren, and fa-
thers, hearken; ^aThe God of glory ^bap-
peared unto our father Abraham, ^cwhen
he was in Mesopotamia, before he dwelt
in ^dCharran,

^a Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The Lord of hosts, he is the King of glory. Selah, Psal. xxiv. 7—10. The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters, xxix. 3. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, Heb. i. 2, 3.

^b Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, Gen. xii. 1.

^c And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac, Josh. xxiv. 2, 3.

^d And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there, Gen. xi. 31.

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VER. 3.

Καὶ εἶπε πρὸς αὐτόν· Ἐξέλθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω.

^a And said unto him, *Get thee out of thy country, and from thy kindred, and come into the land which I shall shew you.*

^b See on ver. 2. clause 2.

VER. 4.

Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατοῶ-
κων ἐν Χαρρὰν. Καὶ μετὰ τὸ ἀπο-
θανεῖν τὸν πατέρα αὐτοῦ, μετόπισεν αὐτὸν
εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατο-
κεῖτε.

^a Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, ^b when his father was dead, ^c he removed him into this land, wherein ye now dwell.

^a See on ver. 2. clause 4.

^b And the days of Terah were two hundred and five years: and Terah died in Haran, Gen. xi. 32.

^c So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance, that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came, Gen. xii. 4, 5.

VER. 5.

Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐ-
τῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγέλματο
αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτῇ, καὶ τῷ
σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐ-
τοῦ τέκνου.

^a And he gave him none inheritance in it, no, not so much as to set his foot on: ^b yet he promised that he would give it to him for a possession, and to his seed after him, ^c when as yet he had no child.

^a And Sarah died in Kirjath-arba: the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a

sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight, Gen. xxiii. 2—4. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, Heb. xi. 8, 9.

^b And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him, Gen. xii. 7. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever, xiii. 14, 15. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, xv. 18. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God, xvii. 8. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father, xvi. 2, 3. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I

will not leave thee, until I have done that which I have spoken to thee of, xxviii. 13—15. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord, Exod. vi. 8. He hath remembered his covenant for ever, the word which he commanded to a thousand generations: Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were but a few men in number; yea, very few, and strangers in it, Psal. cv. 8—12.

^c And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold to me thou hast given no seed: and, lo, one born in my house is mine heir, Gen. xv. 2, 3.

VER. 6.

Ἐάλησθαι δὲ οὕτως ὁ Θεός· Ὅτι ἴσταται τὸ σπέρμα αὐτοῦ πάρεσθαι ἐν γῇ ἄλλοτρεῇ, καὶ δουλεύουσιν αὐτὸ καὶ κακώσουσιν ἐν τετρακισία.

And God spake on this wise, ^a That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

^a And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13.

VER. 7.

καὶ τὸ ἔθνος, ὃ ἐὰν δουλεύωσι, κρινῶ ἐγὼ, εἰπὼν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσι μοι ἐν τῷ τόπῳ τούτῳ.

^a And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

^a And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great

substance, Gen. xv. 14. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full, 16.

VER. 8.

καὶ ἵδων αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδῇ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας.

^a And he gave him the covenant of circumcision: ^b and so Abraham begat Isaac, ^c and circumcised him the eighth day; and ^d Isaac begat Jacob; ^e and Jacob begat the twelve patriarchs.

^a And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant, Gen. xvii. 9—14. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man, John vii. 22. And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also, Rom. iv. 11.

^b See on Matt. i. ver. 2. clause 1.

^c And Abraham circumcised his son Isaac, being eight days old, as God had commanded him, Gen. xxi. 4.

^d See on Matt. ii. ver. 2. clause 2.

^e See on Matt. ii. ver. 2. clause 3.

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VER. 9.

Καὶ οἱ πατριάρχαι ζυλώσαντες τὸν Ἰωσήφ, ἀπέδωκεν εἰς Αἴγυπτον καὶ ἦν ὁ Οὐδὲ μὲν αὐτοῦ,

^a And the patriarchs moved with envy, sold Joseph into Egypt; ^b but God was with him.

^a Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying, Gen. xxxvii. 3—11. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let

us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him: that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours, that was on him: And they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh: And his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt, 17—28.

^b And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand, Gen. xxxix. 1—3. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand; because the Lord was with him; and that which he did, the Lord made it to prosper, 21—23. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh

said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none so discreet and wise as thou art*, xli. 38, 39. Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the stone of Israel :) xlix. 22—24.

VER. 10.

Καὶ ἐξέλειτο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.

* And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

* And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is none so discreet and wise as thou art*: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt, Gen. xli. 37—44. And Joseph was the governor over the land, and he it was that sold to all the people of the land, xlii. 6. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in

my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh, xliv. 18. He sent a man before them, even Joseph, who was sold for a servant; Whose feet they hurt with fetters: he was laid in iron; Until the time that his word came; the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance. To bind his princes at his pleasure, and teach his senators wisdom, Psal. cv. 17—22.

VER. 11.

Ἦλθε δὲ λιμός ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναάν, καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν.

* Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

* And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn: because that the famine was so sore in all lands, Gen. xli. 54—57. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest, xlv. 5—7. And there was no bread in all the land: for the famine was very sore, so that the land of Egypt, and all the land of Canaan, fainted by reason of the famine, xlvii. 13. Moreover, he called for a famine upon the land: he brake the whole staff of bread, Psal. cv. 16.

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VER. 12.

Ἀκούσας δὲ Ἰακώβ ὅσα ὅσα ἐν Αἰγύπτῳ, ἐξέπεμψε τοὺς πατέρας ἡμῶν πρῶτον.

^a But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

^a Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die. And Joseph's ten brethren went down to buy corn in Egypt, Gen. xlii. 1—3.

VER. 13.

Καὶ ἐν τῷ δευτέρῳ, ἀνγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραῷ τὸ γένος τοῦ Ἰωσήφ.

^a And at the second time Joseph was made known to his brethren; ^b and Joseph's kindred was made known unto Pharaoh.

^a Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence, Gen. xlv. 1—3.

^b And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land, Gen. xlv. 16—18.

VER. 14.

Ἀποστείλας δὲ Ἰωσήφ μετακλίνας τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ ἐν ψυχαῖς ἐξοδηκόντα πέντε.

^a Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

^a Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast, Gen. xlv. 9—11. Now thou art commanded, this do ye; Take your waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff: for the good of all the land of Egypt is yours. And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way, 19—21.

VER. 15.

Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτοῖς, καὶ οἱ πατέρες ἡμῶν.

^a So Jacob went down into Egypt, ^b and died, he, and our fathers,

^a And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt, Gen. xlv. 5—7.

^b And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people, Gen. xlix. 33.

VER. 16.

Καὶ μετετίθησαν εἰς Συχὴμ καὶ ἐτίθησαν ἐν τῷ μνήματι, ὃ ἀνήγαγον Ἀβραὰμ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ.

^a And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

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* And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshing-floor of Atad, which is beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan. And his sons did unto him according as he commanded them; For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre, Gen. i. 7—13.

VER. 17.

Καθὼς δὲ ἤγγισεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραάμ, ἤρξαντο ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,

But when the time of the promise drew nigh, which God had sworn to Abraham, * the people grew and multiplied in Egypt,

* And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them, Exod. i. 7.

VER. 18.

Ἀχρὶς οὖ ἄλλοις βασιλεὺς ἤρσαν, οἳ οὐκ ᾔδει τὸν Ἰωσήφ.

* Till another king arose, which knew not Joseph.

* Now there arose up a new king over Egypt, which knew not Joseph, Exod. i. 8.

VER. 19.

Οὗτος κατασφραγίσματος τὸ γένος ἡμῶν, ἐνάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιῆν

ἰσθῆτα τὰ βερίφη αὐτὸν, εἰς τὸ μὴ ζῶν γυνῆσθαι.

* The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

* And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasuries, Pithom and Raameses. But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour. And the king of Egypt spake to the Hebrew midwives; (of which the name of one was Shiprah, and the name of the other Puah;) And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live, Exod. i. 9—16.

VER. 20.

Ἐν ᾧ καιρῷ ἐγενήθη Μωϋσῆς, καὶ ἦν ὀσσεύς τῷ Θεῷ: ὃς ἀντρέφει μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

* In which time Moses was born, and was * exceeding fair, and nourished up in his father's house three months:

* Or, fair to God.

* And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived and bare a son: and when she saw him that he was a goodly child, she hid him three months, Exod. ii. 1, 2. By faith Moses, when he was born, was hid three months of his parents, because they saw he was

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a proper child; and they were not afraid of the king's commandment, Heb. xi. 23.

VER. 21.

Ἐκτεθέντα δὲ αὐτὸν, ἀνέλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνέθρεψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

* And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

* And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water, Exod. ii. 3—10. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, Heb. xi. 24.

VER. 22.

Καὶ ἐπαιδείθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

VER. 23.

Ὡς δὲ ἐπληρώθη αὐτῷ τὸ πνεῦμα, ἐβίβη ἐπὶ τὴν καρδίαν αὐτοῦ

ἐπισυνέλασθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς Ἰσραὴλ.

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

VER. 24.

Καὶ ἰδὼν τινα ἀδικούμενον ἡμίνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονημένῳ, πατάξας τὸν Αἰγύπτιον.

* And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

* And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and, when he saw that there was no man, he slew the Egyptian, and hid him in the sand, Exod. ii. 11, 12.

VER. 25.

Ἐνόμιζε δὲ συνίναί τοὺς ἀδελφούς αὐτοῦ ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ ἰδῶσιν αὐτοὺς σωτηρίας· οἱ δὲ οὐ συνίκαν.

For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

VER. 26.

Τῇ τε ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν· Ἄνδρες ἀδελφοί· ἔστω ὑμῖν· ἵνατί ἀδικεῖτε ἀλλήλους;

* And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

* And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? Exod. ii. 13.

VER. 27.

Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπέσπαστο αὐτὸν, εἰπὼν· Τίς σε κατέστησεν ἀρχοντα καὶ δικαστὴν ἐφ' ἡμῶς;

* But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

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* And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known, Exod. ii. 14.

VER. 28.

Μὴ ἀνελεῖν με σὺ θείεις, ὃν τρόπον ἀνέλες χθὲς τὸν Αἰγύπτιον;

Wilt thou kill me, as thou diddest the Egyptian yesterday?

VER. 29.

* Ἐφυγε δὲ Μωσὴς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱὸς δύο.

* Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

* Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian, Exod. ii. 15. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom; for he said, I have been a stranger in a strange land, 21, 22.

VER. 30.

Καὶ πληροθύντων ἐτῶν τεσσαράκοντα, ἔφθην αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.

And when forty years were expired, there appeared to him in the wilderness of Mount Sina an angel of the Lord, in a flame of fire in a bush.

* Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed, Exod. iii. 1, 2.

^b See on ver. 35. clause 2.

VER. 31.

* Ὁ δὲ Μωσῆς ἰδὼν, θαύμαστον τὸ ὄραμα· προστραχημένῳ δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν.

* When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

* And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I, Exod. iii. 3, 4.

VER. 32.

* Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Ἐντρομος δὲ γινόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι.

* Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

* Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 6.

VER. 33.

Ἐπεὶ δὲ αὐτῷ ὁ Κύριος εἶπεν τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἵστησας, γῆ ἁγία ἵστίην.

* Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

* And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground, Exod. iii. 5.

VER. 34.

* Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στυγαγμοῦ αὐτῶν ἤκουσα, καὶ κατίσταν ἐξελίσθαι αὐτοὺς καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.

* I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

* And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring

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them up out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt, Exod. iii. 7—10.

VER. 35.

Ταῦτον τὸν Μωϋσῆν οὐκ ᾔρῃσαντο, εἰπόν-
τες· τίς σε κατίστανεν ἄρχοντα καὶ
δικαστήν; ταῦτον ὁ Θεὸς ἄρχοντα καὶ
λατρευτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ
ἐφθίοντος αὐτῷ ἐν τῇ ἐρήμῳ.

^aThis Moses whom they refused, say-
ing, Who made thee a ruler and a judge?
the same did God send to be a ruler and
a deliverer ^bby the hand of the angel
which appeared to him in the bush.

^a See on ver. 27.

^b And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Gen xvi. 7—13. And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord; for because thou hast done this thing,

and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies: And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 15—18. And he blessed Joseph, and said, God; before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth, xlviii. 15, 16. Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him, Exod. xxiii. 20, 21. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him in Beth-el, and there he spake with us; Even the Lord God of hosts; The Lord is his memorial, Hos. xii. 3—5.

VER. 36.

Οὗτος ἐξήγαγεν αὐτοὺς, πάσας τὰς
καὶ σημεῖα ἐν γῇ Αἰγύπτου, καὶ ἐν ἐρυθρᾷ
θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ, ἕτη τεσ-
σεράκοντα.

^a He brought them out, after that he
had shewed wonders and signs in the
land of Egypt, and in the Red sea, ^band
in the wilderness forty years.

^a See Exod. vii.—xiv.

^b See Exod. xv.—Josh. iii. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him, by provoking

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the Most High in the wilderness. And they tempted God in their heart, by asking meat for their lust. Yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel. Because they believed not in God, and trusted not in his salvation; Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east wind to blow in the heaven; and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were wellfilled: for he gave them their own desire; They were not estranged from their lust: but while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and inquired early after God: And they remembered that God was their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues: For their heart was not right with him, neither were they stedfast in his covenant. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath: For he remembered that they were but flesh: a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back,

and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy, Psal. lxxviii. 13—42. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, 52—55. And the waters covered their enemies; there was not one of them left. Then believed they his words; they sang his praise. They soon forgot his works; they waited not for his counsel; But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, and Aaron the saint of the Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath lest he should destroy them. Yea, they despised the pleasant land; they believed not his word; But murmured in their tents, and hearkened not unto the voice of the Lord: Therefore he lifted up his hand against them, to overthrow them in the wilderness: To overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions; and the plague brake in upon them. Then stood up Phinehas

and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness, unto all generations for evermore. They angered him also at the waters of strife, so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips, cri. 11—33.

VER. 37.

Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς
Ἰσραὴλ· Προφῆτὴν ὑμῖν ἀναστήσει· Κύριος
ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ·
ἐκ τούτου ἀκούσασθε.

**This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, * like unto me; him shall ye hear.*

* Or, as myself.

^a See on Matt. v. ver. 22. clause 1.

VER. 38.

Οὗτός ἐστιν ὁ γινόμενος ἐν τῇ ἐκκλησίᾳ
ἐν τῇ ἐρήμῳ, μετὰ τοῦ ἀγγέλου τοῦ λα-
λοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πα-
τέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα, δοῦ-
ναι ἡμῶν

This is he, that was in the church in the wilderness ^a with the angel which spake to him in the mount Sina, and with our fathers: ^b who received ^c the lively oracles to give unto us:

* See on ver. 35. clause 2.

Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 13, 14. See also on John i. ver. 17. clause 1.

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. If any man speak, *let him speak as the oracles of God*; if any man minister, *let him do it as of the ability which God giveth*, 1 Pet. iv. 11.

VER. 39.

VER. 39.
 Ὁ οὐκ ἠθέλησαν ὑπᾶκοοι γενέσθαι οἱ πα-
 τῆρες ἡμῶν, ἀλλ' ἀπηρώσαντο, καὶ ἐστρά-
 φησεν τὰς καρδίαις αὐτῶν εἰς Αἴγυπτον,

^a To whom our fathers would not obey but thrust him from them, ^b and in their hearts turned back again into Egypt,

^a But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage, Neh. ix. 16, 17. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them, Ezek. xx. 13.

^b And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better for us to serve the Egyptians; than that we should die in the wilderness, Exod. xiv. 11, 12. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger, xvi. 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? xvii. 3. And the mixed multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: *there is* nothing at all, beside this manna, before our eyes; Numb. xi. 4—6. And all the children of Israel murmured against Moses and against Aaron:

and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt, xiv. 2—4. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread, xxi. 5.

VER. 40.

Εἰπόντες τῷ Ἀαρὼν Πόησον ἡμῖν θεοὺς οἱ προπορεύονταί ἡμῶν· ὁ γὰρ Μωσὴς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.

*Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

*And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him, Exod. xxxii. 1.

VER. 41.

Καὶ ἠμοσχολοῖνσαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνέγαγον θυρίαν τῷ εἰδωλῷ, καὶ εὐφρανόντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.

*And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

*And Aaron said unto them, Break off the golden ear-rings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy

gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation; and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play. And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 2—8.

VER. 42.

*Ἔστρεψεν δὲ ὁ Θεός, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῃ τῶν προφητῶν· Μὴ σφάγια καὶ θυρία προσποιησάτι μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἷος Ἰσραὴλ;

*Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, ^bO ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?

*But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own hearts' lust; and they walked in their own counsels, Psal. lxxxi. 11, 12.

^bHave ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Amos v. 25.

VER. 43.

Καὶ ἀνέλαβεν τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν Ῥεμφάν, τοὺς τύπους οἷς ἐποίησεν προσκυνοῦν αὐτοῖς· καὶ μετεκινῶ ἡμᾶς ἐπὶ τέσσαρα Βαβυλῶνος.

Yea, ^aye took up the tabernacle of Molech, and the star of your god Remphan, figures which ye made to worship them: ^band I will carry you away beyond Babylon.

*And thou shalt not let any of thy seed pass through the fire to Molech,

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neither shalt thou profane the name of thy God: I am the LORD, Lev. xviii. 24.

^b See on Matt. i. ver. 11. clause 2.

VER. 44.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πα-
τράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καὶ οὕτως δι-
τάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν
κατὰ τὸν τύπον ὃν ἰωράκει.

* Our fathers had the tabernacle of witness in the wilderness, ^{as} he had appointed, * speaking unto Moses, that he should make it according to the fashion that he had seen.

* Or, who spake.

* And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them, Numb. vii. 1. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning, ix. 15. And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that, on the morrow, Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, xvii. 7, 8. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them, Josh. xviii. 1.

^b And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it, Exod. xxv. 8, 9. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, xxvi. 30.

VER. 45.

Ἦν καὶ εἰσάγωγον διαδεξάμενοι οἱ πα-
τέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχίσει

τῶν ἰδίων, ὃν ἔξωσαν ὁ Θεὸς ἀπὸ προσώπου
τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ·

* Which also our fathers * that came after brought in with Jesus into the possession of the Gentiles, ^b whom God drave out before the face of our fathers, unto the days of David;

* Or, having received.

* And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people

were passed clean over Jordan, Josh. iii. 8—17.

^b So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war, Josh. xi. 23. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, Psal. lxxviii. 55.

VER. 46.

“Ὁς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾔηθητο σκηνῆσαι τῷ Θεῷ Ἰακώβ.

^a Who found favour before God, ^b and desired to find a tabernacle for the God of Jacob.

^a And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah, 13.

^b And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart: for the Lord is with thee, 2 Sam. vii. 1—3. And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart, 1 Kings viii. 17, 18. Lord, remember David, and all his afflictions; How he swore unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the

mighty God of Jacob, Psal. cxxxii. 1—5.

VER. 47.

Σολομὼν δὲ ἐποδόμησεν αὐτῷ οἶκον.

^a But Solomon built him an house.

^a And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever, 2 Sam. vii. 12, 13. Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it, 1 Kings vi. 12—14.

VER. 48.

Ἄλλ' οὐχ ὁ ὑψίστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφῆτης λέγει·

Howbeit ^a the most High dwelleth not in temples made with hands; as saith the prophet,

^a God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, Acts xvii. 24. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded, 1 Kings viii. 27.

VER. 49.

Ὁ οὐρανὸς μοι θρόνος, ἡ δὲ γῆ ἐκathedῆναι τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσεται μοι; λέγει Κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου;

^a Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

^a Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? Isa. lxvi. 1.

VER. 50.

Ὡς δὲ ἡ γῆ μοι ἐπαύνηται πάντα;

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A. D. 33.

^a *Hath not my hand made all these things?*

^a *For all those things hath mine hand made, and all those things have been, saith the Lord, Isa. lxvi. 2.*

VER. 51.

Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὦσιν, ὑμεῖς δὲ τῷ πνεύματι τῷ ἁγίῳ ἀντιπικτετε ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

^a *But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them, Isa. lxiii. 10. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30. Quench not the Spirit, 1 Thess. v. 19.*

VER. 52.

Τίνα τῶν προφητῶν οὐκ ἰδίαζαν οἱ πατέρες ὑμῶν; καὶ ἀπέκταναν τοὺς προφητάγγελλαντας περὶ τῆς ἐλευθερίας τοῦ δικαίου, οὗ νῦν ὑμεῖς ἀποφύγετε καὶ φονεῖτε γένησθε·

^a *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of^b the Just One; of whom ye have been now the betrayers and murderers:*

^a *See on Matt. v. ver. 12. clause 3.*

^b *See on chap. iii. ver. 14. clause 2.*

VER. 53.

Οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

^a *Who have received the law by the disposition of angels, ^b and have not kept it.*

^a *The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place, Psal. lxxviii. 17. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator, Gal. iii. 19. For if the word spoken by angels was steadfast, and every transgression and disobedience*

received a just recompence of reward, Heb. ii. 2.

^b *See on John vii. ver. 19. clause 2.*

VER. 54.

Ἀκούοντες δὲ ταῦτα, διεπύκνωτο ταῖς καρδίαις αὐτῶν, καὶ ἔστυγον τοὺς ἰδόντας ἰσὺ αὐτόν.

^a *When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.*

^a *When they heard that, they were cut to the heart, and took counsel to slay them, Acts v. 33.*

VER. 55.

Ἐπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀντίσας εἰς τὸν οὐρανόν, εἶδε δεξάν Θεοῦ, καὶ Ἰησοῦν ἱστῶτα ἐκ δεξιῶν τοῦ Θεοῦ,

But he, ^a being full of the Holy Ghost, looked up steadfastly into heaven, ^b and saw the glory of God, ^c and Jesus standing on the right hand of God,

^a *And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, Acts vi. 5.*

^b *See on John i. ver. 14. clause 2.*

^c *See on Matt. xxii. ver. 44.*

VER. 56.

Καὶ ἔπινε ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεγκλίμινους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἱστῶτα τοῦ Θεοῦ.

And said, Behold, I see the heavens opened, ^a and the Son of man ^b standing on the right hand of God.

^a *See on Matt. xvi. ver. 13. clause 4.*

^b *See on Matt. xxii. ver. 44.*

VER. 57.

Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ἔρριπον ἱμοθυμαδὸν ἰσὺ αὐτόν.

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

VER. 58.

Καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν καὶ οἱ μάρτυρες ἀπέδωτο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου,

^a *And cast him out of the city, and stoned him: ^b and the witnesses ^c laid down their clothes at a young man's feet, whose name was Saul.*

^a *See on John viii. ver. 59. clause 1.*

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^b The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you, Deut. xvii. 7.

^c And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, Acts viii. 1. And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, ix. 1, 2.

VER. 59.

Καὶ ἐλιθοβολοῦν τὸν Στίφανον, ἑπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.

^a And they stoned Stephen, calling upon God, ^b and saying, Lord Jesus, receive my spirit.

^a See on chap. ix. ver. 14. clause 2.

^b Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth, Psal. xxxi. 5.

VER. 60.

Θεὸς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν, ἐκοιμήθη.

And he kneeled down, and cried with a loud voice, ^a Lord, lay not this sin to their charge. ^b And when he had said this, he fell asleep.

^a See on Matt. v. ver. 44. clause 2.

^b For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption, Acts xiii. 36. For this cause many are weak and sickly among you, and many sleep, 1 Cor. xi. 30. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep, xv. 6. Then they also which are fallen asleep in Christ, are perished, 18. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that

Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, 1 Thess. iv. 13, 14. See also on Matt. ix. ver. 24.

CHAP. VIII.—VER. 1.

Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ. Ἐγένετο δὲ ἐν ἑκλήτῃ τῇ ἡμέρᾳ διασπείρειν μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερουσαλὺμ· πάντες τε διασπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων,

And Saul was consenting unto his death. ^a And at that time there was a great persecution against the Church which was at Jerusalem; ^b and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

^a See on Matt. v. ver. 10. clause 1.

^b See on Matt. x. ver. 23. clause 1.

VER. 2.

Συνεκρίμισαν δὲ τὸν Στίφανον ἄνδρες οὐλαζέεις, καὶ ἐποίησαντο κρητὸν μέγαν ἱμ' αὐτῷ.

And devout men carried Stephen to his burial, and made great lamentation over him.

VER. 3.

Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σὶσσην τε ἄνδρας καὶ γυναῖκας παρέδιδου εἰς φυλακὴν.

^a As for Saul, he made havock of the Church, entering into every house, and hailing men and women committed them to prison.

^a And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, Acts ix. 1, 2. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women, xxii. 3, 4. I verily thought with myself, that I ought to do many things con-

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trary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities, xxvi. 9—11. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, Gal. i. 13. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 6. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

VER. 4.

Οἱ μὲν οὖν διασπαρύντες διῆλθεν, εὐαγγελίζοντες τὸν λόγον.

^a Therefore they that were scattered abroad went every where preaching the word.

^a Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only, Acts xi. 19. And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despitefully, and to stone them, They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the Gospel, xiv. 5—7. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come, Matt. x. 23.

VER. 5.

Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσεν αὐτοῖς τὸν Χριστόν.

^a Then Philip went down to the city

of Samaria, and preached Christ unto them.

^a See on chap. i. ver. 8. clause 3.

VER. 6.

Προσῆχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοῦς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

VER. 7.

Πολλῶν γὰρ τῶν ἔχοντων πνεύματα ἀκάθαρτα, ᾠόντα μεγάλην φωνήν, ἐξηρχετο πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἰδραπισθῆσαν,

^a For unclean spirits, crying with loud voice, came out of many that were possessed with them: ^b and many taken with palsies, ^c and that were lame, were healed.

^a See on Matt. iv. ver. 24. clause 4.

^b See on Matt. iv. ver. 24. clause 6.

^c See on Matt. xi. ver. 5. clause 2.

VER. 8.

Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ταύτῃ.

And there was great joy in that city.

VER. 9.

Ἄνθρωπος δὲ τις ὀνόματι Σίμων προῦπηρχεν ἐν τῇ πόλει μαγνεῖν, καὶ ἐξιστάν τὸ ἴδιον τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν.

But there was a certain man, called Simon, which beforetime in the same city ^a used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

^a And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, Acts xiii. 6. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being

grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour, xvi. 16—18. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments, Exod. vii. 11. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people, Lev. xx. 6. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee, Deut. xviii. 10—12. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, Rev. xiii. 13, 14.

VER. 10.

Ὁ προσέχων πάντας ἀπὸ μικροῦ ἕως μεγάλου, λέγοντας· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη.

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

VER. 11.

Προσέχον δὲ αὐτῷ διὰ τὸ ἰκανῶς χρόνον ταῖς μαγίαις ἐξουσιᾶσαι αὐτούς.

And to him they had regard, because that of long time he had bewitched them with sorceries,

VER. 12.

Ὅτε δὲ ἐπίστευσαν τῷ Φίλιππῳ ἐξαγαγόμενοι τὰ περὶ τοῦ βασιλείας τοῦ Θεοῦ, καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο αὐτοὶ ἐν ὕδατι.

But when they believed Philip preaching the things concerning the kingdom

of God, and the name of Jesus Christ, they were baptized, both men and women.

* See on Matt. iii. ver. 2. clause 2.

* See on Matt. iii. ver. 6. clause 1.

VER. 13.

Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἐν προσκαρτερῶν τῷ Φίλιππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινώσκοντας, ἐξέταστο.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

* Gr. signs and great miracles.

VER. 14.

Ἀκούσαντες δὲ οἱ ἐν Ἱερουσαλὴμ ἐκείνοι οἱ ἀποστολὴν ἔπεμψαν πρὸς αὐτοὺς τὸν Πέτρον καὶ τὸν Ἰωάννην.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

* And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, ver. 1.

VER. 15.

Οἱ τινες καταβάντες προσήκοντο πρὸς αὐτῶν, ὥπως λάβοσι Πνεῦμα ἅγιον.

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

* See on John vii. ver. 39. clause 1.

VER. 16.

Οὗτος γὰρ ἦν ἐν τῷ οὐδενὶ αὐτῶν ἐπισκεταὶς, μόνον δὲ ἐκβαπτισμένοι ὑπάρχοντες τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

* See on chap. x. ver. 48.

VER. 17.

Τότε ἐπέθηκεν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάβουσιν Πνεῦμα ἅγιον.

* Then laid they their hands on them, and they received the Holy Ghost.

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*And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, Acts xix. 6.

VER. 18.

Θασάραμος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων διδοται τὸ Πνεῦμα τὸ ἅγιον, προσήγγεν αὐτοῖς χρήματα,

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

VER. 19.

Λέγων Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὃ ἂν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον.

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

VER. 20.

Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπόλειαν, ὅτι τὴν δωρεάν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων πτωθεῖν.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

VER. 21.

Οὐκ ἔστι σοι μέρος οὐδὲ μέρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἔστιν ὀρθή· ἐνόμισεν τοῦ Θεοῦ.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

VER. 22.

Μετανοήσον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήσῃ τοῦ Θεοῦ, εἰ ἄρα ἀφαισθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου.

*Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

*See on Matt. iii. ver. 2. clause 1.

†In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

VER. 23.

Εἰς γὰρ χρόνον πικρίας καὶ σύνδεσμον ἀδικίας ὅσῳ σὺ ὄντα.

For I perceive that thou art *in the gall of bitterness, and in the bond of iniquity.

*Looking diligently, lest any man fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xii. 15.

†His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins, Prov. v. 22. See also on John viii. ver. 34.

VER. 24.

Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήσῃτε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὥπως μηδὲν ἐπιέλθῃ ἐπ' ἐμὲ ὃν εἰρήκαται.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

VER. 25.

Οἱ μὲν οὖν διαμαρτυράμενοι, καὶ λαλῶντες τὸν λόγον τοῦ Κυρίου, ἐπιστρέψαν εἰς Ἱερουσαλὴμ, πολλὰς τε κόμας τῶν Σαμαριτῶν εὐαγγελίσαντο.

And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

VER. 26.

*Ἀγγελος δὲ Κυρίου ἐπέλυσεν πρὸς Φίλιππον, λέγων· Ἀνάστηθι καὶ πορεύου κατὰ μέσην ὁδόν, ἐπὶ τῇ ὁδῷ τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἐρημος.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

VER. 27.

Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδὼν, ἀνὴρ Αἰθίοψ· εὐνοῦχος, δυνατὸς Κανδάκης τῆς βασιλείσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς γῆς αὐτῆς, ὃς ἐληλάθει προσκυνῶν εἰς Ἱερουσαλὴμ,

And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

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VER. 28.

Ἦν τε ἰκνοστέφον, καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκον τὸν προφήτην Ἠσαΐαν.

Was returning, and sitting in his chariot read Esaias the prophet.

VER. 29.

Εἶπε δὲ τὸ Πνεῦμα τῷ Φίλιππῳ· Πρόσλθε, καὶ κολληθήσῃ τῇ ἄρματι τούτῳ.

* Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

* While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, Acts x. 19. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me; and we entered into the man's house, xi. 12. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, xiii. 2. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, xvi. 6, 7. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 22, 23. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

VER. 30.

Προδραμεὺν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγνώσκοντος τὸν προφήτην Ἠσαΐαν, καὶ εἶπεν· Ἀρά γε γινώσκεις ἃ ἀναγινώσκεις;

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou redest?

VER. 31.

Ὁ δὲ εἶπε· Πῶς γὰρ ἂν δύναμην, εἰ μὴ τις ὁδηγήσῃ με; Παρακάλειτέ με τὸν Φίλιππον ἀναβάντα καθέσθαι σὺν αὐτῷ.

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

VER. 32.

Ἡ δὲ περὶ ἧς τῆς γραφῆς ἦν ἀνεγίνωσκον ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγῇν ἤχθη, καὶ ὡς ἄμυνος ἐναντίον τοῦ κείροντος αὐτὸν ἀφρονος, οὕτως οἶα ἀνένοιεν τὸ στόμα αὐτοῦ.

The place of the Scripture which he read was this, * He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

* He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, Isa. liii. 7.

VER. 33.

Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη· τὴν δὲ γενεάν αὐτοῦ τίς διηγήσεται; ὅτι αἰρεταί ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

* In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

* He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken, Isa. liii. 8.

VER. 34.

Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φίλιππῳ, εἶπεν· Δέχομαι σου, περὶ τίνος ὁ προφήτης λέγει τούτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

VER. 35.

Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρχάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσσατο αὐτῷ τὸν Ἰησοῦν.

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

VER. 36.

Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθεν ἐπὶ τι ὕδωρ· καὶ φησιν ὁ εὐνοῦχος· Ἰδοὺ ὕδωρ· τί καλοῦμαι με βαπτισθῆναι;

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

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ACTS VIII. 37—40.

A. D. 34.

VER. 37.

Εἶπε δὲ ὁ Φίλιππος· εἰ πιστεύεις ἔξ
δύης τῆς καρδίας, ἔξεστιν Ἀποκριθεὶς δὲ
εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν
Ἰησοῦν Χριστόν.

And Philip said, ^a If thou believest
with all thine heart, thou mayest. And
he answered and said, ^c I believe that Je-
sus Christ is the Son of God.

^a Go ye, therefore, and teach all
nations, baptizing them in the name
of the Father, and of the Son, and of
the Holy Ghost, Matt. xxviii. 19. He
that believeth and is baptized shall be
saved; but he that believeth not shall
be damned, Mark xvi. 16.

^b For with the heart man believeth
unto righteousness; and with the
mouth confession is made unto salva-
tion, Rom. x. 10.

^c See on Matt. xiv. ver. 33. clause 2.

VER. 38.

Καὶ ἐκβλυσὶ στήναι τὸ ἄρμα· καὶ κα-
τέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ, τὸ Φίλιπ-
πος· καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτὸν.

And he commanded the chariot to
stand still: ^a and they went down both
into the water, both Philip and the eu-
nuch; ^b and he baptised him.

^a And Jesus, when he was baptized,
went up straightway out of the water:
and, lo, the heavens were opened
unto him, and he saw the Spirit of
God descending like a dove, and
lighting upon him, Matt. iii. 16. And
straightway coming up out of the
water, he saw the heavens opened,
and the Spirit, like a dove, descend-
ing upon him, Mark i. 10.

^b See on Matt. iii. ver. 6. clause 1.

VER. 39.

Ὅτι δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα
Κυρίου ἤρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν
αὐτὸν οὐδέτις· ὁ εὐνοῦχος ἠπορεύετο γὰρ τὴν
ὁδὸν αὐτοῦ χαίρων.

And when they were come up out of
the water, ^a the Spirit of the Lord caught
away Philip, that the eunuch saw him
no more: ^b and he went on his way re-
joicing.

^a And it shall come to pass, as soon
as I am gone from thee, that the Spirit
of the Lord shall carry thee whither
I know not, 1 Kings xviii. 12. And
they said unto him, Behold now, there
be with thy servants fifty strong men;

let them go, we pray thee, and seek
thy master; lest peradventure the
Spirit of the Lord hath taken him up,
and cast him upon some mountain, or
into some valley. And he said, Ye
shall not send, 2 Kings ii. 16. Then
the spirit took me up, and I heard be-
hind me a voice of a great rushing,
saying, Blessed be the glory of the
Lord from his place. I heard also the
noise of the wings of the living crea-
tures that touched one another, and
the noise of the wheels over against
them, and a noise of a great rushing.
So the spirit lifted me up, and took
me away, and I went in bitterness, in
the heat of my spirit; but the hand of
the Lord was strong upon me, Ezek.
iii. 12—14. And he put forth the
form of an hand, and took me by a
lock of mine head, and the spirit lifted
me up between the earth and the
heaven, and brought me in the visions
of God to Jerusalem, to the door of
the inner gate that looketh toward the
north, viii. 3. Afterwards the spirit
took me up, and brought me in a vision
by the Spirit of God into Chaldea,
to them of the captivity: so the vision
that I had seen went up from me,
xi. 24.

^b And the disciples were filled with
joy, and with the Holy Ghost, Acts
xiii. 52. And when he had brought
them into his house, he set meat be-
fore them, and rejoiced, believing in
God, with all his house, xvi. 34. Again,
the kingdom of heaven is like
unto treasure hid in a field; the which
when a man hath found, he hideth,
and for joy thereof goeth and selleth
all that he hath, and buyeth that
field, Matt. xiii. 44. By whom also
we have access by faith into this grace
wherein we stand, and rejoice in hope
of the glory of God, Rom. v. 2. And
again he saith, Rejoice, ye Gentiles,
with his people. And again, Praise
the Lord, all ye Gentiles; and laud
him, all ye people, xv. 10, 11. For
we are the circumcision, which wor-
ship God in the spirit, and rejoice in
Christ Jesus, and have no confidence
in the flesh, Phil. iii. 3.

VER. 40.

Φίλιππος δὲ ἐνῆλθεν εἰς Ἄζωτον· καὶ διε-
ρχόμενος ἐνγγαλλετο τὰς πόλεις πάσας,
ἕως τοῦ ἰλθεῖν αὐτὸν εἰς Καισάρειαν.

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ACTS VIII. 40.—IX. 1—5.

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But Philip was found at ^a Azotus : and passing through he preached in all the cities, till he came to ^b Caesarea.

^a And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod, 1 Sam. v. 1.

^b And the next day, we that were of Paul's company departed, and came unto Caesarea : and we entered into the house of Philip the evangelist, which was one of the seven : and abode with him, Acts xxi. 8.

CHAP. IX.—VER. 1.

Ὁ δὲ Σαῦλος ἰτι μωνίαν ἀπειλῆς καὶ φθῶν εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ,

^a And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest,

^a See on chap. vii. ver. 3.

VER. 2.

ἤθεσεν παρ' αὐτοῦ ἐπιστολὰς εἰς Ἀμασσοὺς πρὸς τὰς συναγωγάς, ὥπως ἴδῃ τινας εὐρεῖ τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδιμένους ἀρχιερεῖ εἰς Ἱερουσαλὴμ.

^a And desired of him letters to Damascus to the synagogues, that if he found any ^a of this way, whether they were men or women, he might bring them bound unto Jerusalem.

^a Gr. of the way.

^a As also the High Priest doth bear me witness, and all the estate of the elders : from whom also I received letters unto the brethren, and went to Damascus ; to bring them which were there, bound unto Jerusalem, for to be punished, Acts xxii. 5. Whereupon as I went to Damascus, with authority and commission from the Chief Priests, xxvi. 12.

VER. 3.

Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγχεῖν τῇ Ἀμασσῷ καὶ ἑλθόντος περιεστραφέν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ,

^a And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven :

^a And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me, Acts xxii. 6. At mid-day, O king, I saw in the way a

light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me, xvi. 13.

VER. 4.

Καὶ πρὸς τὸν ἰσὶ τὸν γῆν, ἤκουσε φωνὴ λέγουσαν αὐτῷ· Σαῦλ, Σαῦλ, τί με διώκεις ;

^a And he fell to the earth, and heard a voice saying unto him, Saul, Saul, ^b why persecutest thou me?

^a And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? Acts xxii. 7. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks, xxvi. 14.

^b In all their affliction he was afflicted, Isa. lxi. 9. For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you ; for he that toucheth you toucheth the apple of his eye, Zech. ii. 8. He that receiveth you, receiveth me ; and he that receiveth me, receiveth him that sent me, Matt. x. 40. And the King shall answer and say unto them, Verily I say unto you, as much as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 40. He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me, Luke x. 16. For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the Church : For we are members of his body, of his flesh, and of his bones, Eph. v. 30.

VER. 5.

Ἐξως δὲ· Τίς εἰ, Κύριε ; Ὁ δὲ ἑώρακέν αὐτον· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις· σκληρόν σοι πρὸς κέντρα λατρίζειν.

^a And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest : ^b it is hard for thee to kick against the pricks.

^a And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest, Acts xxii. 8. And I said, Who art thou, Lord? And he said, I am

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ACTS IX. 6—14.

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Jesus whom thou persecutest, xxvi. 15.

^b He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Job ix. 4. Kise the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, Psal. ii. 12. Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. xlv. 9.

VER. 6.

Τρέμων τε καὶ θαμβῶν εἶπεν· Κύριε, τί με θέλεις ποιεῖσαι; Καὶ ὁ Κύριος πρὸς αὐτὸν· Ἀνάστηθι καὶ σιῶνθα εἰς τὴν πόλιν καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν.

^a And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

^a And I said, What shall I do Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, Acts xxii. 10.

^b See on chap. ii. ver. 37. clause 2.

VER. 7.

Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτοῦ, σιωπῶντες ἦσαν, ἀκούοντες μὲν τῆς φωνῆς, μὴδὲν δὲ θεωροῦντες.

^a And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

^a And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me, Acts xxii. 9.

VER. 8.

ἤγειρεν δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεωγμένους δὲ τὰν ὀφθαλμῶν αὐτοῦ, οὐδὲνα ἴδεν· χειραγωγούμενος δὲ αὐτὸν, εἰσήγαγον αὐτὸν εἰς Δαμασκόν.

^a And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

^a And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus, Acts xxii. 11.

VER. 9.

Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων καὶ οὐκ ἔφαγεν, οὐδὲ ἔπιεν.

And he was three days without sight, and neither did eat nor drink.

VER. 10.

Ἦν δὲ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· Κύριε, τί με;

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

VER. 11.

Ὁ δὲ Κύριος πρὸς αὐτὸν· Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ τοῦδα Σαῦλον ὀνόματι, Ταρσεῦ· ἰδοὺ γὰρ προσήχεται.

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

VER. 12.

Καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα, καὶ ἐπιθίβοντα αὐτοῦ χεῖρα, ὥπως ἀναστήλῃ.

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

VER. 13.

Ἀπεκρίθη δὲ ὁ Ἀνανίας· Κύριε, ἀκούει ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησεν τοῖς ἁγίοις σου ἐν Ἱερουσαλὴμ.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

^a See on chap. viii. ver. 3.

VER. 14.

Καὶ ὁ δὲ ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, ὥσθαι πάντας τοὺς ἐπιταλουμένους τὸ ὄνομά σου.

^a And here he hath authority from the Chief Priests to bind all that call on thy name.

^a See on ver. 5.

^b And they stoned Stephen, calling upon God, and saying, Lord Jesus, re-

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ACTS IX. 14, 15.

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ceive my spirit, Acts vii. 59. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord, xxii. 16. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. x. 12—14. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, 1 Cor. i. 2. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. See also on Matt. ii. ver. 2. clause 3.

VER. 15.

Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκευὸς ἐκλογῆς μοι ἔστιν ὁὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον Ἰδαν, καὶ βασιλείαν, υἱὸν τῆ Ἰσραὴλ·

But the Lord said unto him, Go thy way: * for he is a chosen vessel unto me, ^b to bear my name before the Gentiles, ^c and kings, and the children of Israel:

* See on Mark iii. ver. 14. clause 1.

^b Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, xiv. 27. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 18, 19. And he said unto me, Depart: for I will send thee far hence, unto the Gentiles, xxii. 21. Now I would not have you ignorant, brethren, that of-

tentimes I purposed to come unto you (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also, Rom. i. 13—15. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 13. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, xv. 15—19. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles,) Gal. ii. 7, 8. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel; Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 4—8. Whereunto I am ordained a preacher, and an apostle, (I speak the

truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7.

^c And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth, Acts xv. 23. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. ^a For the king knoweth of these things; before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds, xxvi. 24—29. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee, xxvii. 23, 24.

VER. 16.

Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

For I will shew him ^ahow great things he must suffer for my name's sake.

^a See on Matt. v. ver. 10. clause 1. and x. ver. 17. clauses 2, 3.

VER. 17.

Ἀπῆλθε δὲ Ἀνανίας, καὶ εἰσῆλθεν εἰς τὴν οἰκίαν καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαουλ ἀδελφε, ὁ Κύριος ἀπέσταλκέ με (Ἰησοῦς ὁ ὀφθαλμοῦ σου ἐν τῇ ὁδῷ ἢ ἔρχῃ) ὅπως ἀναστέψῃς, καὶ πληροθῇς Πνεύματος ἁγίου.

^a And Ananias went his way, and entered into the house; ^band putting his hands on him said, Brother Saul, ^cthe Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, ^dthat thou mightest receive thy sight, ^eand be filled with the Holy Ghost.

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^a And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard, Acts xiii. 12—15.

^b See on chap. viii. ver. 17.

^c See on Luke ii. ver. 11. clause 3.

^d And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus, And he was three days without sight, and neither did eat nor drink, ver. 8, 9.

^e See on chap. ii. ver. 4. clause 1.

VER. 18.

Καὶ εὐθὺς ἀπέπισεν ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσπερ λεπίδες, ἀνέβλεψέ τε παρὰ χεῖρας· καὶ ἀναστὰς ἱεραπτισθῆναι.

^a And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, ^band was baptized.

^a But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament: which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 14—16.

^b See on Matt. iii. ver. 6. clause 1.

VER. 19.

Καὶ λαβὼν τροφὴν, ἐνίσχυται. Ἐγένετο δὲ ἡ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

VER. 20.

Καὶ εὐθὺς ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

^a And straightway he preached Christ

2 E

in the synagogues, ^b that he is the Son of God.

* Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 19, 20. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, Gal. i. 14—17.

^b See on Matt. xiv. ver. 33. clause 2.

VER. 21.

^a Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον Οὐχ οὕτως ἐστὶν ὁ πορεύσας ἐν Ἱερουσαλὲμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο· καὶ ἄρα εἰς τοῦτο ἐκλήλυθε ἵνα δογματίσεις αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;

But all that heard him were amazed, and said; ^a Is not this he that destroyed ^b them which called on his name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests?

^a See on chap. viii. ver. 3.

^b See on ver. 14. clause 2.

VER. 22.

Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχευε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὕτως ἐστὶν ὁ Χριστός.

But Saul increased the more in strength and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

VER. 23.

^a Ὡς δὲ ἐπληρῶντο ἡμέραι ἱκαναί, συνέβουλεύσαντο οἱ Ἰουδαῖοι ἀποκτεῖν αὐτὸν

^a And after that many days were fulfilled, the Jews took counsel to kill him:

^a In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me, 2 Cor. xi. 32.

VER. 24.

^a Ἐγνώσθη δὲ τῷ Σαῦλ ἡ ἐπισκοπὴ αὐτῶν παρατηροῦντες τὰς πόδας ἡμέρας νύκτις, ὅπως αὐτὸν ἀπέλωσι.

But their laying await was known of Saul. And they watched the gates day and night to kill him.

VER. 25.

Λαβόντες δὲ αὐτὸν ὁ μαθητὰς νυκτὶς, καθῆκαν διὰ τοῦ τεύχους, χαλάζαντες ἐν σπυρίδι.

^a Then the disciples took him by night, and let him down by the wall in a basket.

^a And through a window in a basket was I let down by the wall, and escaped his hands, 2 Cor. xi. 33.

VER. 26.

Παραγνῆμονος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, ἐκπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες φόβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής.

^a And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

^a Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days, Gal. i. 18.

VER. 27.

Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διεγύνατο αὐτοῖς πῶς ἐν τῇ ἰδίᾳ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαγγησάσατο ἐν τῷ ὄνματι τοῦ Ἰησοῦ.

^a But Barnabas took him, and brought him to the apostles, and declared unto them ^b how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

^a Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I

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ACTS IX. 27—32.

A. D. 38.

came into the regions of Syria and Cilicia; And was unknown by face unto the Churches of Judæa which were in Christ: But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God in me, Gal. i. 18—24.

^b And last of all he was seen of me also, as of one born out of due time, 1 Cor. i. 8.

VER. 28.

Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ.

And he was with them coming in and going out at Jerusalem.

VER. 29.

Ἐλάλει τε καὶ συζητοῦντι πρὸς τοὺς ἑλληνιστάς· οἱ δὲ ἐπιχειροῦν αὐτὸν ἀνελθόν.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: ^a but they went about to slay him.

^a And it came to pass, that when I was come again unto Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me, Acts xxii. 17, 18:

VER. 30.

Ἐπιγινώσκας δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπίστειλαν αὐτὸν εἰς Ταρσόν.

Which when the brethren knew, ^a they brought him down to Caesarea, and sent him forth to ^b Tarsus.

^a Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the Churches, of Judæa which were in Christ, Gal. i. 21, 22.

^b Then departed Barnabas to Tarsus, for to seek Saul, Acts xi. 25.

VER. 31.

Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας ἔχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος, ἔσπλυνον.

Then had the Churches rest throughout all Judæa and Galilee and Samaria, and were edified; and ^a walking in the fear of the Lord, ^b and in the comfort of the Holy Ghost, were multiplied.

^a The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever, Psal. cxl. 10. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. In the fear of the LORD is strong confidence; and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death, xiv. 26, 27. Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long, xxiii. 17. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: for the fear of the LORD is his treasure, xxxiii. 6. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. Submitting yourselves one to another in the fear of God, Eph. v. 21.

^b See on John xiv. ver. 16. clause 2.

VER. 32.

Ἐγένετο δὲ Πέτρον διαρχόμενον διὰ παντός, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδαν.

And it came to pass, as Peter passed throughout all quarters, he came down also to ^a the saints which dwelt at Lydda.

^a Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, ver. 13. To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ, Rom. i. 7. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, 1 Cor. i. 2. For God is not the author of confusion, but of peace, as in all Churches of the saints, xiv. 33. Unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. Paul, an apostle

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ACTS IX. 32—40.

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of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, Eph. i. 1. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, ii. 19.

VER. 33.

Εἶρε δὲ ἐκεῖ ἄνθρωπον τινα Αἰνίαν ὀνόματι, ἔξ ἑτῶν ὀκτὼ κατακείμενον ἐπὶ κρεβάτι, ὃς ἦν παραλελυμένος,

And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

VER. 34.

Καὶ ἦλθεν αὐτῷ ὁ Πέτρος· Αἰνία, λέγει σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι, καὶ στήθων σιαυτῷ. Καὶ εὐθὺς ἀνίσταται.

And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

* See on chap. iii. ver. 6. clause 3.

VER. 35.

Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Αὐδδαν καὶ τὸν Σαραπᾶν, οἵτινες ἐπιστρέψαν ἐπὶ τὸν Κύριον.

And all that dwell in Lydda and Saron saw him, and turned to the Lord.

VER. 36.

Ἐν Ἰώππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἣ διαρρηγνομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυῶν ὧν ἠπόλει.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas, a this woman was full of good works and almsdeeds which she did.

* Or, Doe, or, Rde.

* See on Matt. v. ver. 16. clause 1.

* See on Matt. v. ver. 42. clause 1.

VER. 37.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀδυσθῆσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἵδμεαν ἐν ὑπερώῳ.

And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

VER. 38.

Ἐγγὺς δὲ αὖτις Αὐδδης τῇ Ἰώππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἔστιν ἐν

αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὴν, παρακαλοῦντες μὴ ὑπῆσαν διαλεῖν ἰσὺς αὐτῶν.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

* Or, be grieved.

VER. 39.

Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐταῖς· ὃν παραγόμενον ἀνέγαγον εἰς τὸ ὑπερώον· καὶ παρίστανον αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι, καὶ ἐπιδικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἔποiei μετ' αὐτῶν οὕσα ἡ Δορκάς.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

* See on Matt. ix. ver. 23.

VER. 40.

Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, οὗς τὰ γόνατα προσέκλυσεν· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε· Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμούς· καὶ ἰδούσα τὸν Πέτρον, ἀνέκλισε.

* But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

* And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived, 1 Kings xvii. 19—22. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the

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LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes, 2 Kings iv. 32—35.

VER. 41.

Δοὺς δὲ αὐτῇ χεῖρα, ἀνίστησεν αὐτήν· φωνῶν δὲ τοὺς ἁγίους, καὶ τὰς χήρας, παρίστανεν αὐτὴν ζῶσαν.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

VER. 42.

Γνωστὸν δὲ ἐγένετο παθ' ὅλης τῆς Ἰουδαίας καὶ πολλοὶ ἐπίσταντες ἐπὶ τὸν Κύριον.

And it was known throughout all Joppa; and many believed in the Lord.

VER. 43.

Ἐγένετο δὲ ἡμέρας ἱκανὰς μένειν αὐτὸν ἐν Ἰώππῃ παρὰ τινι Σίμωνι βυρσῷ.

And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.—VER. 1.

Ἄνθρωπος δὲ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς.

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

* See on Matt. viii. ver. 5. clause. 2.

VER. 2.

Εὐσεβὴς καὶ φοβούμενος τὸν Θεόν, σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δέόμενος τοῦ Θεοῦ διαπαντός·

* A devout man, and one that feared God with all his house, ^b which gave much alms to the people, ^c and prayed to God always.

* See on chap. ix. ver. 31. clause 1.

^b See on Matt. v. ver. 42. clause 1.

^c See on Luke xviii. ver. 1.

VER. 3.

Εἶδεν ἐν ὁράματι φανερῶς, ὥστε ἄγγελον ἰνῶντιν τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ ἐπιστῆντα πρὸς αὐτόν, καὶ εἰπόντα αὐτῷ· Κορνήλιε.

He saw in a vision evidently about the ninth hour of the day an angel of God coming into him, and saying unto him, Cornelius.

* See on Matt. xviii. ver. 10. clause 2.

VER. 4.

Ὁ δὲ ἀντίσας αὐτῷ, καὶ ἑμποδὸς γενόμενος, εἶπεν· Τί ἐστὶ Κύριε; Εἶπε δὲ αὐτῷ· Αἱ προσευχαὶ σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ.

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

* LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice, Psal. cxli. 1, 2. Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. iii. 16, 17. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, Luke i. 13. For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. xii. 10.

VER. 5.

Καὶ νῦν πέμψον εἰς Ἰώππην ἄνδρας, καὶ μετὰπεμψαὶ Σίμωνα ὃς ἐπικαλεῖται Πέτρος·

And now send men to Joppa, and call for one Simon, whose surname is Peter:

VER. 6.

Οὗτος ξηγῆται παρὰ τινι Σίμωνι θυρ-
σταί, ὃ ἐστὶν οἰκία παρὰ θάλασσαν· οὗτος
λαλήσει σοι, τί σε δεῖ ποιεῖν.

He lodgeth with one Simon a tanner,
whose house is by the sea side: he shall
tell thee what thou oughtest to do.

VER. 7.

Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ
Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ,
καὶ στρατιωτῶν εὐσεβῶν τῶν προσκαρτερούν-
των αὐτῷ,

And when the angel which spake unto
Cornelius was departed, he called two
of his household servants, and a devout
soldier of them that waited on him con-
tinually;

VER. 8.

Καὶ ἐξηγγασάμενος αὐτοῖς ἅπαντα, ἀπέ-
στειλεν αὐτοὺς εἰς τὴν Ἱερουσαλήμ.

And when he had declared all these
things unto them, he sent them to Joppa.

VER. 9.

Τῇ δὲ ἑπαύριον ἔδοιπορούντων ἐκείνων,
καὶ τῇ πόλει ἰγγυζόντων, ἀνέβη Πέτρος ἐπὶ
τὸ δώμα προσεύξασθαι, περὶ ὧραν ἑκτῆς.

On the morrow, as they went on their
journey, and drew nigh unto the city,
Peter went up upon the housetop to pray
about the sixth hour:

VER. 10.

Ἐγένετο δὲ πρὸς πεινός, καὶ ἤθελε γασ-
τρεῖσθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπι-
πλεον ἐν αὐτῷ ἱσότησις·

And he became very hungry, and
would have eaten: but while they made
ready, he fell into a trance,

VER. 11.

Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεγμμένον, καὶ
καταβαῖνον ἐν αὐτῷ σκέυός τι ὡς ὀθόνην
μεγάλην, τέσσαρσιν ἄκταις δεδεμένον, καὶ
καθήμενον ἐπὶ τῆς γῆς·

And saw heaven opened, and a certain
vessel descending unto him, as it had
been a great sheet knit at the four cor-
ners, and let down to the earth:

VER. 12.

Ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς
γῆς, καὶ τὰ θηρία, καὶ τὰ ἱερωτά, καὶ τὰ
περιτὰ τῷ οὐρανῷ.

Wherein were all manner of four-
footed beasts of the earth, and wild beasts,
and creeping things, and fowls of the air.

VER. 13.

Καὶ ἐγένετο φωνὴ πρὸς αὐτὸν· Ἀναστὰς,
Πέτρε, ὄψου καὶ φάγε.

And there came a voice to him, Rise,
Peter; kill, and eat.

VER. 14.

Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· ὅτι
οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον.

But Peter said, Not so, Lord; for I
have never eaten any thing that is com-
mon or unclean.

VER. 15.

Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν·
Ἄ ὁ Θεὸς ἱκαθάρισε, σὺ μὴ κοινου.

And the voice spake unto him again
the second time, What God hath cleansed,
that call not thou common.

VER. 16.

Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν
ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

This was done thrice: and the vessel
was received up again into heaven.

VER. 17.

Ὡς δὲ ἐν ταύτῃ διηπόρει ὁ Πέτρος τί ὁ
εἶη τὸ ὄραμα ὁ εἶδε, καὶ ἰδοὺ, αἱ ἄλλες αἱ
ἀπιστάλμαινοι ἀπὸ τοῦ Κορνηλίου, διε-
κρίσαντες τὴν οἰκίαν Σίμωνος, ἐκίστησαν
ἑπὶ τὸν πυλῶνα.

Now while Peter doubted in himself
what this vision which he had seen should
mean, behold, the men which were sent
from Cornelius had made inquiry for Si-
mon's house, and stood before the gate,

VER. 18.

Καὶ φωνήσαντες ἐπηρώτησαν αὐτὸν
ὁ ἐπωνυμάζομενος Πέτρος ἰσθῆδος ξηγῆσαι.

And called, and asked whether Simon,
which was surnamed Peter, were lodged
there.

VER. 19.

Τῷ δὲ Πέτρῳ ἰσχυρομένῳ περὶ τοῦ
ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, ἰδοὺ,
ἄνδρες τρεῖς ζητοῦσί σε·

While Peter thought on the vision,
a the Spirit said unto him, Behold, three
men seek thee.

See on chap. viii. ver. 29.

VER. 20.

Ἀλλὰ ἀναστὰς καταβῆθι, καὶ πορεύου
σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ
ἀπέσταλα αὐτούς.

Arise therefore, and get thee down,
and go with them, doubting nothing: for
I have sent thee.

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VER. 21.

Καταβὰς δὲ Πέτρος πρὸς τοὺς ἀνδρας τοὺς ἀποσταλμένους ἀπὸ τοῦ Κορνήλιου πρὸς αὐτὸν, εἶπεν· Ἰδοὺ, ἐγὼ εἰμι ἐν ἑταῖσι· τίς ἡ αἰτία δι' ἣν πάρεστε;

Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

VER. 22.

Οἱ δὲ εἶπον, Κορνήλιος ἱκανοτάτῃ, ἀπὸ δικαίως καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἀγίου μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σου.

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

VER. 23.

Εἰσκαλεσάμενος οὖν αὐτοὺς ἔβησε. Τῇ δὲ ἑκατέρῃ ὁ Πέτρος ἔβηθε σὺν αὐτοῖς καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰερουσαλῆμ συνοῦν αὐτῷ.

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

VER. 24.

Καὶ τῇ ἑκατέρῃ εἰσῆλθε εἰς τὴν Καισάρειαν· ἡ δὲ Κορνήλιος ἦν προσδεῖν αὐτοὺς, συναλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀσκητικούς φίλους.

And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

VER. 25.

Ὡς δὲ ἤλθετο εἰσελθὼν τὸν Πέτρον, σιωπῶντας αὐτῷ ὁ Κορνήλιος, πρὸς τὸν πόδα, προσκύπτει.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

VER. 26.

Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων· Ἀνίστα· ἀγὼ αὐτὸς ἀνθρώπος εἰμι.

But Peter took him up, saying, Stand up; I myself also am a man.

* And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us, in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein, Acts xiv. 11—15. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images, Isa. xlii. 8. and xlviii. 11. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, Rev. xix. 10.

VER. 27.

Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ ἐβήσαν συνομιλῶντες πολλοί.

And as he talked with him, he went in, and found many that were come together.

VER. 28.

Ἐπεὶ τε πρὸς αὐτοὺς ἤμεις ἐπέτασθε, ὡς ἀδελφὸν ἵστω ἀνδρὶ Ἰουδαίῳ καλλῆσθαι ἢ προσέχειν αἰσχρολογία καὶ ἐμοὶ ὁ Θεὸς ἔδειξε, μὴδὲν κοινὸν ἢ ἀκάθαρτον λίσσασθαι ἀνθρώπων.

And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

* And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them, Acts xi. 2, 3.

† See ver. 11—16.

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VER. 29.

Διὸ καὶ ἀνατιρέητως ἦλθον μεταπεμφ-
θείς. Πυθάνομαι οὖν, τίνι λόγῳ μετε-
πέμφασθέ με;

Therefore came I unto you, without
gainsaying, as soon as I was sent for: I
ask therefore for what intent ye have
sent for me?

VER. 30.

Καὶ ὁ Κορνήλιος ἤφη· Ἀπὸ τετάρτης
ἡμέρας μίχρει ταύτης τῆς ὥρας ἤμην νη-
στῶν, καὶ τὴν ἑνάτην ὥραν προσευχόμενος
ἐν τῷ οἴκῳ μου καὶ ἰδοὺ, ἀπῆρ ἵστη ἐνώ-
πιον μου ἐν ἰσθῶτι λαμπρῷ,

And Cornelius said, Four days ago I
was fasting until this hour; and at the
ninth hour I prayed in my house, and,
behold, a man stood before me in bright
clothing,

VER. 31.

Καὶ φησὶ Κορνήλιε, εἰσκούσθαι σου ἡ
προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσ-
θησαν ἐνώπιον τοῦ Θεοῦ.

And said, Cornelius, thy prayer is
heard, and thine alms are had in re-
membrance in the sight of God.

VER. 32.

Πέμφον οὖν εἰς Ἰόππην, καὶ μετακά-
λισαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος·
οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσίως
παρὰ θάλασσαν ὃς παραγεγνημένος λα-
λῆσαι σοι.

Send therefore to Joppa, and call hi-
ther Simon, whose surname is Peter; he
is lodged in the house of one Simon a
tanner by the sea side: who, when he
cometh, shall speak unto thee.

VER. 33.

Ἐξαυτῆς οὖν ἐπέμψα πρὸς σε· σύ τε
καλῶς ἐποίησας παραγεγνημένος. Νῦν οὖν πάν-
τες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρομεν ἀκοῦ-
σαι πάντα τὰ προσταταγμένα σοι ὑπὸ
τοῦ Θεοῦ.

Immediately therefore I sent to thee;
and thou hast well done that thou art
come. Now therefore are we all here
present before God, to hear all things
that are commanded thee of God.

^a See on Matt. xix. ver. 30.

VER. 34.

Ἀνοίξας δὲ Πέτρος τὸ στόμα, εἶπεν·
Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ
ἵστι προσωπολήπτης ὁ Θεός·

Then Peter opened his mouth, and
said, ^a Of a truth I perceive that God is
no respecter of persons:

^a For there is no respect of persons
with God, Rom. ii. 11. But of those
who seemed to be somewhat, what-
soever they were, it maketh no mat-
ter to me: God accepteth no man's
person: for they who seemed to be
somewhat, in conference added nothing
to me, Gal. ii. 6. And ye masters,
do the same things unto them, for-
bearing threatening: knowing that
your Master also is in heaven; nei-
ther is there respect of persons with
him, Eph. vi. 9. But he that doeth
wrong shall receive for the wrong
which he hath done: and there is no
respect of persons, Col. iii. 25. And
if ye call on the Father, who without
respect of persons judgeth according
to every man's work, pass the time of
your sojourning here in fear, 1 Pet.
i. 17.

VER. 35.

Ἄλλ' ἐν παντὶ ἴσθαι ὁ φοβούμενος αὐτὸν,
καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ
ἵστι.

^a But in every nation ^b he that feareth
him, and worketh righteousness, ^c is ac-
cepted with him.

^a And when there had been much
disputing, Peter rose up, and said
unto them, Men and brethren, ye know
how that a good while ago God made
choice among us, that the Gentiles
by my mouth should hear the word
of the Gospel, and believe. And
God, which knoweth the hearts, bare
them witness, giving them the Holy
Ghost, even as he did unto us: And
put no difference between us and
them, purifying their hearts by faith,
Acts xv. 7—9. Is he the God of the
Jews only? is he not also of the Gen-
tiles? Yes, of the Gentiles also, Rom.
iii. 29. For there is no difference be-
tween the Jew and the Greek: for
the same Lord over all is rich unto
all that call upon him. For whoso-
ever shall call upon the name of the
Lord shall be saved. How then shall
they call on him in whom they have
not believed? and how shall they be-
lieve in him of whom they have not
heard? and how shall they hear with-
out a preacher? x. 12—14.

^b See on Matt. x. ver. 28. clause 2.

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^c If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: And unto thee *shall* be his desire, and thou shalt rule over him, Gen. iv. 7. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. xi. 4—6.

VER. 36.

Τὸν λόγον ὃν ἀπὸστολεῖ τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελίζμενος εἰρήνῃ διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος.

The word which God sent unto the children of Israel, ^a preaching peace by Jesus Christ: ^b (he is Lord of all:)

^a See on Luke ii. ver. 14. clause 2.

^b See on Luke ii. ver. 11. clause 3.

VER. 37.

Ἰμῶς οἰδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρχάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·

That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, ^a after the baptism which John preached;

^a See on Matt. iii. ver. 1, 2. 6.

VER. 38.

Ἰησοῦν τὸν ἀπὸ Ναζαρέτ, ὃς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διήλθεν εὐαγγελιστὴν καὶ ἰώμενον πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ.

^a How God anointed ^b Jesus of Nazareth ^c with the Holy Ghost and with power: ^d who went about doing good, and healing all that were oppressed of the devil; ^e for God was with him.

^a See on Luke iv. ver. 18. clause 2.

^b See on Matt. ii. ver. 23.

^c See on Matt. iii. ver. 16.

^d See on Matt. iv. ver. 23, 24.

^e See on John iii. ver. 2. clause 2.

VER. 39.

Καὶ ἡμεῖς ἴσμεν μάρτυρες πάντων ὃν ἐποίησεν ἐν τῇ τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν ἀνέβλιν κρεμάσαντες ἐπὶ ξύλου.

^a And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; ^b whom they slew and hanged on a tree:

^a See on Luke xxiv. ver. 48.

^b See on Matt. xxvii. ver. 35. clause 1.

VER. 40.

Τούτων ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι.

^a Him God raised up the third day, ^b and shewed him openly;

^a See on chap. ii. ver. 24. clause 1.

^b See on chap. i. ver. 3.

VER. 41.

Οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προεχριστοσημένιοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστήναι αὐτὸν ἐκ νεκρῶν.

Not to all the people, ^a but unto witnesses chosen before of God, ^b even to us, who did eat and drink with him after he rose from the dead.

^a See on Luke xxiv. ver. 48.

^b See on chap. i. ver. 3.

VER. 42.

Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὁρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν·

^a And he commanded us to preach unto the people, ^b and to testify that it is he which was ordained of God to be the Judge of quick and dead.

^a See on Matt. xxviii. ver. 19. clause 1.

^b See on John v. ver. 22.

VER. 43.

Τούτῳ πάντας οἱ προφῆται μαρτυροῦσιν, ἀφ' οἷσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

^a To him give all the prophets witness, that through his name whosoever be-

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lieveth in him shall receive remission of sins.

^a See on Luke xxiv. ver. 44.

^b See on Mark xvi. ver. 16. clause 1.

VER. 44.

"Ἐτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπίπαισι τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

While Peter yet spake these words, ^a the Holy Ghost fell on all them which heard the word.

^a See on chap. ii. ver. 33. clause 3.

VER. 45.

Καὶ ἐξίστασαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνήλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκίχεται.

And they of the circumcision which believed were astonished, as many as came with Peter, ^a because that on the Gentiles also ^b was poured out the gift of the Holy Ghost.

^a See on Matt. xii. ver. 18. clause 5.

^b See on John vii. ver. 39. clause 1.

VER. 46.

"Ἦκουσιν γὰρ αὐτῶν λαλοῦντων γλῶσσαις, καὶ μεγαλύνοντες τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος·

^a For they heard them speak with tongues, and magnify God. Then answered Peter,

^a See on chap. ii. ver. 4. clause 2.

VER. 47.

Μήτις τὸ ὑδάρ καλύσαι θάνατά τις, τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς;

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

VER. 48.

Προσέταξέ τις αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ᾤκτισαν αὐτὸν ἐπιμαίνας ἡμέρας τινάς.

^a And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

^a Then Peter said, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of

the Holy Ghost, Acts ii. 38. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus, viii. 16. When they heard this, they were baptized in the name of the Lord Jesus, xix. 5. Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death? Rom. vi. 3. For as many of you as have been baptized into Christ have put on Christ, Gal. iii. 27.

CHAP. XI.—VER. 1.

"Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ ὅτι ὅστις κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἰδίξαντο τὸν λόγον τοῦ Θεοῦ.

And the apostles and brethren that were in Judea heard that ^a the Gentiles had also received the word of God.

^a See on Matt. xii. ver. 18. clause 5.

VER. 2.

Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διακρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,

And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

VER. 3.

ἀιχοντάς· "Ὅτι πρὸς ἄνδρας ἀκροβυστίας ἔχοντας ἐσθλάς, καὶ συνίφαγας αὐτοῖς.

Saying, ^a Thou wentest in to men uncircumcised, and didst eat with them.

^a And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation, Acts x. 28.

VER. 4.

"Ἀφῆλμενος δὲ ὁ Πέτρος ἐξέτιθέρε αὐταῖς καθέξας, λίγων·

But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

VER. 5.

"Ἐγὼ ἦμην ἐν πόλει Ἰόππῃ προσευχόμενος· καὶ εἶδον ἐν ἑκστάσει ὄραμα, καταβαίνειν σκευὴς τι ὡς ὀθὸν μεγάλην τίσεσθαι ἀγαθῇ, καθήμενον ἐν τοῦ οὐρανοῦ καὶ ἔλθον ἄχρι ἐμοῦ.

^a I was in the city of Joppa praying; and in a trance I saw a vision. A certain vessel descend, as it had been a great

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host, let down from heaven by four corners; and it came even to me:

* See chap. x. ver. 9—44.

VER. 6.

Εἰς ἣν ἀνέστρας κατήνουν· καὶ εἶδον τὰ τετραπόδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πτενὰ τοῦ οὐρανοῦ.

Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

VER. 7.

Ἦκουσα δὲ φωνῆς λεγούσης μοι· Ἀναστὰς Πέτρε, θύσων καὶ φάγε.

And I heard a voice saying unto me, Arise, Peter; slay and eat.

VER. 8.

Ἔλεγον δὲ· Μυθεῖμαι, Κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.

But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

VER. 9.

Ἀπεκρίθη δὲ μοι φωνὴ ἐκ θυνοῦ ἐν τοῦ ὀρατοῦ· Ἄ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.

But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

VER. 10.

Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνεστράφη ἡ ψαλτα εἰς τὸν οὐρανόν.

And this was done three times; and all were drawn up again into heaven.

VER. 11.

Καὶ ἰδοὺ, ἔξωστις τρεῖς ἄνδρες ἐπιστάσαντες ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀποσταλμένοι ἀπὸ Καισαρείας πρὸς με.

And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.

VER. 12.

Εἶπε δὲ μοι τὸ Πνεῦμα συναλθεῖν αὐτοῖς, μηδὲν διακρινόμενον. Ἦλθον δὲ σὺν ἡμοὶ καὶ οἱ ἑξ ἀδελφοὶ οὗτοι, καὶ εἰσῆλθον εἰς τὸν οἶκον τοῦ ἀνδρός.

And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

VER. 13.

Ἀπεγγαγὼς τε ἡμῶν ὡς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθόντα καὶ ἐπὶ πάντα αὐτῶ· Ἀπέστειλεν εἰς Ἰόππην ἄνδρας, καὶ μετέπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον,

And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

VER. 14.

Ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκος σου.

Who shall tell thee words, whereby thou and all thy house shall be saved.

VER. 15.

Ἐν δὲ τῷ ἀρχαῖσθαι με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

VER. 16.

Ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγον Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ἡμεῖς δὲ βαπτισθῆσομεν ἐν Πνεύματι ἁγίῳ.

* Then remembered I the word of the Lord, how that he said, ^c John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

* See on John xiv. ver. 26. clause 4.

^b For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5.

* See on Matt. iii. ver. 11. clause 3.

VER. 17.

Εἰ ὅν τὴν ἰσὺν θεοῦ ἔδωκεν αὐτοῖς ὁ Θεός, ὡς καὶ ἡμῖν, πιστεύσαντες ἐπὶ τῷ Κυρίῳ Ἰησοῦν Χριστῷ, ἐγὼ δὲ τίς ἡμῶν δυνατὸς κωλύσαι τὸν Θεόν;

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

VER. 18.

Ἀκούσαντες δὲ ταῦτα, ἠύχασαν, καὶ ἰδοὺ αὐτοὺς τὸν Θεόν, λέγοντας· Ἄρα γε καὶ τοῖς ἰδοῦσιν ὁ Θεός τὴν μετένοια ἔδωκεν εἰς ζωὴν.

When they heard these things, they held their peace, and glorified God, say-

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ing, * Then hath God also to the Gentiles granted repentance unto life.

* See on Matt. xii. ver. 18. clause 5.

VER. 19.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θάλασσης, τῆς γενομένης ἐπὶ Στεφάνῳ, διήλθον εἰς Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μνησθὲν λαλοῦντες τὸν λόγον εἰ μὴ μόνοι Ἰουδαίοις.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, ^a preaching the word to none but unto the Jews only.

* See on chap. viii. ver. 4.

VER. 20.

Ἦσαν δὲ τινες ἐξ αὐτῶν ἀδελφοὶ Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

VER. 21.

Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν πολὺς τε ἀριθμὸς πιστεύσας ἐπίστροφεν ἐπὶ τὸν Κύριον.

* And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

* And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him, Luke i. 66.

VER. 22.

Ἦκούσθη δὲ ὁ λόγος εἰς τὰ ὅσα τῆς ἐκκλησίας τῆς ἐν Ἱερουσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν εἰς Ἀντιοχείαν.

Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth ^a Barnabas, that he should go as far as Antioch.

VER. 23.

* Οὗς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλεσε πάντας τῇ προβόσει τῆς καρδίας προσκρίναι τῷ Κυρίῳ.

Who, when he came, and had seen the grace of God, was glad, ^a and exhorted

them all, that with purpose of heart they would cleave unto the Lord.

* See on John viii. ver. 31.

VER. 24.

* Ὅτι ἦν ἀνὴρ ἀγαθός, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. καὶ προσετίθη ὄχλος ἱκανὸς τῷ Κυρίῳ.

For he was ^a a good man, ^b and full of the Holy Ghost and of faith: and much people was added unto the Lord.

* See on Matt. i. ver. 19. clause 1.

^b See on chap. ii. ver. 4. clause 1.

VER. 25.

Ἐξῆλθε δὲ εἰς Τάρσον ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον καὶ εὐρὼν αὐτὸν, ἥγαγεν αὐτὸν εἰς Ἀντιόχειαν.

Then departed Barnabas to ^a Tarsus, for to seek Saul:

* Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus, Acts ix. 30.

VER. 26.

Ἐγένετο δὲ αὐτοὺς ἑνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανὸν χρηματίζουσι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

And when he had found him, he brought him unto Antioch. ^a And it came to pass, that a whole year they assembled themselves ^a with the Church, and taught much people. And the disciples were called Christians first in Antioch.

* Or, in the church.

* But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him: insomuch that Barnabas also was carried away with their dissimulation, Gal. ii. 11—13.

VER. 27.

Ἐν ταῦταις δὲ ταῖς ἡμέραις κατέλθον ἀπὸ Ἱερουσολύμων προφῆται εἰς Ἀντιόχειαν.

And in these days ^a came prophets from Jerusalem unto Antioch.

* See on chap. xiii. ver. 1. clause 1.

A. D. 44.

ACTS XI. 28—30.—XII. 1—3.

A. D. 44.

VER. 28.

Ἀναστὰς δὲ εἷς ἐξ αὐτῶν, ὄνοματι, Ἁγάθος, ἰσήμενος, διὰ τοῦ Πνεύματος, λίαν μέγα μίλλειν ἵσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος.

And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

VER. 29.

Τῶν δὲ μαθητῶν, καθὼς ὑπορεῖτό τις, ὅρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judaea:

VER. 30.

Ὁ καὶ ἐποίησαν, ἀποστέλλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed, Acts xiv. 23. And from Miletus he sent to Ephesus, and called the elders of the Church, xx. 17. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood, 28. This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of

the devil, 1 Tim. iii. 1—7. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses, v. 17—19. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate: Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Titus i. 5—9. The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: Neither as being lords over God's heritage, but being ensamples to the flock, 1 Pet. v. 1—3.

CHAP. XII.—VER. 1.

Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.

Now about that time, Herod the king stretched forth his hands, to vex certain of the Church.

* Or, began.

VER. 2.

Ἀνέλε δὲ Ἰάκωβον, τὸν ἀδελφὸν Ἰωάννου, μαχαίρᾳ.

And he killed James the brother of John with the sword.

* See on Matt. v. ver. 10. clause 1.

VER. 3.

Καὶ ἰδὼν ὅτι ἀρεστὸν ἔστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον (ἦσαν δὲ ἡμέραι τῶν ἁζύμων.)

A. D. 44.

ACTS XII. 3—12.

A. D. 44.

And because he saw it pleased the Jews, he proceeded further to take Peter also.

(* Then were the days of unleavened bread.)

* See on Matt. xxvi. ver. 2. clause 2

VER. 4.

* Ον καὶ πιάσας ἔβατο εἰς φυλακὴν, παραδοὺς τίσσασιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.

* And when he had apprehended him he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

* See on Matt. xxiv. ver. 9.

VER. 5.

* Ὁ μὲν οὖν Πέτρος ἐτηρεύτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

Peter therefore was kept in prison; * but * prayer was made without ceasing of the Church unto God for him.

* Or, instant and earnest prayer was made.

* See on Luke xviii. ver. 1.

VER. 6.

* Ὅτε δὲ ἤμελλαν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσει· θυσι, φύλακας τε πρὸ τῆς θύρας ἐτήρου τὴν φυλακὴν.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, * bound with two chains: and the keepers before the door kept the prison.

* Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not, John xxi. 18.

VER. 7.

Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπίστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτόν, λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν.

* And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the

side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

* And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts v. 18, 19.

VER. 8.

Εἰπὶ τε ὁ ἄγγελος πρὸς αὐτόν· Περιζῶσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω καὶ λέγει αὐτῷ· Περιβαλοὺ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me,

VER. 9.

Καὶ ἐξελθὼν ἠκολούθει αὐτῷ, καὶ οἶα ᾗδει ὅτι ἀληθὴς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἰδοὺς δὲ ὄραμα βλέπειν.

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

VER. 10.

Διελθόντες δὲ πρῶτην φυλακὴν καὶ δεύτεραν, ἦλθον ἐπὶ τὴν πόλιν τὴν σιδηρὰν, τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προὐλθον ῥύμην μίαν, καὶ εὐθὺς ἀπίστου ὁ ἄγγελος ἀπ' αὐτοῦ.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

VER. 11.

Καὶ ὁ Πέτρος, γνόμενος ἐν ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθὺς· ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξέλεστέ με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς πρὸςβουλῆς τοῦ λαοῦ τῶν Ἰουδαίων.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

VER. 12.

Συνιδὼν τε ἔλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπισταλτουμένου

A. D. 44.

ACTS XII. 12—23.

A. D. 44.

Μάρκου, ὃ ἦσαν ἰκανοὶ συνθεσώμενοι καὶ προσευχόμενοι.

And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; ^awhere many were gathered together praying.

^a See ver. 5.

VER. 13.

Κρούσας δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκε ἡπακούσαι, ὀνόματι Ῥόδη.

And as Peter knocked at the door of the gate, a damsel came to ^ahearken, named Rhoda.

^a Or, ask who was there.

VER. 14.

Καὶ ἰπικνούσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἠνοιξε τὸν πυλῶνα, εἰσδραμούσα δὲ ἀπαγγέλλειν ἰσθᾶναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

VER. 15.

Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαλὴν. Ἡ δὲ διςχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ ἴσθιν.

And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

VER. 16.

Ὁ δὲ Πέτρος ἐπέμειν κρούων ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξίστησαν.

But Peter continued knocking; and when they had opened the door, and saw him, they were astonished.

VER. 17.

Κατασίσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διεγέσκατο αὐτοῖς, πῶς ὁ Κύριος αὐτὸν ἐξηγάγειν ἐκ τῆς φυλακῆς· εἶπε δὲ· Ἀπαγγέλλαντι ἰακώβω καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἰπικρούει εἰς ἕτερον τόπον.

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. ^a And he departed, and went into another place.

^a See on Matt. x. ver. 23. clause 1.

VER. 18.

Γενωμένους δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

VER. 19.

Ἡρώδης δὲ ἐπιζητήσας αὐτὸν, καὶ μὴ εὕρον, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν.

And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode.

VER. 20.

Ἦν δὲ Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες βλάστου, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτοιτο εἰρήνην διὰ τὸ τρέφασθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

And Herod ^a was highly displeased with them ^a of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [†] the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

^a Or, bare an hostile mind, intending war.

[†] Gr. that was over the king's bed-chamber.

^a See on Matt. xi. ver. 22. clause 2.

VER. 21.

Ταυτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἠνδυσάμενος ἱσοῦτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ θρόνου, ἐδημυγόρει πρὸς αὐτοὺς.

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

VER. 22.

Ὁ δὲ δῆμος ἐπαφῶντι· Θεοῦ φωνὴ, καὶ οὐκ ἀνθρώπου.

And the people gave a shout, saying, It is the voice of a god, and not of a man.

VER. 23.

Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀπὸ ὧν οὐκ ἴδμεν τὴν δόξαν τῷ Θεῷ· καὶ γινώμεναι σκυλευόμενος, ἐξήψατο.

A. D. 44.

ACTS XII. 23—25.—XIII. 1, 2.

A. D. 45.

* And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.

* And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword, 2 Chron. xxxii. 21. Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God, Ezek. xxviii. 2. Therefore thus saith the Lord God, Because thou hast set thine heart as the heart of God; Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas, 6—8.

VER. 24.

Ὁ δὲ λόγος τοῦ Θεοῦ ἤρξαντο καὶ ἐπληθύνετο.

* But the word of God grew and multiplied.

* See on chap. vi. ver. 7. clause 1.

VER. 25.

Βαρνάβας δὲ καὶ Σαῦλος ὑπεστρέψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθῆντα Μάρκον.

* And Barnabas and Saul returned from Jerusalem, when they had fulfilled their * ministry, and took with them ^b John, whose surname was Mark.

* Or, charge.

* Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul, Acts xi. 29, 30.

^b And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying, ver. 12.

CHAP. XIII.—VER. 1.

Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὐσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὧς, τε Βαρνάβας καὶ Σίμων ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μανᾶν τε Ἡρώδου τοῦ τετραρχοῦ σύντροφος, καὶ Σαῦλος.

Now there were in the church that was at Antioch, * certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, * which had been brought up with Herod the tetrarch, and Saul.

* Or, Herod's foster-brother.

* And in these days came prophets from Jerusalem unto Antioch, Acts xi. 27. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also, xv. 35. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 6, 7. Now ye are the body of Christ, and members in particular. And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues, 1 Cor. xii. 27, 28. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 2.

Ἀιτουροῦντων δὲ αὐτῶν τῷ Κυρίῳ καὶ ὑποστεινόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον Ἀφορίσαστε δὲ μοι τὸν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσέκλημαι αὐτούς.

A. D. 45.

ACTS XIII, 2—11.

A. D. 45.

As they ministered to the Lord ^a and fasted, ^b the Holy Ghost said, ^c Separate me Barnabas and Saul ^d for the work whereunto I have called them.

^a See on Matt. vi. ver. 16. clause 1.

^b See on chap. viii. ver. 29.

^c And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine, Numb. viii. 13, 14. Paul a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, Rom. i. 1. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles :) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision, Gal. ii. 8, 9.

^d See on Matt. ix. ver. 38. clause 3.

VER. 3.

Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν·

^a And when they had fasted and prayed, and laid their hands on them, they sent them away.

^a See on chap. vi. ver. 6.

VER. 4.

Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατέβησαν εἰς τὴν Σελεύκειαν, ἐκείθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

VER. 5.

Καὶ γενόμενοι ἐν Σαλαμίῃ, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑψιπρέτην.

And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.

VER. 6.

Διαλθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρον τινὰ μάγον ψευδοπροφήτην Ἰουδαῖον, ὃ ὄνομα Βαρῖσσοῦς,

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And when they had gone through the isle unto Paphos, ^a they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus:

^a See on chap. viii. ver. 9.

VER. 7.

Ὃν ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ· οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπειζήτησεν ἀκούσαι τὸν λόγον τοῦ Θεοῦ.

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

VER. 8.

Ἀνθίστατο δὲ αὐτοῖς Ἑλῦμας ὁ μάγος (οὗτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέφειν τὸν ἀνθυπάτον ἀπὸ τῆς πίστεως.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

VER. 9.

Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς Πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν,

Then Saul, (who also is called Paul,) ^a filled with the Holy Ghost, set his eyes on him,

^a See on chap. ii. ver. 4. clause 1.

VER. 10.

εἶπεν· Ὁ πλήρης παντὸς δόλου καὶ πάσης βδουρυγίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφον τὰς ὁδοὺς Κυρίου τὰς εὐθείας;

And said, O full of all subtilty and all mischief, ^a thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

^a See on John viii. ver. 38. clause 2.

VER. 11.

Καὶ νῦν ἰδοὺ, χεὶρ τοῦ Κυρίου ἐπὶ σὶ· καὶ ἴσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρήμα δὲ ἐπέπεσον ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζήτησε χειραγωγούς.

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

2 F

A. D. 45.

ACTS XIII. 12—17.

A. D. 45.

VER. 12.

Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός, ἐπί-
στευσεν, ἐκπλησσομένης ἐσθὶ τῇ διδαχῇ τοῦ
Κυρίου.

Then the deputy, when he saw what
was done, believed, being astonished at
the doctrine of the Lord.

VER. 13.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ
τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυ-
λίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν,
ὑπὸ στρεψέειν εἰς Ἱερουσόλυμα.

Now when Paul and his company
loosed from Paphos, they came to Pergu
in Pamphylia: and John departing
from them returned to Jerusalem.

* And Barnabas determined to take
with them John, whose surname was
Mark. But Paul thought not good to
take him with them, who departed
from them from Pamphylia, and went
not with them to the work, Acts xv.
37; 38.

VER. 14.

Αὐτοὶ δὲ διαλθόντες ἀπὸ τῆς Πέργης, πα-
ρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ
εἰσαλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ
τῶν σαββάτων, ἐκάθισαν.

But when they departed from Perga,
they came to Antioch in Pisidia, and
went into the synagogue on the sabbath
day, and sat down.

VER. 15.

Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ
τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγω-
γοι πρὸς αὐτοὺς, λέγοντες· Ἄνδρες ἀδελφοί,
εἰ ἴσθι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν
λαόν, λέγετε.

* And after the reading of the law
and the prophets the rulers of the syna-
gogue sent unto them, saying, Ye men
and brethren, if ye have any word of
exhortation for the people, say on.

* For Moses of old time hath in
every city them that preach him,
being read in the synagogues every
sabbath-day, Acts xv. 21. And he
came to Nazareth, where he had been
brought up: and, as his custom was,
he went into the synagogue on the
sabbath-day, and stood up for to read.
And there was delivered unto him the
book of the prophet Esaias. And
when he had opened the book, he

found the place where it was written,
The Spirit of the Lord is upon me,
because he hath anointed me to
preach the Gospel to the poor; he
hath sent me to heal the broken-
hearted, to preach deliverance to the
captives, and recovering of sight to
the blind, to set at liberty them that
are bruised, To preach the acceptable
year of the Lord. And he closed the
book, and he gave it again to the mi-
nister, and sat down. And the eyes
of all them that were in the syna-
gogue were fastened on him, Luke iv.
16—20.

VER. 16.

Ἀναστὰς δὲ Παῦλος, καὶ καταστήσας
τῇ χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται, καὶ
οἱ φοβούμενοι τὸν Θεόν, ἀκούσατε.

Then Paul stood up, and beckoning
with his hand said, Men of Israel, and
ye that fear God, give audience.

VER. 17.

Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξε-
λέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαόν
ᾤκησεν ἐν τῇ παλαιᾷ ἐν γῇ Αἰγύπτῳ,
καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐ-
τοὺς ἐξ αὐτῆς.

* The God of this people of Israel chose
our fathers, and exalted the people
when they dwelt as strangers in the
land of Egypt, and with an high arm
brought he them out of it.

* See on chap. vii. ver. 2, 3.

* Thy fathers went down into Egypt
with threescore and ten persons, and
now the Lord thy God hath made
thee as the stars of heaven for multi-
tude, Deut. x. 22. Israel also came
into Egypt, and Jacob sojourned in
the land of Ham. And he increased
his people greatly, and made them
stronger than their enemies, Psal. cv.
23, 24. Now the sojourning of the
children of Israel, who dwelt in Egypt,
was four hundred and thirty years.
And it came to pass at the end of the
four hundred and thirty years, even
the self-same day it came to pass,
that all the hosts of the Lord went
out from the land of Egypt. It is a
night to be much observed unto the
Lord for bringing them out from the
land of Egypt; this is that night of
the Lord to be observed of all the
children of Israel in their generations,
Exod. xii. 40—42.

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VER. 18.

Καὶ ὡς τεσσαρακοντατῇ ἡρόντων ἱεροποφόρησεν αὐτοὺς ἐν τῇ ἱερήμῳ.

^a And about the time of forty years ^a suffered he their manners in the wilderness.

^a Gr. ἱεροποφόρησεν, perhaps for ἱεροφοφόρησεν, bore, or, fed them, as a nurse beareth, or, feedeth her child, Deut. i. 31, according to the LXX. and so Chrysostom.

^a See on chap. vii. ver. 36. clause 2.

VER. 19.

Καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναάν, κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν.

^a And when he had destroyed seven nations in the land of Chanaan, ^b he divided their land to them by lot.

^a When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, Deut vii. 1. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand, Josh. xxiv. 11.

^b See on chap. vii. ver. 45. clause 2.

VER. 20.

Καὶ μαστὰ ταῦτα, ὡς ἵτεσι τετρακοσίοις καὶ πενήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφῆτου.

^a And after that he gave unto them judges about the space of four hundred and fifty years, ^b until Samuel the prophet.

^a Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so. And when the LORD raised them

up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings, by reason of them that oppressed them and vexed them, Judg. ii. 16—18.

^b And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD, 1 Sam. iii. 19—21.

VER. 21.

Κἀκεῖθεν ᾗτήσαντο Γασιλία, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαουλ υἱὸν Κίς, ἀνδρα ἐκ φυλῆς Βενιαμὴν, ἵτη τεσσαράκοντα.

^a And afterward they desired a king: ^b and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

^a Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations, 1 Sam. viii. 4, 5.

^b And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul, the son of Kish, was taken; and when they sought him, he could not be found. Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people, from his shoulders and upward. And Samuel said to all the people, See ye him whom the LORD hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king! 1 Sam. x. 20—24. And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of

peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly, xi. 15.

VER. 22.

Καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῦς τὸν Δαβὶδ, εἰς βασιλείαν, ὃ καὶ εἶπε μαρτυρήσας· Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαί, ἀνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

^a And when he had removed him, ^b he raised up unto them David to be their king; ^c to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

^a And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee, 1 Sam. xiii. 13, 14. Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments, xii. 10, 11. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David, xxviii. 16, 17.

^b And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah, 13. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That

the men of Jabesh-gilead were they that buried Saul, 2 Sam. ii. 4.

^c But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee, 1 Sam. xiii. 14.

VER. 23.

Τούτου ὁ Θεὸς πρὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτῆρα, Ἰησοῦν,

^a Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

^a See on Matt. i. ver. 1. clause 2.

VER. 24.

Προκηρύξας τοῦ Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ.

^a When John had first preached before his coming ^b the baptism of repentance to all the people of Israel.

^a See on Matt. iii. ver. 1. clauses 2, 3.

^b See on Matt. iii. ver. 2. 6. 8.

VER. 25.

Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, εἶπε· τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

^a And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

^a See on John i. ver. 20.

VER. 26.

Ἄνδρες ἀδελφοί, υἱὸς γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπιστάλη.

Men and brethren, ^a children of the stock of Abraham, and whosoever among you feareth God, to you is ^b the word of this salvation sent.

^a See on Matt. iii. ver. 9. clause 2.

^b The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every

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one that believeth; to the Jew first, and also to the Greek, Rom. i. 16. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13.

VER. 27.

Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκόμενας, κρινάντες, ἐπλήρωσαν,

For they that dwell at Jerusalem, and their rulers, ^abecause they knew him not, ^bnor yet the voices of the prophets ^cwhich are read every sabbath day, they have fulfilled them in condemning him.

^a See on John i. ver. 10. clause 3.

^b See on Luke xxiv. ver. 44.

^c See on ver. 15.

VER. 28.

Καὶ μνηστειμὰν αἰτίαν θανάτου εὐρόντες, ᾔθίσαντο Πιλάτον ἀναιρεθῆναι αὐτόν.

^a And though they found no cause of death in him, yet desired they Pilate that he should be slain.

^a See on Matt. xxvii. ver. 23—26.

VER. 29.

Ὡς δὲ ἐτίλειαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον.

^a And when they had fulfilled all that was written of him, ^bthey took him down from the tree, and laid him in a sepulchre.

^a See on Luke xxiv. ver. 44. clause 1.

^b See on Matt. xxvii. ver. 60.

VER. 30.

Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν.

^a But God raised him from the dead:

^a See on chap. ii. ver. 24. clause 1.

VER. 31.

Ὃς ὡφθῆν ἐπὶ ἡμέρας πλείους τοῖς συναγασάν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, ὡς τινὲς εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν.

^a And he was seen many days of them which came up with him from Galilee to Jerusalem, ^bwho are his witnesses unto the people.

^a See on chap. i. ver. 3.

^b See on Luke xxiv. ver. 48.

VER. 32.

Καὶ ἡμεῖς, ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν.

^a And we declare unto you glad tidings, how that ^bthe promise which was made unto the fathers,

^a See on Luke ii. ver. 10. clause 1.

^b See on Matt. xi. ver. 3.

VER. 33.

Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται· ᾠδὴ μου εἰ σὺ, ἐγὼ σήμερον γέγονκά σε.

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

VER. 34.

Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἰρηκέν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.

And as concerning that he raised him up from the dead, ^anow no more to return to corruption, ^bhe said on this wise, I will give you the sure ^cmercies of David.

^a Gr. τὰ ὅσια, holy, or, just things; which word the LXX. both in Isa. lv. 3. and in many others, use for that which is in the Hebrew, mercies.

^a Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him, Rom. vi. 9.

^b Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people, Isa. lv. 3, 4.

^c See on Matt. i. ver. 1. clause 2.

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VER. 35.

Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν ἱσὶόν σου ἰδεῖν διαφθοράν.

* Wherefore he saith also in another psalm, *Thou shalt not suffer thine Holy One to see corruption.*

* For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

VER. 36.

Δαδὶδ μὲν γὰρ ἰδία γενεᾷ ὑπαγγελήσας τῇ τοῦ Θεοῦ βουλῇ, κοιμήθη, καὶ προσετίθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν.

For David, after he had * served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

* Or, in his own age served the will of God.

VER. 37.

Ὅτι δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.

But he, * whom God raised again, saw no corruption.

* See on chap. ii. ver. 24. clause 1.

VER. 38.

Γνωστὸν οὖν ἵστω ὑμῖν, ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἀφεσις ἁμαρτιῶν καταγγέλλεται,

Be it known unto you therefore, men and brethren, * that through this man is preached unto you the forgiveness of sins:

* See on Mark xvi. ver. 16. clause 1.

VER. 39.

Καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.

And by him all that believe are justified from all things, * from which ye could not be justified by the law of Moses.

* What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one, Rom. iii. 9, 10. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, 20. For the law of the Spirit of

life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 2—4. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, Gal. ii. 16. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them, iii. 10—12. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11.

VER. 40.

Βλέπετε οὖν μὴ ἐπιέλθῃ ἐφ' ὑμᾶς τὸ εἰρημῶν ἐν τοῖς προφήταις·

Beware therefore, lest that come upon you, * which is spoken of in the prophets;

* Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, Isa. xxix. 14. Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you, Heb. i. 5.

VER. 41.

Ἰδετε οἱ καταφρονεῖτε, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον δ' οὐ μὴ πιστεύσητε, ἐάν τις ἐκδηγήται ὑμῖν.

* Behold, ye despisers, and wonder, and perish: for I work a work in your

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days, a work which ye shall in no wise believe, though a man declare it unto you.

* Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel; they despised all my reproof; Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 24—31. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust. Because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel, Isa. v. 24. Wherefore hear the word of the Lord, ye scornful men, and rule this people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed

is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act, xxviii. 14—21.

VER. 42.

Ἐξιώντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαλῆσαι αὐτοῖς τὰ ῥήματα ταῦτα.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them * the next sabbath.

* Gr. in the week between; or, in the sabbath between.

* See on Matt. xix. ver. 30.

VER. 43.

Λευσίτης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σκευῶν προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἳ τινες προσκαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue ^b in the grace of God.

* See on John viii. ver. 31.

^b By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace, Gal. v. 4. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand, 1 Pet. v. 12.

VER. 44.

Τῷ δὲ ἐρχομένῳ σάββατῳ σχεδὸν πᾶσα ἡ πόλις συνήθη ἀκούσαι τὸν λόγον τοῦ Θεοῦ.

And the next sabbath day came almost the whole city together to hear the word of God.

VER. 45.

Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ἰσὶ

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τοῦ Παύλου λαλομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.

^a But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

^a LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in, Matt. xxiii. 13.

VER. 46.

Παρήσιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας, εἶπον· Ὑμεῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπαθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη.

Then Paul and Barnabas waxed bold, and said, ^a It was necessary that the word of God should first have been spoken to you: ^b but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

^a See on Matt. x. ver. 6. clause 1.

^b And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean; from henceforth I will go unto the Gentiles, Acts xviii. 6.

VER. 47.

Οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· τίθειμάς τε εἰς φῶς ἔθνη, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἰσχύατος τῆς γῆς.

For so hath the Lord commanded us, saying, ^a I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

^a See on Matt. xii. ver. 18. clause 5.

VER. 48.

Ἀκούοντα δὲ τὰ ἔθνη ἤχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστανσαν ὅσοι ἦσαν τεταγμένοι, εἰς ζωὴν αἰώνιον.

And when the Gentiles heard this,

they were glad, and glorified the word of the Lord: ^a and as many as were ^b ordained to eternal life believed.

^a And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd, John x. 16. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, Rom. xi. 7. But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 4—10. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. See also on John vi. ver. 37. clauses 1, 2.

^b And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, Acts xxii. 10. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening, xxviii. 23. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, Matt. xxviii. 16. The powers that be are ordained of God, Rom. xiii. 1.

A. D. 45.

ACTS XIII. 49—52.—XIV. 1—7.

A. D. 46.

VER. 49.

Διςφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας.

And the word of the Lord was published throughout all the region.

VER. 50.

Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας, καὶ τὰς εὐσεβήσοντας, καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διαγμῶν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.

But the Jews stirred up the devout and honourable women, and the chief men in the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

^a See on Matt. x. ver. 23. clause 1.

VER. 51.

Οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον.

a But they shook off the dust of their feet against them, and came unto Iconium.

^a See on Matt. x. ver. 14. clause 2.

VER. 52.

Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

a And the disciples were filled with joy, and with the Holy Ghost.

^a See on Matt. v. ver. 12. clause 1.

^b See on chap. ii. ver. 4. clause 1.

CHAP. XIV.—VER. 1.

Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολλὸν πλῆθος.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

VER. 2.

Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπηγήσαν, καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.

a But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

^a See on chap. xiii. ver. 45.

VER. 3.

Ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ δίδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

Long time therefore abroad they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

a God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, Heb. ii. 4. See also on Matt. x. ver. 8. clause 1.

VER. 4.

Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

VER. 5.

Ὦς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἀρχεῦσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς,

a And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

a Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me, 2 Tim. iii. 11.

VER. 6.

Συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον.

a They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

^a See on Matt. x. ver. 23. clause 1.

VER. 7.

Κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

a And there they preached the Gospel.

^a See on chap. viii. ver. 4.

VER. 8.

Καὶ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθυτο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιπατοῦναι.

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked :

VER. 9.

Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,

The same heard Paul speak : who steadfastly beholding him, and perceiving that he had faith to be healed,

* See on Matt. xv. ver. 28. clause 2.

VER. 10.

Ἐπεὶ μεγάλη τῇ φωνῇ. Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἤλαστο, καὶ περιπατάει.

* Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

* See on chap. iii. ver. 6. clause 3.

VER. 11.

Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἤψωραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.

And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us, in the likeness of men.

VER. 12.

Ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

And they called Barnabas, Jupiter ; and Paul, Mercurius, because he was the chief speaker.

VER. 13.

Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στήμματα ἐπὶ τοὺς πυλῶνας ἐτίγκατος, σὺν τοῖς ὄχλοις ἤθελε θύειν.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

VER. 14.

Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν, εἰσεπάδσαν εἰς τὸν ὄχλον, κρίζοντες,

Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

VER. 15.

Καὶ λέγοντες· Ἄνδρες, τί ταῦτα ποιεῖτε ; καὶ ἡμῶς ὁμοιωσάμεντες ἴσμεν ὑμῖν, ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς, ἀπὸ τούτου τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν, καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein :

* They that make a graven image are all of them vanity, and their delectable things shall not profit : and they are their own witnesses ; they see not, nor know ; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Isa. xlv. 9, 10. They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god : they fall down ; yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth ; from his place shall he not remove : yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and show yourselves men ; bring it again to mind, O ye transgressors, xvi. 6—8. For the customs of the people are vain : for one cutteth a tree out of the forest (the work of the hands of the workman) with the axe : They deck it with silver and with gold ; they fasten it with nails and with hammers, that it move not. They are upright as the palm-tree, but speak not, Jer. x. 3—5. Who would not fear thee, O king of nations? for to thee doth it appertain : forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee.

A. D. 46.

ACTS XIV. 15—17.

A. D. 46.

But they are altogether brutish and foolish; the stock is a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing; they are all the work of cunning men. But the LORD is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, *there* is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and *there* is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish, 7—15. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these things, xiv. 22. We know that an idol is nothing in the world, and that *there* is none other God but one, 1 Cor. viii. 4.

^b See on John v. ver. 26. clause 1.

^c See on chap. iv. ver. 24.

VER. 16.

Ὅς ἐν ταῖς παρ᾽ ἡμεῖς γενεαῖς ἔσται πάντα τὰ ἰθὺν πορεύσθαι ταῖς ὁδοῖς αὐτῶν.

^a Who in times past suffered all nations to walk in their own ways.

^a So I gave them up unto their own hearts' lust; and they walked in their own counsels, Psal. lxxxi. 12. Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish

heart was darkened: Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections, Rom. i. 21—26. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 28—32.

VER. 17.

Καὶ τοὶ γὰρ οὐκ ἀμαρτυροῦν ἑαυτὸν ἀγαθόν, ἀγαθοποιῶν, οὐρανὸν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἡμῖν πλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

^a Nevertheless he left not himself without witness, in that he did good, ^b and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

^a Thy mercy, O LORD, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings, Psal. xxxvi. 5—7. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually, lii. 1. O LORD, how manifold

are thy works! in wisdom hast thou made them all: the earth is full of thy riches; So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; *there is that leviathan, whom thou hast made to play therein.* These wait all upon thee, that thou mayest give them their meat in due season. *That* thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth, civ. 24—30. The LORD is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The LORD upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing, cxiv. 9—16. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil, Luke vi. 35.

^b I would seek unto God, and unto God would I commit my cause; Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields, Job v. 8—10. By the breath of God frost is given; and the breath of the waters is straitened. Also by watering he wearieth the thick cloud; he scattereth his bright cloud, And it is turned round about by his counsels; that they may do whatsoever he commandeth

them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy, xxxvii. 10—13. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which is full of water:* thou preparest them corn, when thou hast so provided for it, Psal. lxxv. 9—13. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing. Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God; Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry, cxlvii. 7—9. Neither say they in their hearts, Let us now fear the LORD our God that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest, Jer. v. 24. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these things, xiv. 22.

VER. 18.

Καὶ ταῦτα λέγοντες, μέλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ δοῦν αὐτοῖς.

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

VER. 19.

Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι.

^a And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

A. D. 46.

ACTS XIV. 19—28.—XV. 1.

A. D. 51.

* Persecuted, but not forsaken; cast down, but not destroyed, Always bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 9—11. Thrice was I beaten with rods, once was I stoned, xi. 25.

VER. 20.

Κυκλοσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν καὶ τῇ ἑταίρῳ ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

VER. 21.

Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν.

And when they had preached the Gospel to that city, and had *taught many, they returned again to Lystra, and to Iconium, and Antioch,

* Gr. made many disciples.

VER. 22.

Ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἑμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

* See on John viii. ver. 31.

^b See on Matt. v. ver. 10. clause 1.

VER. 23.

Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, (παρέθεοντο αὐτοὺς τῷ Κυρίῳ εἰς τὸν πιστεύουσιν).

* And when they had ordained them elders in every church, and had ^bprayed with fasting, they commended them to the Lord, on whom they believed.

* See on chap. xi. ver. 30.

^b See on Matt. vi. ver. 16. clause 1.

VER. 24.

Καὶ διαλθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν.

And after they had passed through Pisidia, they came to Pamphylia.

VER. 25.

Καὶ λαλῶντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν.

And when they had preached the word in Perga, they went down into Attalia:

VER. 26.

Κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

VER. 27.

Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀγγέλλειν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

* See on Matt. xii. ver. 18. clause 5.

VER. 28.

Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

And there they abode long time with the disciples.

CHAP. XV.—VER. 1.

Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφοὺς: "Ὅτι ἰὰν μὴ περιτέμνησθε τῷ Ἰσὶ Μωϋσέως, οὐ δύνασθε σωθῆναι.

And certain men which came down from Judaea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

* Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do

the whole law, Gal. v. 1—3. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another, 11—13.

VER. 2.

Γενομένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἵστασαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.

When therefore Paul and Barnabas had no small dissention and disputation with them; ^a they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

^a Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles: but privately to them which were of reputation, lest by any means I should run, or had run, in vain, Gal. ii. 1, 2.

VER. 3.

Οἱ μὲν οὖν προσημνοφθίντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμαρείαν, ἐκδηγούμενοι τὴν ἐπιστροφὴν τῶν ἔθνων καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.

And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

VER. 4.

Παραγινόμενοι δὲ εἰς Ἱερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνηγγεῖλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν.

And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and they declared all things that God had done with them.

VER. 5.

Ἐξανίστησαν δὲ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λί-

γοντες· Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

But there ^a rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

^a Or, rose up, said they, certain.

VER. 6.

Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

And the apostles and elders came together for to consider of this matter.

VER. 7.

Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.

And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ^a ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.

^a See on chap. x.

VER. 8.

Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν·

^a And God, which knoweth the hearts, bare them witness, ^b giving them the Holy Ghost, even as he did unto us;

^a See on Matt. ix. ver. 4. clause 1.

^b See on John vii. ver. 39. clause 1.

VER. 9.

Καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν.

And put no difference between us and them, ^a purifying their hearts by faith.

^a And the voice spake unto him again the second time, What God hath cleansed, that call not thou common, Acts x. 15. See also on Luke i. ver. 75.

VER. 10.

Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐκτιβαίνει ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃ οὐτε οἱ πατέρες ἡμῶν, οὐτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

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*Now therefore why tempt ye God, * to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*

* For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers, Matt. xxiii. 4. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1.

VER. 11.

Ἄλλα διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρέπομεν κἀμῖνοι.

* But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

* Being justified freely by his grace, through the redemption that is in Christ Jesus, Rom. iii. 24. Moreover, the law entered, that the offence might abound. But, where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, v. 20, 21. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord, vi. 23. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, ii. 16. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, Eph. i. 5, 6. That in the ages to come he might shew the exceeding riches of his grace,

in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast, ii. 7—9. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 11—13. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly, through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs according to the hope of eternal life, Titus iii. 3—7.

VER. 12.

Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουσεν Βαρνάβαν καὶ Παύλον ἐξηγουμένους ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

VER. 13.

Μετὰ δὲ τὸ σιγᾶσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος, λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ μου.

And after they had held their peace, * James answered, saying, Men and brethren, hearken unto me:

* But other of the apostles saw I none, save James the Lord's brother, Gal. i. 19. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the

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poor; the same which I also was forward to do, ii. 9, 10.

VER. 14.

Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ Θεὸς ἐπισκέψατο λαβεῖν ἐξ ἰθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ.

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

VER. 15.

Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται·

And to this agree the words of the prophets; as it is written,

VER. 16.

Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατσκοκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·

^a After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

^a In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, Amos ix. 11.

VER. 17.

Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποίων ταῦτα πάντα.

^a That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

^a That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this, Amos ix. 12.

VER. 18.

Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

^a Known unto God are all his works from the beginning of the world.

^a God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and

shall he not do it? or hath he spoken, and shall he not make it good, Numb. xxiii. 19. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, Isa. xlii. 10. And to make all men see, what is the fellowshipship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9.

VER. 19.

Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἰθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν,

Wherefore my sentence is, that we trouble not them, which from among the Gentiles ^a are turned to God:

^a For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, 1 Thess. i. 9.

VER. 20.

Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἐλισθημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος.

But that we write unto them, ^a that they abstain from pollutions of idols, ^b and from fornication, ^c and from things strangled, and from blood,

^a They did not destroy the nations, concerning whom the Lord commanded them: But were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, inasmuch that he abhorred his own inheritance, Psal. cvi. 34—40. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils, 1 Cor. x. 20.

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^b But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, vi. 9. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by this own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 13—18. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband, vii. 2. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, Eph. v. 3. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 5, 6. For this is the will of God, *even* your sanctification, that ye should abstain from fornication, 1 Thess. iv. 3.

^c But flesh with the life thereof, which is the blood thereof, shall ye not eat, Gen. ix. 4. And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth, and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the

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children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off, Lev. iv. 13, 14. Only be sure that thou eat not the blood: for the blood is the life: and thou mayest not eat the life with the flesh, Deut. xii. 23.

VER. 21.

Μωσῆς γὰρ ἐκ γυναικῶν ἀρχαίων κατὰ πᾶσαν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

^a For Moses of old time hath in every city them that preach him, being read in the Synagogues every sabbath day.

^a See on chap. xiii. ver. 15.

VER. 22.

Τότε ἴδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν, πρίμῃαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ· Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, ^a Judas surnamed Barsabas, ^b and Silas, chief men among the brethren.

^a And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias, Acts i. 23.

^b And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*, ver. 32. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers, xvi. 19.

VER. 23.

Γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.

And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

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VER. 24.

Ἐπειδὴ ἠκούσαμεν ὅτι τινες, ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκεινάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι, καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα·

* Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

* And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you, Gal. ii. 4, 5. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11.

VER. 25.

Ἐδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

VER. 26.

Ἄνθρωποις παραδιδυκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ὑμῶν Ἰησοῦ Χριστοῦ.

* Men that have hazarded their lives for the name of our Lord Jesus Christ.

* But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium, Acts xiii. 50, 51. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead, xiv. 19.

VER. 27.

Ἀπεστάλακαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

We have sent therefore Judas and Silas, who shall also tell you the same things by * mouth.

* Gr. word.

VER. 28.

Ἐδοξε γὰρ τῷ ἁγίῳ Πνεύματι, καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βαρὺ πλὴν τῶν ἐπ' ἀνάγκης τούτων·

* For it seemed good ^b to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

* See on chap. viii. ver. 29.

^b See on John xvi. ver. 13. clause 2.

VER. 29.

Ἀπέχεσθαι εἰδωλοθύτων, καὶ αἱμάτων, καὶ σπικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. Ἐββρωδι.

* That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

* See on ver. 20.

VER. 30.

Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγρόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολὴν.

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

VER. 31.

Ἀναγρόντες δὲ, ἐχάρησαν ἐπὶ τῇ παραλήσει.

Which when they had read, they rejoiced for the * consolation.

* Or, exhortation.

VER. 32.

Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεμύνησαν τοὺς ἀδελφοὺς, καὶ ἐκαστήριζαν.

And Judas and Silas, * being prophets also themselves, exhorted the brethren with many words, and confirmed them.

* See on chap. xiii. ver. 1.

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VER. 33.

Πορεύσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.

And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

VER. 34.

Ἔδοξε δὲ τῷ Σίλᾳ ἱκεῖν αὐτοῦ.

Notwithstanding it pleased Silas to abide there still.

VER. 35.

Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἱερείων πολλῶν, τὸν λόγον τοῦ Κυρίου.

Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

VER. 36.

Μετὰ δὲ τινὰς ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὲ ἐπισκεψάμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγελάσαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσιν.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

VER. 37.

Βαρνάβας δὲ ἰκουσάμενος συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον·

And Barnabas determined to take with them a John, whose surname was Mark.

* And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark, Acts xii. 25.

VER. 38.

Παῦλος δὲ ἠξίου, τὸν ἀποστάτην αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν αὐτόν.

But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

* Now when Paul and his company loosed from Paphos, they came

to Perga in Pamphylia; and John departing from them, returned to Jerusalem, Acts xiii. 13.

VER. 39.

Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον, ἐκπλεύσαι εἰς Κύπρον·

And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

VER. 40.

Παῦλος δὲ ἐπιλεγόμενος Σίλαν, ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν.

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

VER. 41.

Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.—VER. 1.

Κατῴκισται δὲ εἰς Δερβὲν καὶ Λύστραν καὶ ἰδοὺ, μαθητὴς τις ἦν ἡμεῖς ὀνόματι Τιμόθεος, υἱὸς γυναικὸς τινος Ἰουδαίας πιστοῦ, πατὴρ δὲ Ἕλληνας,

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

* Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. ii. 4, 5.

VER. 2.

* Ὃς ἡμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστρῃ καὶ Ἰκόνιῳ ἀδελφῶν.

Which was well reported of by the brethren that were at Lystra and Iconium.

VER. 3.

Τούτων ἰδόντων ὁ Παῦλος σὺν αὐτοῖς ἐξελθεῖν καὶ λαῶν περιήγρειν αὐτόν, διὰ
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τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἕλλην ὑπῆρχεν.

Him would Paul have to go forth with him; *and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

* And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, 1 Cor. ix. 20.

VER. 4.

Ὡς δὲ διαπορεύοντο τὰς πόλεις, παρέδιδον αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλὴμ.

And as they went through the cities, *they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

* See chap. xv. ver. 23—29.

VER. 5.

Αἱ μὲν οὖν ἐκκλησίαι ἰσχυροῦντο τῇ πίστει, καὶ ἐπὶρρίσσειον τῷ ἀριθμῷ καθ' ἡμέραν.

And so were the churches established in the faith, and increased in number daily.

VER. 6.

Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ.

Now when they had gone throughout Phrygia and the region of Galatia, *and were forbidden of the Holy Ghost to preach the word in Asia,

* See on chap. viii. ver. 29.

VER. 7.

Ἐλθόντες κατὰ τὴν Μυσίαν, ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ ἔλασεν αὐτοὺς τὸ Πνεῦμα.

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

VER. 8.

Παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα.

And they passing by Mysia *came down to Troas.

* Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, 2 Cor. ii. 12.

VER. 9.

Καὶ ὄραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· Ἀνέ τις ἦν Μακεδὼν ἰστῶς παρακαλῶν αὐτὸν, καὶ λέγων· Διαβὰς εἰς Μακεδονίαν, βούθησον ἡμῖν.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

VER. 10.

Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβαλόντες ὅτι προσκλήνται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

And after he had seen the vision, *immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

* I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia, 2 Cor. ii. 13.

VER. 11.

Ἀναχθίντες οὖν ἀπὸ τῆς Τρωάδος, εὐδρομήσαμεν εἰς Σαμοθράκην· τῇ τε ἐπιούσῃ εἰς Νεάπολιν·

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

VER. 12.

Ἐκεῖθιν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατριβόντες ἡμέρας τινάς.

And from thence to Philippi, which is *the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

* Or, the first.

VER. 13.

Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν, ὃ ἐνομίζετο προσευχὴ εἶναι· καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖκι.

And on the sabbath we went out of the city by a river side, where prayer

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was wont to be made; and we sat down, and spake unto the women which resorted thither.

VER. 14.

Καὶ τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις, πόλιος Θυατείρων, σιδομένη τὸν Θεὸν, ἤκουεν· ἥς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: ^a whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

^a See on Luke xxiv. ver. 45.

VER. 15.

Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρακάλεσε, λίγυσα· Εἰ κεκύρατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μένατε. Καὶ παρεβιάσατο ἡμᾶς.

^a And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, ^b come into my house, and abide there. And she constrained us.

^a See on Matt. iii. ver. 6. clause 1.

^b See on Matt. x. ver. 41.

VER. 16.

Ἐγένετο δὲ παρεορμάνον ἡμῶν εἰς προσηχὴν, παιδίσκην τινα ἔχουσαν πνεῦμα Πύθωνος, ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς, μαγευομένη.

And it came to pass, as we went to prayer, a certain damsel, ^a possessed with a spirit of ^a divination met us, which brought her masters much gain by soothsaying:

^a Or, Python.

^a See on chap. viii. ver. 9.

VER. 17.

Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λίγυσα· Οὗτοι οἱ ἄνθρωποι, δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν ἰδὼν σωτηρίας.

The same followed Paul and us, and cried, saying, ^a These men are the servants of the most high God, which shew unto us the way of salvation.

^a See on chap. xiii. ver. 26. clause 2.

VER. 18.

Τοῦτο δὲ ἵποίει ἐπὶ πολλὰς ἡμέρας. Διαφωνηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἄσ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

And this did she many days. But Paul, being grieved, turned and said to the spirit, ^a I command thee in the name of Jesus Christ to come out of her. ^b And he came out the same hour.

^a See on chap. iii. ver. 6. clause 3.

^b See on Matt. iv. ver. 24. clause 4.

VER. 19.

Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἀρχοντας.

And when her masters saw that the hope of their gains was gone, ^a they caught Paul and Silas, and drew them into the ^a market place unto the rulers,

^a Or, court.

^a See on Matt. x. ver. 18. clause 1.

VER. 20.

Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες·

And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city.

VER. 21.

Καὶ καταγγέλλουσιν ἰθὺ ἂ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι, οὐδὲ ποιεῖν, Ῥωμαῖοι οἷσι.

And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

VER. 22.

Καὶ συνεπίστη ὁ ὄχλος κατ' αὐτῶν καὶ οἱ στρατηγοὶ περιρρήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ραβδίζειν·

And the multitude rose up together against them: and the magistrates rent off their clothes, ^a and commanded to beat them.

^a See on Matt. x. ver. 17. clause 3.

VER. 23.

Πολλὰς τε ἰσθίνεντες αὐτοῖς πλῆγας, ἔβαλον εἰς φυλακὴν, παραγγέλλοντες τῷ δεσμοφύλακι ασφαλῶς τηρεῖν αὐτούς.

And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, 2 Cor. xi. 25.

Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ, 2 Thess. i. 1. But even after that we had suffered before, and were shamefully entreated, as ye know at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention, ii. 2.

VER. 24.

Ὅς παραγγέλλας τοιαύτην εἰληφώς, ἔβαλον αὐτούς εἰς τὴν ἑσωτέραν φυλακὴν, καὶ τοὺς πύλας αὐτῶν ἠσφαλίσαντο εἰς τὸ ξύλον.

Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

VER. 25.

Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνον τὸν Θεὸν ᾠδοῦντο, καὶ αὐτῶν οἱ δεσμοί.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

See on Matt. v. ver. 12. clause 1.

VER. 26.

Ἀφῆκε δὲ σεισμὸς ἰσχύοντο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου, ἀνεῳχθῆσαν τε παραρῆμα αἱ θύραι πάντων, καὶ πάντων τὰ δεσμὰ ἀνέθη.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's hands were loosed.

VER. 27.

Ἐξυπνοὶ δὲ γενόμενοι ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνερχομένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔκλειπεν ἑαυτὸν

ἀναιρεῖν, νομίζων ἐκπεφυγῆναι τοὺς δεσμούς.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

VER. 28.

Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων Μὴδὲν πρᾶξῃς σεαυτῷ κακόν· ἀπαίτις γάρ ἐσμεν ἡμᾶς.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

VER. 29.

Αἰτάσας δὲ φῶτα εἰσπήδησε, καὶ ἑντρομος γενόμενος προσέειπε τῷ Παύλῳ καὶ τῷ Σίλῳ·

Then he called for a light, and sprung in, and came trembling, and fell down before Paul and Silas,

VER. 30.

Καὶ παραγαγὼν αὐτούς ἔξω, ἔφη· Κύριοι, τί μοι δεῖ ποιῆσαι ἵνα σωθῶ;

And brought them out, and said, Sirs, what must I do to be saved?

See on Matt. xix. ver. 16.

VER. 31.

Οἱ δὲ εἰπόν· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

See on Mark xvi. ver. 16. clause 1.

VER. 32.

Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκῇ αὐτοῦ.

And they spake unto him the word of the Lord, and to all that were in his house.

VER. 33.

Καὶ παραλαβὼν αὐτοὺς ἐν ἑσπέρῃ τῇ ἡμέρῃς νυκτός, ἔλουσεν ἀπὸ τῶν πλῆγῶν καὶ ἔβαπτίσθη αὐτὸς καὶ ὁ αὐτοῦ πῶτος παραρῆμα.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

See on Matt. iii. ver. 6. clause 1.

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VER. 34.

Ἀναγαγόν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρίστανε τράπεζαν, καὶ ἡγαλλιάσατο πᾶσι πεπιστευμένοις τῷ Θεῷ.

And when he had brought them into his house, he set meat before them, * and rejoiced, believing in God with all his house.

* See on chap. viii. ver. 39. clause 2.

VER. 35.

Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες· Ἀπόλυσον τοὺς ἀνδράποικους ἐκείνους.

And when it was day, the magistrates sent the sergeants, saying, Let those men go.

VER. 36.

Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· Ὅτι ἀπεισ-τάλασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες πορεύεσθε, ἐν εἰρήνῃ.

And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

VER. 37.

Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Διέραν-τες ἡμεῖς δημοσίᾳ, ἀκατακρίτους, ἀνθρώ-πων Ῥωμαίων υπάρχοντας, ἔκαλον εἰς φυλακὴν καὶ νῦν λάθρα ἡμεῖς ἐκβάλλου-σιν; οὐ γὰρ ἄλλα ἐλθόντες αὐτοὶ ἡμεῖς ἐξαγαγέμεσαν.

But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

VER. 38.

Ἀπήγγειλαν δὲ ταῖς στρατηγοῖς οἱ ῥαβ-δούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθη-σαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,

And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

VER. 39.

Καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς πόλεως.

And they came and besought them, and brought them out, and desired them to depart out of the city.

VER. 40.

Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς, παρεκάλεσαν αὐτούς, καὶ ἐξῆλθον.

And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.—VER. 1.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ἔπου ἦ ἡ συναγωγὴ τῶν Ἰουδαίων.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

VER. 2.

Κατὰ δὲ τὸ εἶθος τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς, καὶ ἐπὶ σαββάτα τρία δι-λέγαιτο αὐτοῖς ἀπὸ τῶν γραφῶν,

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

VER. 3.

Διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἴδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς, Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.

Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that * this Jesus, * whom I preach unto you, is Christ.

* Or, whom, said he, I preach.

* See on Luke iv. ver. 18. clause 2.

VER. 4.

Καὶ τινες ἐξ αὐτῶν ἐπιστάσαν, καὶ προσκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.

And some of them believed, and con-verted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

VER. 5.

Ζηλώσαντες δὲ οἱ ἀπειθεῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἀνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθο-ρύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσωνος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.

^a But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, ^b and set all the city on an uproar, ^c and assaulted the house of Jason, and sought to bring them out to the people.

^a See on chap. xiii. ver. 45.

^b For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews, 1 Thess. ii. 14. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, iii. 4.

^c Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you, Rom. xvi. 21.

VER. 6.

Μὴ εὐρίντες δὲ αὐτοὺς, ἔσμεν τὸν Ἰάσονα καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βωῶντες· Ὅτι οἱ τὴν οἰκουμένην ἀναστατώναντες, οὗτοι καὶ ἐνθάδε πάρεστιν,

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

VER. 7.

Οὓς ὑποδίδεσθαι Ἰάσον· καὶ οὗτοι πάντες ἀπέναντι τῶν δογματῶν Καίσαρος πράττουσι, βασιλεία λέγοντες ἕτερον εἶναι, Ἰησοῦ.

Whom Jason hath received: and these all do contrary to the decrees of Cæsar, ^a saying, that there is another king, one Jesus.

^a See on Matt. ii. ver. 2. clause 1.

VER. 8.

Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα.

And they troubled the people and the rulers of the city, when they heard these things.

VER. 9.

Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.

And when they had taken security of Jason, and of the other, they let them go.

VER. 10.

Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξεπέμφαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήγαγον.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

VER. 11.

Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονικῇ· οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφάς, εἰ ἔχει ταῦτα αὐτοίς.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, ^a and searched the Scriptures daily, whether those things were so.

^a See on John v. ver. 39. clause 1.

VER. 12.

Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστανται, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσεβῶν, καὶ ἀνδρῶν οὐκ ὀλίγοι.

Therefore many of them believed: also of honourable women which were Greeks, and of men, not a few.

VER. 13.

Ἦς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονικῆς Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἤλθον καμπεύ, σαλευόντες τοὺς ὄχλους.

^a But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

^a For ye, brethren, became followers of the Churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews; Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away; for the wrath is come upon them to the uttermost, 1 Thess. ii. 14—16.

VER. 14.

Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν δό-

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λασσαν ὑπόμενον δὲ, ὅτε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

VER. 15.

Οἱ δὲ καθιστάντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήσαν.

And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

VER. 16.

Ἐν δὲ ταῖς ἈθINAIS ἐκδεχομένου αὐτοῦ τοῦ Παύλου, παρωρύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον ὄσαν τὴν πόλιν·

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city * wholly given to idolatry.

* Or, full of idols.

VER. 17.

Διελέγετο μὲν εὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σιβομαίνοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

VER. 18.

Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμιολόγος οὗτος λέγειν; Οἱ δὲ· Εἵνεον δαιμονίων δοκαί καταγγελεύς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐγγελίζετο.

Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this * babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, * and the resurrection.

* Or, base fellow.

* See on Matt. xxii. ver. 30. clause 1.

VER. 19.

Ἐπιλαβόμενοι τε αὐτοῦ, ἐπὶ τὸν Ἀρείον ἄγον ἤγαγον, λέγοντες· Δυνάμεθα γινῶναι

τίς ἡ καινὴ αὕτη ἡ ὑπὸ σου λαλουμένη διδασχὴ;

And they took him, and brought him unto * Areopagus, saying, May we know what * this new doctrine, whereof thou speakest, is?

* Or, Mars' hill. It was the highest court in Athens.

* And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter, Acts xvii. 32. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? xxvi. 6—8. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

VER. 20.

Ἐκρίνοντα γὰρ τινὰ εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γινῶναι τί ἂν θέλοι ταῦτα εἶναι.

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

VER. 21.

(Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ἕνοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκοῦναι καινότερον.)

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

VER. 22.

Σταθεῖς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου ᾠάγον, ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δισειδαιμονιστίους ὑμᾶς θεωρῶ.

Then Paul stood in the midst of * Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

* Or, the court of the Areopagites.

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VER. 23.

Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὑρον καὶ βωμὸν ἐν ᾧ ἐπιγέγραπτο· Αἴνουν τῷ Θεῷ· ὃν οὐκ ἄγνωστοις εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.

For as I passed by, ^a and beheld your ^{*} devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare I unto you.

^{*} Or, gods that ye worship, ² Thess. ii. 4.

^a For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), viii. 5. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 4—6. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods, Gal. iv. 8.

VER. 24.

Ὁ Θεὸς ὃς ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χειρὶ ποιηταῖς νοῦς κατακεῖται.

^{*} God that made the world and all things therein, seeing that he is Lord of heaven and earth, ^b dwelleth not in temples made with hands;

^a See on chap. iv. ver. 24.

^b See on chap. vii. ver. 48.

VER. 25.

Οὐδὲ ὑπὸ χειρῶν ἀνθρώπων διασκευάζεται, προσδεόμενος τινος, αὐτὸς δίδους πᾶσι ζωὴν καὶ σωτῆρα καὶ τὰ πάντα.

^a Neither is worshipped with men's hands, as though he needed any thing,

^b seeing he giveth to all life, and breath, and all things;

^a See on Matt. ix. ver. 13. clause 2.

^b See on chap. xiv. ver. 17.

VER. 26.

Ἐποίησέν τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρῶσπον τῆς γῆς, ὁρίσας προτεταγμένους καιροὺς, καὶ τὰς ὁδοποιίας τῆς κατοικίας αὐτῶν.

^a And hath made of one blood all nations of men for to dwell on all the face of the earth, ^b and hath determined the times before appointed, and the bounds of their habitation;

^a And Adam called his wife's name Eve; because she was the mother of all living, Gen. iii. 20. These are the three sons of Noah: and of them was the whole earth overspread, ix. 19.

^b Seeing his days are determined, the number of his months are with thee; thou hast appointed his bounds that he cannot pass, Job xiv. 5.

VER. 27.

Ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφήσιν αὐτὸν καὶ εὕρουσιν· καίτοις οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.

^a That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

^a Seek ye the LORD while he may be found, call ye upon him while he is near, Isa. lv. 6.

VER. 28.

Ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καὶ ἵσμεν· ὡς καὶ πῶς τῶν καθ' ὑμᾶς ποιητῶν εἰρήνασιν. Τοῦ γὰρ καὶ γένος ἱσμεν.

^a For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

^a Who knoweth not in all these, that the hand of the LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind, Job xii. 9, 10. For with thee is the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. O bless our God, ye people, and make the voice of his praise to be heard; Which holdeth our soul in life, and suffereth not our feet to be

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moved, *lxvi.* 8, 9. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and *for* him: And he is before all things, and by him all things consist, *Col.* i. 16, 17. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, *Heb.* i. 3.

VER. 29.

Γίνος αὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλαμεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμώσεως ἀνθρώπου, τὸ θεῖον εἶναι ἡμῶν.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or stone, graven by art and man's device.

* Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains, *Isa.* xl. 12—19.

VER. 30.

Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπερβῶν ὁ Θεός, ταύτην παραγγέλλει τοῖς ἀσθενοῦσι· πᾶσι πανταχοῦ μετανεῶν.

* And the times of this ignorance God winked at; ^b but now commandeth all men every where to repent:

^a See on chap. xiv. ver. 16.

^b See on Matt. iii. ver. 2. clause 1.

VER. 31.

Διότι ὅστις ἐν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ἔδωκε, πίστιν παρασχόντι πᾶσι, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

* Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath ^a given assurance unto all men, ^b in that he hath raised him from the dead.

* Or, offered faith.

^a See on John v. ver. 22.

^b See on chap. ii. ver. 24. clause 1.

VER. 32.

Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἀκούσεμεθα σου πάλιν περὶ τούτου.

* And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

* See on ver. 19.

VER. 33.

Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

So Paul departed from among them.

VER. 34.

Τινὲς δὲ ἄνδρες, κολληθῆντες αὐτῷ, ἐπίσταντες ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης· καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.—VER. 1.

Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς Κόρινθον.

After these things Paul departed from Athens, and came to Corinth;

VER. 2.

Καὶ εὐρύν τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατιταχῆναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ρώμης, προσῆλθεν αὐτοῖς.

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^a And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

^a Greet Priscilla and Aquila, my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks; but also all the Churches of the Gentiles, Rom. xvi. 3, 4. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house, 1 Cor. xvi. 19.

VER. 3.

Καὶ διὰ τὸ ὁμότεχον εἶναι, ἔμενε παρ' αὐτοῖς, καὶ ἐργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην.

^a And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me, Acts xx. 34. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it, 1 Cor. iv. 11, 12. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, 1 Thess. ii. 9. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 8, 9.

VER. 4.

Διελήγato δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθε τε Ἰουδαίους καὶ Ἑλληνας.

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

VER. 5.

Ὡς δὲ κατέλθεν ἀπὸ τῆς Μακεδονίας ὅτι Σίλας καὶ ὁ Τιμόθεος, συνέχeτο τῶ

πνεύματι ὁ Παῦλος, διαμαρτυρούμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.

^a And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus ^a was Christ.

^a Or, is the Christ.

^a But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas, and Timotheus, for to come to him with all speed, they departed, Acts xvii. 13—15. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea, 2 Cor. i. 19. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself, xi. 9.

VER. 6.

Ἀντιτασσόμενον δὲ αὐτῶν καὶ βλασφημοῦντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρός ἐγώ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.

^a And when they opposed themselves, and blasphemed, ^b he shook his raiment, and said unto them, ^c Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles.

^a But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiv. 45, 46.

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^b And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, Matt. x. 14.

^c Wherefore I take you to record this day, that I am pure from the blood of all men, Acts xi. 26.

VER. 7.

Καὶ μεταβὰς ἐκείθεν, ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σιβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

VER. 8.

Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῃ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευσαν, καὶ ἐβαπτίζοντο.

^a And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing ^b believed, and were baptized.

^a I thank God that I baptized none of you but Crispus and Gaius, 1 Cor. i. 14.

^b See on chap. viii. ver. 37. clauses 1, 2.

VER. 9.

Ἐῴψε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς·

Then spake the Lord to Paul in the night by a vision, ^a Be not afraid, but speak, and hold not thy peace:

^a See on Matt. x. ver. 28. clause 1.

VER. 10.

Διότι ἔγω εἰμι ματὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε· διότι λαὸς ἵστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.

^a For I am with thee, ^b and no man shall set on thee to hurt thee: for I have much people in this city.

^a See on Matt. xxviii. ver. 20. clause 2.

^b No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord: and their righteousness is of me, saith the Lord, Isa. liv. 17. And I will make thee unto this people a fenced

brassen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee, and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible, Jer. xv. 20, 21. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish, Luke xxi. 17, 18. What shall we then say to these things? If God be for us, who can be against us? Rom. viii. 31.

VER. 11.

Ἐκάθισέ τε ἑνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

And he ^a continued there a year and six months, teaching the word of God among them.

^a Gr. sat there.

VER. 12.

Γαλλίανος δὲ ἀνθυπατεύωντος τῆς Ἀχαΐας, κατεπίστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

VER. 13.

Λέγοντες· Ὅτι παρὰ τὸν νόμον οὗτος ἀναπίθῃ τοὺς ἀνθρώπους εἰσεσθαι τὸν Θεόν.

Saying, This fellow persuadeth men to worship God contrary to the law.

VER. 14.

Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὃ Ἰουδαῖοι, κατὰ λόγον ἀνῆσχυμένην ἡμῶν.

And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

VER. 15.

Εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ἡμᾶς, ἐφασθε αὐτοῖς· κριτὴς γὰρ ἐγὼ ταύτων οὐ βούλομαι εἶναι.

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But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

VER. 16.

Καὶ ἀπέλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

And he drave them from the judgment seat.

VER. 17.

Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον, ἔτυπον ἱμῖν προσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλιῶνι ἱμῖν.

Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

VER. 18.

Ὁ δὲ Παῦλος ἔτι προσμένεινς ἡμέρας ἱκανάς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξῆλθε εἰς τὴν Συρίαν καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him^a Priscilla and Aquila, ^bhaving shorn his head in^c Cenchrea: for he had a vow.

^a See on ver. 2.

^b Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord; He shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he separateth himself unto the Lord he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God

is upon his head. All the days of his separation he is holy unto the Lord, Numb. vi. 2—8.

^c I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also, Rom. xvi. 1, 2.

VER. 19.

Κατήντησε δὲ εἰς Ἐφεσον, κἀκεῖνους κατέλιπε αὐτοῦ· αὐτοὶ δὲ εἰσέλθον εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαῖοις.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

VER. 20.

Ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μένειν παρ' αὐτοῖς, οὐκ ἐπέμυσεν.

When they desired him to tarry longer time with them, he consented not;

VER. 21.

Ἄλλ' ἀπενάξατο αὐτοῖς, εἰπὼν Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱερουσόλυμα· πάλιν δὲ ἀνακείμενος πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀτήχθη ἀπὸ τῆς Ἐφίσου.

But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, ^aif God will. And he sailed from Ephesus.

^a Making request, if by any means now at length I might have a prosperous journey by the will of God, to come unto you, Rom. i. 10. and xv. 32. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power, 1 Cor. iv. 19. But I trust in the Lord that I also myself shall come shortly, Phil. ii. 24. And this will we do, if God permit, Heb. vi. 3. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow: For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will,

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we shall live, and do this, or that, Jam. iv. 13—15.

VER. 22.

Καὶ κατεβὰν εἰς Καισάρειαν, ἀναβὰς, καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

VER. 23.

Καὶ ποιήσας χρόνον τινα, ἐξῆλθε, διερχόμενος καθέξης τὴν Γαλιτικὴν χῆραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

And after he had spent some time there, he departed, ^a and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

^a Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye, 1 Cor. xvi. 1.

VER. 24.

Ἰουδαῖος δὲ τις, Ἀπολλῶς ὀνόματι, Ἀλεξανδρινός τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.

And a certain Jew named Apollos, born at Alexandria, ^a an eloquent man, and mighty in the Scriptures, came to Ephesus.

^a See on Matt. xiii. ver. 52. clause 3.

VER. 25.

Οὗτος ἦν κατευχμένος τὴν ὁδὸν τοῦ Κυρίου καὶ ζῶν τῷ πνεύματι, ἔλαλε καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.

This man was instructed in the way of the Lord; and being fervent in the spirit, ^a he spake and taught diligently the things of the Lord, knowing only the baptism of John.

^a Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase, iii. 5, 6.

VER. 26.

Οὗτος τε ἤρξατο παρηγοιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεον τὴν τοῦ Θεοῦ ὁδόν.

And he began to speak boldly in the synagogue: whom when ^a Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

^a See on ver. 2.

VER. 27.

Βουλομένου δὲ αὐτοῦ διαθεῖν εἰς τὴν Ἀχαΐαν, προτεφάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδείξασθαι αὐτὸν ὅς παραγνόμενος συνεβόλητο πολὺ τοῖς πιστευούσι διὰ τῆς χάριτος.

And when he was disposed to pass into Achaia, ^a the brethren wrote, exhorting the disciples to receive him: ^b who, when he was come, helped them much which had ^c believed through grace:

^a Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Cor. iii. 1.

^b See on ver. 25.

^c See on John i. ver. 12. clause 3.

VER. 28.

Εὐτόνως γὰρ τοῖς Ἰουδαίοις διαπαιδευέμενος δημοσίᾳ, ἐπιδεικνύς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

For he mightily convinced the Jews, and that publicly, shewing by the Scriptures that ^a Jesus ^a was Christ.

^a Or, is the Christ.

^a See on Luke iv. ver. 18. clause 2.

CHAP. XIX.—VER 1.

Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον διαλθόντα τὰ ἀνωτερικὰ μέρη, ἰλθεῖν εἰς Ἐφεσον καὶ εὐρύν τινας μαθητάς,

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

VER. 2.

Ἐπεὶ πρὸς αὐτούς· Εἰ Πνεῦμα ἄγιον ἔλαβετε ἐπιστεύσαντες; Οἱ δὲ ἔπυν πρὸς

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ACTS XIX. 2—12.

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αὐτὸν ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν.

He said unto them, ^a Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

^a See on John vii. ver. 39. clause 1.

VER. 3.

Εἰπέ τε πρὸς αὐτούς· Εἰς τί ὧν ἔβαπτίσθητε; Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

VER. 4.

Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανόας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύωσι, τοῦτίστιν εἰς τὸν Χριστὸν Ἰησοῦν.

Then said Paul, ^a John verily baptized with the baptism of repentance, ^b saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

^a See on Matt. iii. ver. 2. clause 1.

^b See on Matt. iii. ver. 11. clause 2.

VER. 5.

Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

When they heard this, ^a they were baptized in the name of the Lord Jesus.

^a See on chap. x. ver. 48.

VER. 6.

Καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς· ἐλάλουν τε γλώσσαις, καὶ προεφθέτουν.

^a And when Paul had laid his hands upon them, the Holy Ghost came on them; ^b and they spake with tongues, ^c and prophesied.

^a Then laid they their hands on them, and they received the Holy Ghost, Acts viii. 17.

^b See on chap. ii. ver. 4. clause 2.

^c See on chap. xiii. ver. 1.

VER. 7.

Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκάδυο. And all the men were about twelve.

VER. 8.

Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαρρησιάζετο, ἐπὶ μῦθας τρεῖς διαλεγόμενος, καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

VER. 9.

Ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν, ἀφώρισε τὸς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τύραννου τινός.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

VER. 10.

Τοῦτο δὲ ἐγένετο ἐπὶ ἱτῇ δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκούσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.

And this continued by the space of two years; so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.

VER. 11.

Δυνάμεις τε οὐ τὰς τοῦ ἰσχυροῦς ἐποίησεν ἑαυτῷ διὰ τῶν χειρῶν Παύλου·

^a And God wrought special miracles by the hands of Paul:

^a For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19.

VER. 12.

Ὡς τε καὶ ἐπὶ τοὺς ἀσθενούντας ἐπιφέρειν ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσειν αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ ποτηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.

So that from his body were brought unto the sick handkerchiefs or aprons,

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ACTS XIX. 12—21.

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and the diseases departed from them,*and the evil spirits went out of them.

* See on Matt. iv. ver. 24. clause 4.

VER. 15.

Ἐπεχείρησαν δὲ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἑξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει.

Then certain of the vagabond Jews, exorcists, took upon them to call over them, which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

VER. 14.

Ἦσαν δὲ τινες υἱοὶ Σεβῆ· Ἰουδαίου ἀρχιερέως· ἐπὶ τὰ, οἱ τοῦτο ποιοῦντες.

And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

VER. 15.

Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν, εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνας ἴστέ;

* And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

* See on Matt. viii. ver. 29. clause 1.

VER. 16.

Καὶ ἰφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυος κατ' αὐτῶν, ὥστε γυμνοῦς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

VER. 17.

Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἐφεσον· καὶ ἐπέπαιε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

VER. 18.

Πολλὰ τε τῶν πωπιστευόντων ἤρχοντο, ἐξουλογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.

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And many that believed came, and confessed, and shewed their deeds.

VER. 19.

Ἰκανοὶ δὲ τῶν τὰ περίεργα πράξαντων, συνένεγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον πάντων καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀεγγοῦρι μυριάδας κέντη.

Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

VER. 20.

Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου νύξανε καὶ ἴσχυεν.

* So mightily grew the word of God and prevailed.

* Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth, ver. 26, 27. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, 1 Cor. xvi. 8, 9.

VER. 21.

Ὡς δὲ ἐπληρώθη ταῦτα, ἔβητο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύσθαι εἰς Ἱερουσαλὴμ, εἰπὼν· Ὅτι μετὰ τὸ γενέσθαι μὲς ἐκεῖ, δεῖ μὲ καὶ Ῥώμην ἰδεῖν.

After these things were ended, * Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

* Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles, Rom. i. 13. But now having no more place in these parts, and having a great desire these many years to come unto you; Whosoever I take my journey into Spain, I will

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come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be some what filled with your company. But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, xv. 23—26. And in this confidence I was minded to come unto you before, that ye might have a second benefit: And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

VER. 22.

Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

^a So he sent into Macedonia two that ministered unto him, ^b Timotheus ^c and Erastus; but he himself stayed in Asia for a season.

^a And after the uproar was ceased. Paul called unto him the disciples, and embraced them, and departed, for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2.

^b For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power, 1 Cor. iv. 17—19.

^c Erastus the chamberlain of the city saluteth you, Rom. xvi. 23. Erastus abode at Corinth, 2 Tim. iv. 20.

VER. 23.

Ἐγένετο δὲ κατὰ τὴν καιρὸν ἐκείνην ταραχὸς οὐκ ὀλίγη περὶ τῆς θεοῦ.

And the same time there arose no small stir about that way.

VER. 24.

Διημέτριος γάρ τις ὀνόματι, ἀργυροκόπος, πωλῶν τοὺς ἀργυροὺς Ἀρτέμιδος, παρέβητο τοῖς τεχνύταις ἑργασίαν οὐκ ὀλίγην.

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

VER. 25.

Οὓς συναθροίσας, καὶ τοὺς περὶ τὰ ταῦτα ἑργάτας, εἶπεν· Ἄνδρες, ἐπιστάθετε ὅτι ἐκ ταύτης τῆς ἑργασίας ἡ εὐπορία ἡμῶν ἐστὶ.

Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

VER. 26.

Καὶ θεωροῦντες καὶ ἀκούοντες ὅτι οὐ μόνον Ἐφίσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱερὸν ὄχλον, λίγων ὅτι εἰς τοὺς θεοὺς οἱ διὰ χειρῶν γινόμενοι.

Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, ^a saying that they be no gods, which are made with hands:

^a See on chap. xiv. ver. 15. clause 1.

VER. 27.

Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπειλαγμὸν εἶδέν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ἔλα ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

VER. 28.

Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες· Μεγάλη ἡ Ἀρτέμις Ἐφισίων.

And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

VER. 29.

Καὶ ἐπληρώθη ἡ πόλις ὅλη συγχύσας ὄρευσάν τε ὁμοθυμαδὸν εἰς τὸ διατρεῖν, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεβίβηκεν τοῦ Παύλου.

And the whole city was filled with confusion: and having caught ^a Gaius

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and ^aAristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

^aGaius mine host, and of the whole Church saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, Rom. xvi. 23.

^bAnd there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus, Acts xx. 4. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us, xxviii. 2. Aristarchus my fellow-prisoner saluteth you, Col. iv. 10. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers, Philem. 24.

VER. 30.

Τῷ δὲ Παύλῳ βουλόμενοι εἰσελθεῖν εἰς τὴν ἑκκλησίαν, οἷα ἔσαν αὐτὸν οἱ μαθηταί.

And when Paul would have entered in unto the people, the disciples suffered him not.

VER. 31.

Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πείθοντες πρὸς αὐτὸν, παρτάλλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ διατρέχειν.

And certain of the chief of Asia, which were his friends sent unto him, desiring him that he would not adventure himself into the theatre.

VER. 32.

Ἄλλοι γαὶν οὖν ἄλλο τι ἔκραζον ἢ γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνες ἦσαν συνεληλυθότες.

Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

VER. 33.

Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, πρὸς ὃν ὁμιλοῦνται αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἔδεικνεν ἀπολογηθῆναι τῷ δήμῳ.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

VER. 34.

Ἐπιγινόντων δὲ ὅτι Ἰουδαῖός ἐστιν, φωνὴ ἐγένετο μία ἐκ πάντων, ὥς ἐπὶ ἄρας δύο κρᾶζόντων· Μιγάλη ἡ Ἀρτέμις Ἐφεσίων.

But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

VER. 35.

Καταστίλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν· Ἄνδρες Ἐφεσίοι, τίς γὰρ ἐστὶν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίαν πόλιν νεαίρεσθαι οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοσκούρου;

And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is * a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

* Gr. the temple-keeper.

VER. 36.

Ἀνατιθέμενοι οὖν ὅτινα τοῦτον, διὰ ἣν ἐστὶν ἡμεῖς κατασταλμένοι ὑπάρχον, καὶ μηδὲν πρᾶτοντι πρᾶτοντι.

Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

VER. 37.

Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὗτοι ἱεροδούλους, οὗτοι βλασφημοῦντας τὴν θεὸν ἡμεῶν.

For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

VER. 38.

Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τίνα λόγον ἔχουσιν, ἀγοραῖοι ἀγωνταί, καὶ ἀδύνατοί εἰσιν ἑγκαλεῖσθαι ἀλλήλοις.

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, * the law is open, and there are deputies: let them implead one another.

* Or, the court-days are kept.

VER. 39.

Εἰ δὲ τι περὶ ἑτέρον ἐπιζητεῖτε, ἐν τῇ ἐνὸς ἡμεῶν ἐκκλησίᾳ ἐπιλυθήσεται.

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*But if ye inquire any thing concerning other matters, it shall be determined in a *lawful assembly.*

* Or, ordinary.

VER. 40.

Καὶ γὰρ κινδυνεύομεν ἰκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δινησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης.

For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

VER. 41.

Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

And when he had thus spoken, he dismissed the assembly.

CHAP. XX.—VER. 1.

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.

*And after the uproar was ceased, Paul called unto him the disciples, and embraced them, ^band departed for to go into Macedonia.

*Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves,

but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 2 Cor. i. 3—10.

^bNow I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia, 1 Cor. xvi. 5.

VER. 2.

Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακάλεσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα.

And when he had gone over those parts, and had given them much exhortation, he came into Greece,

VER. 3.

Ποίσας τε μῆνας τρεῖς, γενόμενος αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλονται ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, ^ahe purposed to return through Macedonia.

*And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 16.

VER. 4.

Συνέειπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σόπατρος Βερραῖος· Θεσσαλονικίαν δὲ, Ἀρίσταρχος, καὶ Σεκούνδος, καὶ Γάιος Δερβεαῖος, καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικός καὶ Τρόφιμος.

^aAnd there accompanied him into Asia Sopater of Berea; and of the Thessalonians, ^bAristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, ^cTychicus and ^dTrophimus.

^aTimotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, Rom. xvi. 21—23.

^bSee on chap. xix. ver. 29. clause 2.

^cBut that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in

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the Lord, shall make known to you all things, Eph. vi. 21. All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord, Col. iv. 7.

^d (For they had seen before with him, in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple), Acts xxi. 29.

VER. 5.

Οὗτοι προελθόντες ἴμουν ἡμᾶς ἐν Τρωάδι.

These going before tarried for us at Troas.

VER. 6.

Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν ὧντις, οὗ διετρίψαμεν ἡμέρας ἑπτὰ.

And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

^a See on Matt. xxvi. ver. 2. clause 2.

VER. 7.

Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένους τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διαλέγτο αὐτοῖς, μέλλων ἐξίναί τῃ ἑκαύτῳ παρέλθαι τε τὸν λόγον μέχρι μεσονυκτίου.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

^a See on chap. ii. ver. 42.

VER. 8.

Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦσαν συνηγμένοι.

And there were many lights in the upper chamber, where they were gathered together.

VER. 9.

Καθήμενος δὲ τις νεανίας ὀνόματι Εὐτυχὸς ἐπὶ τῆς θυρίδος, καταφερόμενος ὑπὸ βαθεῖ, διαλεγόμενος τοῦ Παύλου ἐπὶ πλεον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔωσεν ἀπὸ τοῦ τριστεῖου κάτω· καὶ ἤρθη νεκρός.

And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was

long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

VER. 10.

Καταβὰς δὲ ὁ Παῦλος ἐπίπασεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἴστιν.

And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

VER. 11.

Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν.

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

VER. 12.

Ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

And they brought the young man alive, and were not a little comforted.

VER. 13.

Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀτήχθημεν εἰς τὴν Ἀσσον, ἐκείθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὗτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

VER. 14.

Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μετυλήνην.

And when he met with us at Assos, we took him in, and came to Mitylene.

VER. 15.

Κακειῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηγίσταμεν ἀπτικρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλλίᾳ, τῇ ἐχομένῃ ἔλθομεν εἰς Μίλητον.

And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllum; and the next day we came to Miletus.

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VER. 16.

Ἐπεὶ γὰρ ὁ Παῦλος ἀπεκατέλεξε τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρόνον· ἦσαν ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατόν ἦ αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γινώσθαι εἰς Ἱερουσόλυμα.

For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hastened, if it were possible for him, * to be at Jerusalem ^b the day of Pentecost.

* And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem, Acts xxi. 12.

^b See on chap. ii. ver. 1. clause 1.

VER. 17.

Ἀπὸ δὲ τῆς Μιλήτου ἀπέμψας εἰς Ἐφεσον, μετακλήσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

And from Melitus he sent to Ephesus, and called ^a the elders of the Church.

* See on chap. xi. ver. 30.

VER. 18.

Ὅς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ὅφ' ἡς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην·

And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

VER. 19.

Δουλοῦν τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιθουλαῖς τῶν Ἰουδαίων·

* Serving the Lord with all humility of mind, ^b and with many tears and temptations, which befell me by the lying in wait of the Jews:

* For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward, 2 Cor. i. 12. Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, vi. 3, 4. But thou hast fully

known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 2 Tim. iii. 10.

^b For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace: And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the earth, and are the offscouring of all things unto this day, 1 Cor. iv. 9—13. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 7—11. In much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, vi. 4—10. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the

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Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, xi. 23—27.

VER. 20.

ὅς οὐδὲν ὑπεστεῖλαμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς, δημοσίᾳ καὶ κατ' οἶκους

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house,

VER. 21.

διαμαρτυρήσαντος, ἰουδαίοις τε καὶ ἑλλήνι, τὴν εἰς τὸν Θεὸν μετένοιον, καὶ πιστεύειν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.

Testifying both to the Jews, and also to the Greeks, ^arepentance toward God, ^band faith toward our Lord Jesus Christ.

^aSee on Matt. iii. ver. 2. clause 1.

^bSee on Mark xvi. ver. 16. clause 1.

VER. 22.

καὶ νῦν ἰδοὺ, ἐγὼ διδόμενος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσόντά μοι μὴ εἰδώς·

And now, behold, ^aI go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

^aNow I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed, Rom. xv. 30—32.

VER. 23.

Πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτυρεῖται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν.

^aSave that the Holy Ghost witnesseth

in every city, ^bsaying that bonds and afflictions ^cabide me.

^cOr, wait for me.

^aSee on chap. viii. ver. 29.

^bSee on Matt. v. ver. 10. clause 1.

VER. 24.

Ἄλλ' οὐδένος λόγον ποιῶμαι οὐδὲ ἔχω τὴν ψυχὴν μου τιμᾶν ἑμαυτῷ, ὥς τελειῶσαι τὸν δέβμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἐν ἰλασῶν παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.

^aBut none of these things move me, neither count I my life dear unto myself, ^bso that I might finish my course with joy, ^cand the ministry, which I have received of the Lord Jesus, to testify ^dthe Gospel of the grace of God.

^aThen Paul answered, What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. We are troubled on every side, yet not distressed; we are perplexed, but not in despair, 2 Cor. iv. 8. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal, 16—18. As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, vi. 10. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto, 1 Thess. iii. 3. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. But thou hast fully known my doctrine, manner of life,

purpose, faith, long-suffering, charity, patience. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me, iii. 10, 11. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 3.

^b Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. xi. 24—27. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 12—14. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8.

^c But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15.

^d See on Matt. iv. ver. 23. clause 3.

VER. 25.

Καὶ νῦν ἰδοῦ, ἐγὼ οἶδα ὅτι οὐκ ἔτι ὄψασθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διήλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ.

And now, behold, I know that ye all among whom I have gone preaching

the kingdom of God, shall see my face no more.

^a See on Matt. iii. ver. 2. clause 2.

VER. 26.

Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων.

Wherefore I take you to record this day, that ^a I am pure from the blood of all men.

^a Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul, Ezek. iii. 17—21. Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet and taketh not warning: if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take

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any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul, xxxiii. 2—9.

VER. 27.

Οὐ γὰρ ἡπιστάμεν τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.

*For I have not shunned to declare unto you all the counsel of God.

*But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2.

VER. 28.

Προέχετε ὅν ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμεῖς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίναν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιποιήσατο διὰ τοῦ ἰδίου αἵματος.

*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

*And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. ix. 25—27. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17. Meditate upon these things; give thy-

self wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 15, 16.

^b He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, Isa. xl. 11. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive, Jer. xiii. 17. Lift up your eyes, and behold them that come from the north: where is the flock that was given thee, thy beautiful flock? 20. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock, xxxi. 10. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God, Ezek. xxxiv. 31. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old, Mic. vii. 14. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 1—4.

^c As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy

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Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh; all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; To another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 3—11.

^a He chose David also his servant, and took him from the sheep-folds: From following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands, Psal. lxxviii. 70—72. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15. Jesus saith unto him, Feed my sheep, John xxi. 16.

^a See on Matt. xx. ver. 28. clauses 5, 4.

VER. 29.

Εγὼ γὰρ οἶδα τοῦτο, ὅτι ἐσελεύσονται μετὰ τὴν ἀφίξιν μου λίκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμανοῦ.

For I know this, that after my departing ^a shall grievous wolves enter in among you, not sparing the flock.

^a See on Matt. vii. ver. 15.

VER. 30.

Καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὑπὸ τοῦ αὐτοῦ.

^a Also of your own selves shall men arise, speaking perverse things, ^b to draw away disciples after them.

^a But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable here-

sies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us, 1 John ii. 18, 19.

^b See on Matt. xxiv. ver. 5.

VER. 31.

Διὸ γρηγορεῖτε, μετρησάντες ὅτι ἡμεῖς νύκτα καὶ ἡμέραν οὐκ ἔπαυσάμεν μετὰ δακρύων τοῦσδε τῶν ἡμερῶν.

^a Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

^a See on Matt. xxiv. ver. 42. clause 1.

VER. 32.

Καὶ πάντων παραστήθεται ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἰσχυροποιεῖσθαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν.

And now, brethren, I commend you to God, and to the word of his grace, ^a which is able to build you up, ^b and to give you an inheritance among all them ^c which are sanctified.

^a But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

^b To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me, Acts xxvi. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the

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glory of his inheritance in the saints, Eph. i. 18. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ, Col. iii. 24. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, Heb. ix. 15. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, xi. 14—16. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 34.

^cSee on Luke i. ver. 75.

VER. 33.

Ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπιθύμησα·

I have coveted no man's silver, or gold, or apparel.

VER. 34.

Αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χεραῖς μου καὶ τοῖς ὤσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί·

^aYea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

^aSee on chap. xviii. ver. 3.

VER. 35.

Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μημουςίαιν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν.

I have shewed you all things, ^ahow that so labouring ye ought to support the

weak, and to remember the words of the Lord Jesus, how he said, ^bIt is the more blessed to give than to receive.

^bLet him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men, 1 Thess. v. 14.

^bSee on Matt. v. ver. 42. clause 1.

VER. 36.

Καὶ ταῦτα εἰπὼν, θύει τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσκύβητο.

And when he had thus spoken, he kneeled down, and prayed with them all.

VER. 37.

Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων καὶ ἐσωπασόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν·

And they all wept sore, and fell on Paul's neck, and kissed him,

VER. 38.

Ὁδυρόμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἶρηται, ὅτι οὐκ ἐστὶν μέλλουσι τὸ πρόσωπον αὐτοῦ διαρθεῖν· προέστημεν δὲ αὐτὸν εἰς τὸ πλοῖον.

Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.—VER. 1.

Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἡμέρᾳ εἰς τὴν Ῥόδον, κατέβημεν εἰς Πάταρα.

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

VER. 2.

Καὶ εὐρήντες πλοῖον διακρούοντες εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.

And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

VER. 3.

Ἀναβάντες δὲ τὴν Κῶρον, καὶ παρακινήσαντες αὐτὴν εὐάντημον, ἐκλίμεν εἰς Συ-

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ρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτίζομενον τὸν γόμον.

Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and lunded at Tyre: for there the ship was to unlade her burden.

VER. 4.

Καὶ ἀνευρόντες τοὺς μαθητάς, ἐπιμαίναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ Παύλῳ ἔλαγον, διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ.

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

VER. 5.

Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξεληθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναῖξί καὶ τέκνοις, ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν, προσκυζάμεθα.

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

VER. 6.

Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέστρεψεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

And when we had taken our leave one of another, we took ship; and they returned home again.

VER. 7.

Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατήγηγάμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

VER. 8.

Τῇ δὲ ἑπαύριον ἐξεληθόντες οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.

And the next day we that were of Paul's company departed, and came unto Caesareu: and we entered into the house

of Philip the evangelist, which was one of the seven; and abode with him.

^a But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cæsarea, Acts viii. 40.

VER. 9.

Τούτῳ δὲ ἦσαν θυγατέρες παρῶν τέσσαρες προφητεύουσαι.

And the same man had four daughters, virgins, which did prophesy.

^a See on chap. xiii. ver. 1.

VER. 10.

Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας, προφῆτης, ὀνόματι Ἀγαβός.

And as we tarried there many days, there came down from Judæa a certain prophet, named Agabus.

^a And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28.

VER. 11.

Καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὸν ζώνη τοῦ Παύλου, δέσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνθρωπον, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δέσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἑθνῶν.

And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, ^a Thus saith the Holy Ghost, ^b So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

^a See on chap. viii. ver. 29.

^b And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned, Acts xxii. 25. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him, But after two years, Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound, xxiv. 26, 27. For

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this cause I Paul, the prisoner of Jesus Christ for you Gentiles, Eph. iii. 1. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, vi. 20. Wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound, 2 Tim. ii. 9.

VER. 12.

Ὡς δὲ ἠκούσαμεν ταῦτα, παρακαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόκιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.

And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

VER. 13.

Ἀπεκρίθη δὲ ὁ Παῦλος· τί ποιεῖτε, κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἔγω γὰρ οὐ μόνον διθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλήμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.

Then Paul answered, a What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

^a See on chap. xx. ver. 24. clause 1.

VER. 14.

Μὴ πειθομένον δὲ αὐτοῦ, ἡσυχάσαμεν, εἰπόντες· τὸ θέλημα τοῦ Κυρίου γινέσθω.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

VER. 15.

Μετά δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ.

And after those days we took up our carriages, and went up to Jerusalem.

VER. 16.

Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἀγοντες παρ' ᾧ ξενοδόχῳ μιν, Μνάσῳ τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

VER. 17.

Γενομένων δὲ ἡμῶν εἰς Ἱερουσόλυμα, ἀσμεῖτως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.

And when we were come to Jerusalem, the brethren received us gladly.

VER. 18.

Τῇ δὲ ἐπομένῃ εἰσῆλθαι ὁ Παῦλος σὺν ἡμῖν πρὸς ἰάκωβον· πάντες τε παρεγένοντο οἱ πρεσβύτεροι.

And the day following Paul went in with us unto James; and all the elders were present.

^a See on chap. xv. ver. 13.

^b See on chap. xi. ver. 30.

VER. 19.

Καὶ ἀσπασάμενος αὐτοὺς ἐξηγήτο, καθ' ἑν, ἕκαστον ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ.

And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

VER. 20.

Οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν Κύριον, εἰπὸν τε αὐτῷ· Θεοφίλῃς, ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκῶν καὶ πάντες ζηλωταὶ τοῦ νομοῦ ὑπαρχουσι.

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

VER. 21.

Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἴδιοις περιπατεῖν.

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

VER. 22.

Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας.

What is it therefore? the multitude must needs come together: for they will hear that thou art come.

VER. 23.

Τοῦτο οὖν ποίησον ὃ σοι λέγομεν· Ἐσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν·

Do therefore this that we say to thee: a We have four men which have a vow on them;

^a See on chap. xviii. ver. 18. clause 2.

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VER. 24.

Τούτους παραλαβὴν ἀγνοῦντι σὺν αὐτοῖς, καὶ θάψαντες ἐν' αὐτοῖς, ἵνα ξυρῶσινται τὴν κεφαλὴν καὶ γνῶσι πάντες ὅτι ἂν κατήχνηται περὶ σοῦ, οὐδὲν ἔστιν, ἀλλὰ στοιχείς καὶ αὐτὸς τὴν νόμον φυλάσσειν.

Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

VER. 25.

Παρὶ δὲ τῶν πεπιστευκέντων ἰδὼν ἡμεῖς ἱερωτίλαμον, κρινάντες μὴδὲν τοιοῦτον τηρεῖν αὐτοῦς, εἰ μὴ φυλάσσειν αὐτοῦς, τὸ, τι εἰδωλῶντων, καὶ τὸ αἷμα, καὶ πνικτὸν, καὶ πορνείαν.

As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

* See on chap. xv. ver. 20.

VER. 26.

Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἑχομένη ἡμέρᾳ σὺν αὐτοῖς ἀγνοῦσθαι εἰσῆλθαι εἰς τὸ ἱερόν, διαγγέλλον τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμού, ὥς οὐ προσπύχθη ὡς ἐνὸς ἱερέου αὐτῶν ἡ προσφορά.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

† For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, 1 Cor. ix. 19, 20.

‡ And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation; And he shall offer his offering unto the Lord, one ewe-lamb of the first-year without blemish for a

burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings, And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings. And the priest shall bring them before the Lord, and shall offer his sin-offering, and his burnt-offering. And he shall offer the ram for a sacrifice of peace-offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven: And the priest shall wave them for a wave-offering before the Lord: this is holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation, Numb. vi. 13--21.

VER. 27.

Ὡς δὲ ἑμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι συνέρχονται αὐτὸν ἐν τῷ ἱερῷ, συνήχον πάντα τὸν ὄχλον, καὶ ἐπιβάλον τὰς χεῖρας ἐν' αὐτόν,

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

VER. 28.

Κράζοντες· Ἄνδρες Ἰερουσαλίται, βοηθεῖτε· αὐτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τι καὶ Ἑλληνας εἰσέγαγεν εἰς τὸ ἱερόν, καὶ κεκοίτηκε τὸν ἅγιον τόπον τούτον.

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Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

VER. 29.

Ἦσαν γὰρ προεωραότες Τρόφιμον τὸν ἔβρισαν ἐν τῇ πόλει σὺν αὐτῷ, ὅτι νόμιζον ὅτι εἰς τὸ ἱερόν εἰσέγαγον ὁ Παῦλος.

(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

VER. 30.

Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἔγινετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἴλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ αἰδώς ἐκλείψουσιν αἱ Σύραι.

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

VER. 31.

Ἐπύκνωσαν δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σφαίρας, ὅτι ὅλη συγκίχεται· Ἰερουσαλήμ.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

VER. 32.

Ὅς ἔκαστῃ παραλαβὼν στρατιώται καὶ ἑκατοντάρχους, κατέδραμον ἐπ' αὐτόν· οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώταις, ἐπαύσαντο τῶντοντες τὸν Παῦλον.

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

VER. 33.

Τότε ἤγγισεν ὁ χιλιάρχος ἐπιλάβετο αὐτῷ, καὶ ἐκέλευσε δεθῆναι δύο αἰσίν· καὶ ἐνυπόβατο τίς ἂν εἴη, καὶ τί ὅστις πεποιμένος.

Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

VER. 34.

Ἄλλοι δὲ ἄλλοι τι ἰδόντες ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γινῶναι τὸ ἀσφαλὲς διὰ τοῦ

δόρυδον, ἐκέλευσεν ἀγασθαι αὐτὸν εἰς τὴν παρεμβολήν.

And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

VER. 35.

Ὅτι δὲ ἔγινετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου·

And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

VER. 36.

Ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ, κράζον· Αἰρε αὐτόν.

For the multitude of the people followed after, crying, Away with him.

VER. 37.

Μάλλω τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος, λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστι μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἀφ' ἑλληνιστῶν γινώσκεις;

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

VER. 38.

Οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατάσας, καὶ ἔξαγαγὼν εἰς τὴν Ἰερμὴν τοὺς τετρακισχιλίους ἀνδρας τῶν σικαρίων;

*Art not thou *that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?*

* This Egyptian rose, A. D. 58.

VER. 39.

Ἔφη δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι Ἰουδαῖος, Ταρσεῖς, τῆς Κιλικίας οὗα δόξμου πόλεως πολίτης· δέχομαι δὲ σου, ἐπιτρέψόν μοι λαλῆσαι πρὸς τὸν λαόν.

But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

VER. 40.

Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἵσταντο ἐπὶ τῶν ἀναβαθμῶν κατήμενος τῇ χερὶ τῷ λαῷ· ἀλλὰ δὲ σιγῆς γενόμενης, προσεφώνησε τῇ Ἐκκλησίᾳ διελέγων, λέγων·

A. D. 60.

ACTS XXI. 40.—XXII. 1—9.

A. D. 60.

And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.—VER. 1.

Ἄνδρες ἀδελφοί, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας.

Men, brethren, and fathers, hear ye my defence, which I make now unto you.

VER. 2.

Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφάνει αὐτοῖς, μᾶλλον παρίσχον συχίαν καὶ φησιν·

(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

VER. 3.

Ἐγὼ μὲν εἰμι ἄνθρωπος Ἰουδαῖος, γεγεννημένος ἐν Ταρσοῦ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ ἀκριβείαν τοῦ πατρὸς νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστέ σήμερον.

I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, a yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

a But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question, Acts xxiii. 23. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee, xxvi. 5. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14.

VER. 4.

Ὅς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δισμεύων καὶ παραδιδούς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας·

a And I persecuted this way unto the death, binding and delivering into prisons both men and women.

a See on chap. viii. ver. 3.

VER. 5.

Ὡς καὶ ὁ Ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέρειον παρ' ὧν καὶ ἐπιστολὰς διζήμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορεύμην, ἄξων καὶ τοὺς ἐκείσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.

a As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

a See on chap. ix. ver. 2.

VER. 6.

Ἐγένετο δὲ μοι πορευομένῳ καὶ ἔρχοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν ἑξαφῆς ἐκ τοῦ οὐρανοῦ περιastράφαι φῶς ἰσάνθον περὶ ἐμέ,

a And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

a See on chap. ix. ver. 3—18.

VER. 7.

Ἐψέσθη τε εἰς τὸ ἕδαφος, καὶ ἤκουσα φωνῆ λεγούσης μοι· Σαούλ, Σαούλ, τί με διώκεις;

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

VER. 8.

Ἐγὼ δὲ ἀπεκρίθην· Τίς εἶ, Κύριε; Ἐπεὶ τε πρὸς με· Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζαρεθαῖος, ὃν σὺ διώκεις.

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

VER. 9.

Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἰδέσαντο, καὶ ἐμφοβοὶ ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

A. D. 60.

ACTS XXII. 10—22

A. D. 60.

VER. 10.

Εἶπον δέ· Τί ποιῶν, Κύριε; Ὁ δὲ Κύριος εἶπε πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκόν· καὶ σοὶ λαληθήσεται περὶ πάντων ὧν τέτακται σοὶ ποιῆσαι.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

VER. 11.

Ὡς δὲ οὐκ ἐπέβλεπον, ἀπὸ τῆς δόξης τοῦ φωτός ἐκείνου, χειραγούμενοι ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

VER. 12.

Ἀναίας δὲ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατευόντων Ἰουδαίων,

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there,

VER. 13.

Ἐλθὼν πρὸς με, καὶ ἐπιστάς, εἶπέν μοι· Σαουλ ἀδελφε, ἀνάστασον. Κεγὼ αὐτῇ τῇ ἡμέρᾳ ἀνέβλεπα εἰς αὐτόν.

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

VER. 14.

Ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσθη σοὶ γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δικαίον, καὶ ἀκοῦσαι φωνῇ ἐκ τοῦ στόματος αὐτοῦ.

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

VER. 15.

Ὅτι ἴσθι μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἰσάρκας καὶ ἡκούσας.

For thou shalt be his witness unto all men, of what thou hast seen and heard.

VER. 16.

Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι, καὶ ἀπολούσαι τὰς ἁμαρτίας σου, ἐκκαθαλούμενος τὸ ἥμαρμα τοῦ Κυρίου.

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And now, why tarriest thou? arise, and be baptised, and wash away thy sins, calling on the name of the Lord.

VER. 17.

Ἐγένετο δὲ μοι ὑποστρέφαντι εἰς Ἱερουσαλήμ, καὶ προσευχομένῳ μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἱστοτάσει,

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

^a See on chap. ix. ver. 26.

VER. 18.

Καὶ ἰδεῖν αὐτὸν λίγοντά μοι· Σπῦσον, καὶ ἐξέλθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ παραδίξονται σοὶ τὴν μαρτυρίαν περὶ ἐμοῦ.

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

VER. 19.

Κεγὼ εἶπον· Κύριε, αὐτοὶ ἐπιστάται· ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρον κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

VER. 20.

Καὶ ὅτε ἐξεχύτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἰφιστάς, καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσειν τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

^a And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

^a And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul, Acts vii. 58.

VER. 21.

Καὶ εἶπε πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἴθνη μακρὰν ἐξαποστελῶ σε.

And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

^a See on chap. ix. ver. 15. clause 2.

VER. 22.

Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες· Αἴψα

2 I

A. D. 60.

ACTS XXII. 22—30.—XXIII. 1—3.

A. D. 60.

ἀπὸ τῆς γῆς τὸν τοιοῦτον οὐ γὰρ καθήκον αὐτὸν εἶναι.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

VER. 23.

Κραυγάζοντες δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κοινοφτόν βαλλόντων εἰς τὸν αἶρα,

And as they cried out, and cast off their clothes, and threw dust into the air,

VER. 24.

Ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἀγασθαι εἰς τὴν σκαριβεολὴν, εἰπὼν μαστιγεῖν ἀνετάξασθαι αὐτόν· ἵνα ἐπιγινῶ δὲ ἦν αἰτίαν οὕτως ἐπιφώνουν αὐτῷ.

The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

VER. 25.

Ὡς δὲ προΐτινεν αὐτὸν τοῖς ἱμαῶσιν, εἶπε πρὸς τὸν ἰσθῶτα ἑκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξιστιν ὑμῖν μαστιγεῖν;

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

VER. 26.

Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπηγγεῖλε τῷ χιλιάρχῳ, λέγων· Ὁρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.

When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

VER. 27.

Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, εἰ σὺ Ῥωμαῖός εἰ; Ὁ δὲ ἔφη· Ναί.

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

VER. 28.

Ἀπεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοὺ κεφαλαιῶν τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γιγνήμηναι.

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

VER. 29.

Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάξαι· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπεινούς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδικώκεν.

Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

* Or, tortured him.

VER. 30.

Τῇ δὲ ἐπαύριον, βουλόμενος γινῶσι τὸ ἀσφαλές, τὸ, τί κατηγορεῖται, παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the Chief Priests and all their council to appear, and brought Paul down, and set him before them.

CHAP. XXIII.—VER. 1.

Ἀτίνας δὲ ὁ Παῦλος τῷ συνεδρίῳ, εἶπε· Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολιτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας.

And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.

VER. 2.

Ὁ δὲ ἀρχιερεὺς Ἀνασίας ἐπέταξε τοῖς παριστώσιν αὐτῷ, τύπτειν αὐτῷ τὸ στόμα.

And the High Priest Ananias commanded them that stood by him to smite him on the mouth.

VER. 3.

Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεός, τοῖχῃ κεκοιναμίνῃ καὶ σὺ κἀνθὴ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;

Then said Paul unto him, God shall smite thee, thou whitened wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

A. D. 60.

ACTS XXIII. 3—13.

A. D. 60.

*Doth our law judge any man before it hear him, and know what he doeth? John vii. 51.

VER. 4.

Οἱ δὲ παρестῶτες εἶπον· Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς;

And they that stood by said, Revilest thou God's High Priest?

VER. 5.

Ἔφη τε ὁ Παῦλος· Οὐκ ᾔδην, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς γράψεται γάρ. Ἀρχὴν τοῦ λαοῦ σου οὐκ ἔρεῖς κακῶς.

*Then said Paul, I wist not, brethren, that he was the High Priest: *for it is written, Thou shalt not speak evil of the ruler of thy people.*

*Thou shalt not revile the gods, nor curse the ruler of thy people, Exod. xxii. 28.

VER. 6.

Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἂν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖος εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κηρύσσωμαι.

*But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

*Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

VER. 7.

Ταῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων καὶ ἐσχίσθη τὸ πλῆθος.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

VER. 8.

Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

VER. 9.

Ἐγένετο δὲ κραυγὴ μεγάλη καὶ ἀνίσταντες οἱ Γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εὗρισκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος, μὴ δεομαχῶμεν.

And there arose a great cry: and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

VER. 10.

Πολλῆς δὲ γενομένης στάσεως, εὐλαθεθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβᾶν ἀρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολὴν.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

VER. 11.

Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· Θάρσει, Παῦλι· ὥς γὰρ διμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

*And the night following *the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.*

*See on Luke ii. ver. 11. clause 3.

*See on Matt. xxviii. ver. 20. clause 2.

VER. 12.

Γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων συστροφὴν, ἀνθεμάτισαν ἑαυτοὺς, λέγοντες· μήτε φαγεῖν, μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον.

*And when it was day, certain of the Jews banded together, and bound themselves *under a curse, saying that they would neither eat nor drink till they had killed Paul.*

*Or, with an oath of execration.

VER. 13.

Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταῦτην τὴν συνωμοσίαν πεποινηκότες.

And they were more than forty which had made this conspiracy.

2 I 2

A. D. 60.

ACTS XXIII. 14—24.

A. D. 60.

VER. 14.

Οἱ τινες, προσελθόντες τοῖς Ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, εἶπον· Ἀναθεματισθὲν ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.

And they came to the Chief Priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

VER. 15.

Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ, σὺν τῷ συνέδριῳ, ὅπως αὐρὸν αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὥς μέλλοντας διαγνώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἔγγισται αὐτόν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελαιν αὐτόν.

Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

VER. 16.

Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

VER. 17.

Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν εκατοντάρχων, εἶπε· Τὴν νύκτιν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχω γάρ τι ἀπαγγεῖλαι αὐτῷ.

Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

VER. 18.

Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον, καὶ φησιν· Ὁ δέσμιος Παῦλος, προσκαλεσάμενός με, ἠρώτησε τοῦτον τὴν νύκτιν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαι σοι.

So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

VER. 19.

Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπισθάνετο· τί ἐστὶν ὃ ἔχει ἀπαγγεῖλαι μοι;

Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

VER. 20.

Εἶπε δὲ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τῷ ἐρωτῆσαι σε ὅπως αὐρὸν εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὥς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.

And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

VER. 21.

Σὺ οὖν μὴ πισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τισσεράκοντα, οἵτινες ἀνθεματίσαν ἑαυτοὺς μήτε φαγεῖν, μήτε πιεῖν, ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἑτοιμοὶ εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.

But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

VER. 22.

Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδεὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με.

So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

VER. 23.

Καὶ προσκαλεσάμενος δύο τινὰς τῶν εκατοντάρχων, εἶπεν· Ἐτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἑπταεὶς ἰσχυροὶ καὶ δεξιοτάτους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

VER. 24.

Κτήνη τε παραστήσαι, ἵνα ἐπιβύσσας τις τὸν Παῦλον διασώσῃ πρὸς Φήλικα τὸν ἡγεμῶνα·

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A. D. 60.

And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

VER. 25.

Γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τούτων·

And he wrote a letter after this manner:

VER. 26.

Κλαύδιος Λυσίας τῷ κραιστῷ ἡμεῶνι φίλῃσι, χαίρειν.

Claudius Lysias unto the most excellent governor Felix sendeth greeting.

VER. 27.

Τὸν ἄνδρα τούτων, συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστάς σὺν τῷ στρατεύματι ἐξήλασεν αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι.

This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

VER. 28.

Βουλόμενος δὲ γινῶναι τὴν αἰτίαν δι' ἣν ἐπέλαυν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν·

And when I would have known the cause wherefore they accused him, I brought him forth into their council:

VER. 29.

Ὅτι εὖρον ἰγκυλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἐγκλημα ἔχοντα.

Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

VER. 30.

Μνηθεύσας δὲ μοι ἐπισκοπῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔσωσα πρὸς σε, παραγγέλλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἐρῶσω.

And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell.

VER. 31.

Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διαταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦ-

λον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris.

VER. 32.

Τῷ δὲ ἑκατέρῳ ἰάσαντι τοὺς ἰπποῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν.

On the morrow they left the horsemen to go with him, and returned to the castle:

VER. 33.

Οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡμεῶνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.

Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.

VER. 34.

Ἀναγνούς δὲ ὁ ἡμεῶν, καὶ ἐπερωτήσας ἐκ πόλεως ἐπαρχίας ἑστῶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας·

And when the governor had read the letter, he asked of what province he was, And when he understood that he was of Cilicia;

VER. 35.

Διακούσομαι σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγίνωνται. Ἐκείνοισ' τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεισθαι.

I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAP. XXIV.—VER. 1.

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ Ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων, καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐπεφάνισαν τῷ ἡμεῶνι κατὰ τοῦ Παύλου.

And after five days Ananias the High Priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

VER. 2.

Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων· Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινόμενων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,

And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and

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that very worthy deeds are done unto this nation by thy providence,

VER. 3.

Πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.

We accept it always, and in all places, most noble Felix, with all thankfulness.

VER. 4.

Ἵνα δὲ μὴ ἐπὶ πλείον σι ἐγκόπτω, παρακαλῶ ἀκούσαι σι ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

VER. 5.

Εὐρόντες γὰρ τὸν ἄνδρα τούτων λοιμὸν, καὶ κινούντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως·

For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

VER. 6.

Ὅς καὶ τὸ ἱερὸν ἐπέειρασε βεβηλώσαι, ὃν καὶ ἱερατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελησάμεν κρίνειν.

Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

VER. 7.

Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε·

But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

VER. 8.

Καλεῖσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγινῶναι, ὃν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

VER. 9.

Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.

And the Jews also assented, saying that these things were so.

VER. 10.

Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσας αὐτῷ τοῦ ἡγεμόνος λέγειν· Ἐκ πολλῶν ἐτῶν ὄντα σι κριτὴν τῷ ἰδῆναι τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἑμαυτοῦ ἀπολογούμαι·

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that * thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

* A. D. 53. Felix made procurator over Judæa.

VER. 11.

Δυναμένου σου γινῶναι ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι ἢ δεκάδις, ἀφ' ἧς ἀνέβην προσκυνῆσαι ἐν Ἱερουσαλήμ.

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

VER. 12.

Καὶ οὗτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινὰ διαλεγόμενον, ἢ ἐπισύστασιν ποιούτῃ ὄχλου, οὗτε ἐν ταῖς συναγωγαῖς, οὗτε κατὰ τὴν πόλιν·

And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

VER. 13.

Οὗτε παραστήσαι με δύνανται περὶ ὧν νῦν κατηγοροῦσί μου.

Neither can they prove the things whereof they now accuse me.

VER. 14.

Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρώῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον, καὶ τοῖς προφῆταις, γιγασκόμενος·

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets:

VER. 15.

Ἐλπίζω ἔχων εἰς τὸν Θεόν, ἥν καὶ αὐτοὶ οὗτοι προσεδέχοντο, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίον τε καὶ δίκαιον.

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ACTS XXIV. 15—24.

A. D. 60.

And have hope toward God, which they themselves also allow, ^a that there shall be a resurrection of the dead, both of the just and unjust.

^a See on Matt. xxii. ver. 30. clause 1.

VER. 16.

Ἐν τούτῳ δὲ αὐτοὺς ἀσκά, ἀπερσοκοπον συνιδῶσιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

VER. 17.

Δι' ἐτῶν δὲ πλείωνων παρεργετόμην ἐλευμοσύνας ποιήσαν εἰς τὸ ἔθνος μου, καὶ προσφοράς.

^a Now after many years I came to bring alms to my nation, and offerings.

^a But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, Rom. xv. 25, 26.

VER. 18.

Ἐν οἷς εὐρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι.

^a Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

^a Then Paul took the men; and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place, Acts xxi. 26—28.

VER. 19.

Οὓς δεῖ ἐπὶ σοῦ παγεῖναι, καὶ κατονορεῖν εἴ τι ἔχουσιν πρὸς με.

Who ought to have been here before

thee, and object, if they had ought against me.

VER. 20.

Ἡ αὐτοὶ οὗτοι εἰπάτωσαν, εἴ τι εὖρον ἐν ἡμοῖς ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,

Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

VER. 21.

Ἡ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς. Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν;

^a Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

^a I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question, Acts xxiii. 6.

VER. 22.

Ἀκούσας δὲ ταῦτα ὁ Φηλιξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, ὅταν Λυσίας ὁ χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.

And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

VER. 23.

Διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἀνεῖον, καὶ μηδὲνα κωλύειν τῶν ἰδίων αὐτοῦ ὑπαρτεῖν, ἢ περιστέχεσθαι αὐτῷ.

And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

VER. 24.

Μετὰ δὲ ἡμέρας τινὰς παραγαγόμενος ὁ Φηλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, οὖση Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

VER. 25.

Διαλεγόμενου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρέματος τοῦ πολλοῦ ἵστασθαι, ἔμφοβος γενόμενος ὁ Φίλιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλίσομαι σε·

And as he reasoned of ^a righteousness, ^b temperance, ^c and judgment to come, Felix trembled, and answered, ^d Go thy way for this time; when I have a convenient season, I will call for thee.

^a It is an abomination to kings to commit wickedness; for the throne is established by righteousness, Prov. xvi. 12. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity, Dan. iv. 27. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous, 1 John iii. 7.

^b Give not thy strength unto women, nor thy ways to that which destroyeth kings. It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted, Prov. xxxi. 3—5. And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough until it be leavened. In the day of our king the princes have made him sick with bottles of wine: he stretched out his hands with scorn, Hos. vii. 2—5. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, Tit. ii. 11, 12. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance, 2 Pet. i. 5, 6.

^c See on Matt. xvi. ver. 27. clause 3.

^d See on Matt. xxii. ver. 5. clause 2.

VER. 26.

Ἄμα δὲ καὶ ἐλπίζον ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ συνκνέρον αὐτὸν μεταπεμπόμενος, ἠμίλει αὐτῷ.

He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

VER. 27.

Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φίλιξ Πόρκιον Φῆστον θέλων τε χάριτας καταθῆσθαι τοῖς Ἰουδαίοις ὁ Φίλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

But after two years, Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.—VER. 1.

Φῆστος οὖν ἐπιβὰς τῇ ἑπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱερουσόλυμα ἀπὸ Καισαρείας.

Now when Festus was come into the province, after three days he ascended from Casarea to Jerusalem.

VER. 2.

Ενεφάνισαν δὲ αὐτῷ ὁ Ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρακάλουν αὐτόν,

Then the High Priest and the chief of the Jews informed him against Paul, and besought him,

VER. 3.

Αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψῃται αὐτόν εἰς Ἱερουσόλυμα, ἐνέδραν ποιούντες· ἀπελθεῖν αὐτὸν κατὰ τὴν ὁδόν.

And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

VER. 4.

Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τυρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλειν ἐν τάχει ἐκπορεύεσθαι.

But Festus answered, that Paul should be kept at Casarea, and that he himself would depart shortly thither.

A. D. 62.

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A. D. 62.

VER. 5.

Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες, εἰ τι ἔστιν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ.

Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

VER. 6.

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῷ ἱππαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀγχοῦμαι.

And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

*Or, as some copies read, no more than 8 or 10 days.

VER. 7.

Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱερουσολύμων καταβιβηκότες Ἰουδαῖοι, πολλὰ καὶ βάρια αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ἀ οὐκ ἴσχυον ἀποδείξαι.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

VER. 8.

Ἀπολογουμένου αὐτοῦ, Ὅτι οὔτις εἰς τὸν ἥμερον τῶν Ἰουδαίων, οὔτις εἰς τὸ ἱερὸν, οὔτις εἰς Καισάρᾳ τι ἤμαρτον.

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.

VER. 9.

Ὁ οὖτος δὲ τοῖς Ἰουδαίοις θέλων χεῖρ καταβιβᾶν, ἀπεκρίθης τῷ Παύλῳ εἰπὼν, Θέλεις εἰς Ἱερουσόλυμα ἀναβᾶς, ἐκεῖ παρὰ τούτων κρινεῖσθαι ἐπ' ἐμοῦ;

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

VER. 10.

Εἰπας δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καισάρης ἵστάς εἰμι, οὐ μὲν δὲ κρινεῖσθαι

Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ καλῶς ἐπιγινώσκεις.

Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

VER. 11.

Εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πίπτω χάριτι, οὐ παραιτοῦμαι τὸ ἀποθάνειν· εἰ δὲ οὐδὲν ἔστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς μὲν δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἱπικαλούμαι.

For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

VER. 12.

Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη· Καίσαρα ἱπικέλευσαι; ἐπὶ Καίσαρα πορεύσῃ.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

VER. 13.

Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον.

And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.

VER. 14.

Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἀνὴρ τις ἱσθὶ καταλειμμένος ὑπὸ φίλικος, δέσμιος·

And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

VER. 15.

Περὶ οὗ, γενομένου μου εἰς Ἱερουσόλυμα, ἐνεφάνισαν οἱ Ἀρχιερεῖς καὶ οἱ Προεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην·

About whom, when I was at Jerusalem, the Chief Priests and the elders of the Jews informed me, desiring to have judgment against him.

* See verses 1—5.

VER. 16.

Πρὸς οὓς ἀπεκρίθη, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἀνθρώπων εἰς ἀπόλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχει τοὺς κατηγοροῦντας, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.

To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

VER. 17.

Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καδίσας ἐπὶ τοῦ δῆματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.

Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

* See verses 6—12.

VER. 18.

Περὶ οὗ σταθέντες οἱ κατηγοροὶ οὐδεμίαν αἰτίαν ἐπέφερον ὣν ὑπένοιον ἐγώ.

Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

VER. 19.

Ζητήματὰ δὲ τίνα περὶ τῆς ἰδίας δεισδαίμοσις εἶχον πρὸς αὐτόν, καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.

But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

VER. 20.

Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τοῦτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορευεσθαι εἰς Ἱερουσαλὴμ, κακεῖ κρῖνεσθαι περὶ τούτων.

And because I * doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

* Or, was doubtful how to enquire hereof.

VER. 21.

Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρεῖν αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνω-

σιν, ἐκέλευσα τηρεῖσθαι αὐτόν, ἕως οὗ πέμψω αὐτόν πρὸς Καίσαρα.

But when Paul had appealed to be reserved unto the * hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

* Or, judgment.

VER. 22.

Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη· Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι. Ὁ δὲ Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

VER. 23.

Τῇ οὖν ἑπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ ἐσσελθόντων εἰς τὸ ἀκροατήριον σὺν τε τοῖς χιλιάρχοις, καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὗσι τῆς πόλεως, καὶ μελεῦσαντες τοῦ Φήστου, ἦκεν ὁ Παῦλος.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

VER. 24.

Καὶ φησιν ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῶν ἄνδρες, θεωρεῖτε τούτον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐντυχέν μοι ἐν τῇ Ἱερουσολύμοις, καὶ ἐνθάδε, ἐπιβουλόντες μὴ δαῖν ζῆν αὐτόν μηκέτι.

And Festus said, King Agrippa, and all men which are here present with us, we see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

VER. 25.

Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν.

But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

VER. 26.

Περὶ οὗ ἀσφαλὲς τι γράψαι τῷ κυρῷ οὐκ ἔχω. Διὸ προήγαγον αὐτὸν ἐφ' ὕμνη-

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καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης, σὺ τι γράψαι.

Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

VER. 27.

Ἄλογον γάρ μοι δοκεῖ, πῶς μὲν ὁ δέσμιος, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημῶναι.

For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

CHAP. XXVI.—VER. 1.

Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα·

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

VER. 2.

Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἤγημαι ἑμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐν σοὶ σήμερον·

I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

VER. 3.

Μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἔδῶν τε καὶ ζητημάτων· διὸ δέχομαι σου, μακροθύμως ἀκοῦσαί μου.

Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

VER. 4.

Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱερουσαλήμοις, ἴσασι πάντες οἱ Ἰουδαῖοι·

My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

* See on chap. xiii. ver. 3.

VER. 5.

Προγινώσκοντές με ἀναθῆναι, (ἰὰν θέλωσι μαρτυρεῖν,) ὅτι κατὰ τὴν ἀκριβοστάτην αἴρεσιν τῆς ἡμετέρας θρησκείας ἐξῆσα Φαρισαῖος.

Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

VER. 6.

Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἵσταμαι κρινόμενος·

And now I stand and am judged for the hope of the promise made of God unto our fathers:

* See on Matt. xi. ver. 3. and xxii. ver. 30. clause 1.

VER. 7.

Εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖν ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων.

Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

* Gr. night and day.

VER. 8.

Τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἡγείρει;

Why should it be thought a thing incredible with you, that God should raise the dead?

VER. 9.

Ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου διαῖν πολλὰ ἐναντία πᾶσι.

I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

* Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

VER. 10.

Ὅ καὶ ἐποίησα ἐν Ἱερουσαλήμοις· καὶ πολλοὺς τῶν ἁγίων ἐνὰ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν Ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρουμένους τε αὐτῶν κατήνεγκα ψῆφον.

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Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them.

VER. 11.

Καὶ κατὰ πάσας τὰς συναγωγὰς πολ-
λάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασ-
φημεῖν περισσῶς τι ἡμμαινόμενος αὐτοῖς,
ἰδίων ἕως καὶ εἰς τὰς ἑξῆ πόλεις.

And I punished them oft in every sy-
nagogue, and compelled them to blas-
pheme; and being exceedingly mad
against them, I persecuted them even
unto strange cities.

VER. 12.

Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασ-
κὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ
τῶν Ἀρχιερίων,

Whereupon as I went to Damascus
with authority and commission from the
Chief Priests,

VER. 13.

Ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, Ca-
σιλῶ, οὐρανόθεν, ὑπὲρ τὴν λαμπρότητα
τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς
σὺν ἡμοὶ πορευομένους.

At midday, O king, I saw in the
way a light from heaven, above the
brightness of the sun, shining round about
me and them which journeyed with me.

VER. 14.

Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν
γῆν, ἤκουσα φωνὴν λαλοῦσαν πρὸς με, καὶ
λέγουσαν τῇ Ἑβραϊδὶ διαλέκτῳ Σαούλ,
Σαούλ, τί με διώκεις; σκληρόν σοι πρὸς
κέντρα λακτίζεις.

And when we were all fallen to the
earth, I heard a voice speaking unto me,
and saying in the Hebrew tongue, Saul,
Saul, why persecutest thou me? it is
hard for thee to kick against the pricks.

VER. 15.

Ἐγὼ δὲ ἔειπον· Τίς εἶ Κύριε; Ὁ δὲ ἔειπεν·
Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.

And I said, Who art thou, Lord?
And he said, I am Jesus whom thou per-
secutest.

VER. 16.

Ἀλλὰ ἀνάστηθι, καὶ στήθι· ἐπὶ τοῖς
πόδας σου· εἰς τοῦτο γὰρ ὥφθη σοι πρo-

χειρσασθαι σε ὑπερήκων καὶ μάρτυρα ὅ-
τι εἶδες, ὃν τι ὀφείσεσθαί σοι.

But rise, and stand upon thy feet:
for I have appeared unto thee for this
purpose, to make thee a minister and a
witness both of these things which thou
hast seen, and of those things in the
which I will appear unto thee;

VER. 17.

Ἐξαιρούμενός σε ἐκ τοῦ λαοῦ, καὶ τῶν
Ἰσταν, εἰς οὓς νῦν σε ἀποστέλλω,

^a Delivering thee from the people, and
from the Gentiles, unto whom now I
send thee,

^a See on chap. ix. ver. 15.

VER. 18.

Ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπισ-
τρέψαι ἀπὸ σκότους εἰς φῶς, καὶ τῆς
ἐξουσίας τοῦ Σάτανᾶ ἐπὶ τὸν Θεόν, τοῦ
λαβεῖν αὐτοὺς ἀφ᾽ ἑσθιν ἁμαρτιῶν, καὶ κλη-
ρον ἢν τοῖς ἡγιασμένοις, πιστεύει τῇ εἰς ἡμῖ.

^a To open their eyes; and ^b to turn
them from darkness to light, ^c and from
the power of Satan unto God, ^d that they
may receive forgiveness of sins, ^e and
inheritance among them ^f which are
sanctified ^g by faith that is in me.

^a The Spirit of the Lord is upon me,
because he hath anointed me to
preach the Gospel to the poor; he
hath sent me to heal the broken-
hearted, to preach deliverance to the
captives, and recovering of sight to
the blind, to set at liberty them that
are bruised, Luke iv. 18. In whom
the god of this world hath blinded
the minds of them which believe not,
lest the light of the glorious Gospel
of Christ, who is the image of God,
should shine unto them; 2 Cor. iv. 4.
See also on Matt. ix. ver. 30. clause 1.

^b See on Matt. iv. ver. 16. clause 1.

^c Shall the prey be taken from the
mighty, or the lawful captive deli-
vered? But thus saith the Lord,
Even the captives of the mighty shall
be taken away, and the prey of the
terrible shall be delivered: for I will
contend with him that contendeth
with thee, and I will save thy chil-
dren, Isa. xlix. 24, 25. Therefore
will I divide him a portion with the
great, and he shall divide the spoil
with the strong; because he hath
poured out his soul unto death: and
he was numbered with the transgres-

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sors: and he bare the sin of many, and made intercession for the transgressors, liii. 12. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, Col. i. 13. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 26. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8.

^d See on Matt. vi. ver. 12. clause 1.

^e See on chap. xx. ver. 32. clause 2.

^f See on Matt. v. ver. 8. clause 1.

^g See on Mark xvi. ver. 16. clause 1.

VER. 19.

Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἔγνων ἀπὸ δὲ τῇ οὐρανῷ ὁπτασίᾳ·

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

VER. 20.

Ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ ἱεροσολύμοις εἰς πᾶσαν τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἀξία τῆς μετανοίας ἔργα πράσσοντας.

^a But shewed first unto them of Damascus, ^b and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, ^c that they should repent and turn unto God, ^d and do works meet for repentance.

^a See on chap. ix. ver. 19, 20.

^b See on chap. ix. ver. 29, 30.

^c See on Matt. iii. ver. 2. clause 1.

^d See on Matt. iii. ver. 8.

VER. 21.

Ἐνεκα τούτων με οἱ Ἰουδαῖοι συλλαβέμενοι ἐν τῇ ἐκκλῃ, ἐπαρξάντο διαχειρίσασθαι.

^a For these causes the Jews caught me in the temple, and went about to kill me.

^a See chap. xxi. ver. 27—32.

VER. 22.

Ἐπιμαρτυρίας οὐν τυχόν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔσταικα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὅτι οἱ περοφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς·

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

VER. 23.

Εἰ παθὴντος ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

^a That Christ should suffer, ^b and that he should be the first that should rise from the dead, ^c and should shew light unto the people, and to the Gentiles.

^a See on Luke xxiv. ver. 44. clause 2—4.

^b See on chap. ii. ver. 25—28.

^c See on Matt. xii. ver. 18. clause 5.

VER. 24.

Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλην τῇ φωνῇ ἔφη· Μαίη Παῦλε· τὰ πολλά σε γράμματα εἰς μάκran περιτρέψαι.

And as he thus spake for himself, Festus said with a loud voice, Paul, ^a thou art beside thyself; much learning doth make thee mad.

^a See on Mark iii. ver. 21.

VER. 25.

Ὁ δὲ· Οὐ μαινόμεαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθεγγόμεαι.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

VER. 26.

Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς· πρὸς ὃν καὶ παρήκιστος λαλῶ· λαμβάνειν γὰρ αὐτὸν τι τούτων οὐκ ἔστιν οὐδὲν· οὐ γὰρ ἔστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.

For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

VER. 27.

Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφηταῖς; οἶδα ὅτι πιστεύεις.

King Agrippa, believest thou the prophets? I know that thou believest.

VER. 28.

Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γένεσθαι.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

VER. 29.

Ὁ δὲ Παῦλος εἶπεν· Εὐχαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σύμμερον, γένεσθαι τοιοῦτους ὅποῖός κ' ἐγώ εἰμι, παρεκτός τῶν δεσμῶν τούτων.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

VER. 30.

Καὶ ταῦτα εἰπόντος αὐτοῦ, ᾤσθη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἡ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

VER. 31.

Καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πρέσσει ὁ ἄνθρωπος οὗτος.

And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

VER. 32.

Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη· Ἀπολεύσθαι ἰδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπιεικέλητο Καίσαρα.

Then said Agrippa unto Festus, This man might have been set at liberty, * if he had not appealed unto Cæsar.

* For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto thee. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go, Acts xiv. 11, 12.

CHAP. XXVII.—VER. 1.

Ὡς δὲ ἐκβῆθ τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παραδίδουν τὸν τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας ἑκατόνταρχῳ ὀνόματι Ἰουλίῳ, σπείρης Σεβαστοῦς.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.

VER. 2.

Ἐπιβάντες δὲ πλοῖον Ἀδραμυττηνῶ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνίχθημεν, ὅστος σὺν ἡμῖν Ἀριστάρχῳ Μακεδόνης Θεσσαλονικεὺς.

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; * one Aristarchus, a Macedonian of Thessalonica, being with us.

* See on chap. xix. ver. 29. clause 2.

VER. 3.

Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα. Φιλαθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους παρευθίνα, ἐπιμαλθείας τυχεῖν.

And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

VER. 4.

Κακῶς δὲν ἀναχθόντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

VER. 5.

Τότε πέρασος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθμεν εἰς Μύρα τῆς Λυκίας.

And when we had sailed over the set of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

VER. 6.

Κακῶς εὐρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρεῖνον πλεῖν εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό.

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

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VER. 7.

Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοῦντες, καὶ μόλις γινόμενοι κατὰ τὴν Κνίδον, μὴ προσέωπτος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην.

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under * Crete, over against Salmone;

* Or, Candy.

VER. 8.

Μόλις τε, παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς λιμένας, ὃ ἰγγὺς ἦν πόλις Λαसाία.

And, hardly passing it, came unto a place which is called *The fair havens*; nigh whereunto was the city of *Lasea*.

VER. 9.

Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὅντος ἤδη ἐπισφαλὺς τοῦ πλοῦς, διὰ τὸ καὶ τὴν ποσειάν ἤδη παρεληλυθῆναι, παρήγει ὁ Παῦλος,

Now when much time was spent, and when sailing was now dangerous, * because * the fast was now already past, Paul admonished them,

* The fast was on the 10th day of the 7th month.

* Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people, *Lev. xiii. 27—30*.

VER. 10.

Λέγων αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας. οὐ μόνον τοῦ φέροντος καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἕσθαι τὸν πλοῦν.

And said unto them, *Sirs*, I perceive

that this voyage will be with hurt and much * damage, not only of the lading and ship, but also of our lives.

* Or, injury.

VER. 11.

Ὁ δὲ ἑκατόνταρχος τῷ κύβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειπετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

VER. 12.

Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκείθεν, εἰ πως δύναντο κατακτήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης ἐλπίοντα κατὰ Δίψα καὶ κατὰ Χῶρον.

And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

VER. 13.

Ἐποπνεύσαντος δὲ Νότου, δόξαντες τῆς προέσιως, κεκρατηκῆναι, ἄρπτες Ἰασσον, παρέλινοντο τὴν Κρήτην.

And when the south wind blew softly, supposing that they had obtained their purpose, lousing thence, they sailed close by Crete.

VER. 14.

Μετ' οὐ πολὺ δὲ ἔβλεε κατ' αὐτῆς ἄνεμος τυφωτικός, ὃ καλούμενος Εὐροκλύδων.

But not long after there * arose against it a tempestuous wind, called Euroclydon.

* Or, beat.

VER. 15.

Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα.

And when the ship was caught, and could not bear up into the wind, we let her drive.

VER. 16.

Νησίον δὲ τι ὑπογραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περιπρατῆς γενέσθαι τῆς σκάφης.

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And running under a certain island which is called Claudi, we had much work to come by the boat:

VER. 17.

Ἦν ἄρα ντες, ἐσθλαίαις ἐχρῶντο, ὑποζαν-
νύντας τὸ πλοῖον φοβούμενοι τε μὴ εἰς τὴν
Σύρτην ἐκπίσωσι, χαλάσαντες τὸ σκαῦος,
οὕτως ἐφέροντο.

Which when they had taken up, they
used helps, undergirding the ship; and,
fearing lest they should fall into the
quicksands, strake sail, and so were dri-
ven.

VER. 18.

Σφοδρῶς δὲ χεμμαζόμενον ἡμῶν, τῇ ἐξῆς
ἐκβολῇ ἐποιούντο·

And we being exceedingly tossed with
a tempest, the next day they lightened
the ship;

VER. 19.

Καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκαυὴν τοῦ
πλοίου ἐβίβημεν.

And the third day we cast out with our
own hands the tackling of the ship.

VER. 20.

Μήτε δὲ ἡλίου, μήτε ἀστρων ἐπιφανόν-
των ἐπὶ πλείονας ἡμέρας, χεμῶνός τε
οὐκ ἄλγουν ἐπωκισμένου, λοιπὸν περιηρεῖτο
πᾶσα ἐλπίς τοῦ σώζεσθαι ἡμᾶς.

And when neither sun nor stars in
many days appeared, and no small tem-
pest lay on us, all hope that we should
be saved was then taken away.

VER. 21.

Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε
σταθεῖς ὁ Παῦλος ἐν μισθῷ αὐτῶν, εἶπεν·
Ἐδεῖ μὲν, ὃ ἄνδρες, πειθαρχήσαντάς μοι,
μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδήσαι τε
τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.

But after long abstinence Paul stood
forth in the midst of them, and said,
Sirs, ye should have hearkened unto me,
and not have loosed from Crete, and to
have gained this harm and loss.

VER. 22.

Καὶ ταῦν παρακινῶ ἡμᾶς εὐδυμῶν· ἀπα-
βολὴ γὰρ ψυχῆς οὐδεμῶς ἴσται ἐξ ὑμῶν,
πλὴν τοῦ πλοίου.

And now I exhort you to be of good
cheer: for there shall be no loss of any
man's life among you, but of the ship.

VER. 23.

Παρίστη γάρ μοι τῇ νυκτὶ ταύτῃ ἄγ-
γελος τοῦ Θεοῦ οὗ εἰμι, ὃ καὶ λατρεύω,

For there stood by me this night the
angel of God, ^awhose I am, ^band whom
I serve,

^a See on Matt. v. ver. 9. clause 3.

^b See on Rom. ii. ver. 1. clause 2.

VER. 24.

Λέγων· Μὴ φοβῶ, Παῦλε· Καί σοι σὶ
δαὶ παραστῆναι· καὶ ἰδοὺ, κεχαρίσται σοὶ
ὁ Θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ.

Saying, Fear not, Paul; ^athou must
be brought before Cæsar: and, lo, God
hath given thee all them that sail with
thee.

^a See on Matt. x. ver. 18. clause 1.

VER. 25.

Διὸ εὐθυμῶντες, ἄνδρες· πιστεύω γὰρ τῷ
Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον λε-
λάληται μοι·

Wherefore, sirs, be of good cheer: for
I believe God, that it shall be even as it
was told me.

VER. 26.

Εἰς νῆσον δὲ τινα δαὶ ἡμᾶς ἐκπεσεῖν.

Howbeit we must be cast upon a cer-
tain island.

VER. 27.

Ὡς δὲ τεσσαρεσκαίδεκάτῃ νυκτὶ ἡγνέτο,
διαφερομένων ἡμῶν ἐν τῷ Ἀδριαί, κατὰ
μέσον τῆς νυκτὸς ὑπνέουν οἱ ναῦται προ-
σάγειν τινα αὐτοῖς, χώραν·

But when the fourteenth night was
come, as we were driven up and down
in Adria, about midnight the shipmen
deemed that they drew near to some
country;

VER. 28.

Καὶ ἐολίσσαντες, εἶπον ἑγγυῖας εἶπον
εἰσάγειν δὲ διαστήσαντες, καὶ πάλιν βολί-
σαντες, εἶπον ἑγγυῖας διακινήντες·

And sounded, and found it twenty
fathoms: and when they had gone a
little further, they sounded again, and
found it fifteen fathoms.

VER. 29.

Φεβούμενοι τε μήπως εἰς τραχὺς τόπον
ἐκπίσωσιν, ἐν πρῶμῃς βίβαντες ἀγνώρας
τίσσεσας, ἤνυχτον ἡμέραν γαίεσθαι.

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Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

VER. 30.

Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προβάσει ὡς ἐκ πύρας μελλόντων ἀγκύρας ἐκτείνειν,

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

VER. 31.

Ἐπὶ οὖν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.

Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

VER. 32.

Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἰσαν αὐτὴν ἐκ-
τεσίην.

Then the soldiers cut off the ropes of the boat, and let her fall off.

VER. 33.

Ἀρχὴ δὲ οὐ ἤμαλλ' ἡμέρα γίνεσθαι, πα-
ρελὰ μὲν ὁ Παῦλος ἅπαντας μεταλαβεῖν
τροφῆς, λίγων Τεσσαρεσκαίδεκάτην σή-
μαρον ἡμέραν, προσδοκῶντες, ἅσιοι δια-
τεῖται, μηδὲν προσλαβόμενοι.

And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

VER. 34.

Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τρο-
φῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σω-
τηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ
τῆς κεφαλῆς πτεσῖται.

Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

VER. 35.

Εἰδὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἰσθίειν.

And when he had thus spoken, he

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took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat.

* See on Matt. xiv. ver. 19. clause 3.

VER. 36.

Εὐθυμα δὲ γινόμενοι πάντες, καὶ αὐτοὶ
προσελάβοντο τροφῆς.

Then were they all of good cheer, and they also took some meat.

VER. 37.

Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαί,
διακόσται· ἐς δομικονταεῖς.

And we were in all in the ship, two hundred threescore and sixteen souls.

VER. 38.

Κορεσθέντες δὲ τροφῆς, ἐκούφισαν τὸ
πλοῖον, ἐμβαλλόμενοι τὸν σῖτον εἰς τὴν θά-
λασσαν.

And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

VER. 39.

Ὅτι δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
ἐπεγίνωσκον· κόλπον δὲ τινα κατενόουν
ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ
δύναιτο, ἐξῶσαι τὸ πλοῖον.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

VER. 40.

Καὶ τὰς ἀγκύρας περιελόντες, εἶλον εἰς
τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας
τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα
τῇ πνεύσῃ, κατεῖχον εἰς τὸν αἰγιαλόν.

And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder-bands, and hoisted up the main-sail to the wind, and made toward shore.

* Or, cut the anchors, they left them in the sea, &c.

VER. 41.

Περίπτοντες δὲ εἰς τόπον διβάλασσαν,
ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶτα
ἐρείσασα ἤμειν ἀσάλευτος, ἡ δὲ πρύμνα
ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.

And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained

2 K

unmoveable, but the hinder part was broken with the violence of the waves.

VER. 42.

Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκπολυμβήσας διαφύγοι.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

VER. 43.

Ὁ δὲ ἐκατόνταρχος, βουλόμενος διασωσαι τὸν Παῦλον, ἐκέλευεν αὐτοὺς τοῦ βουλήματος, ἐκίλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρῶτους ἐπὶ τὴν γῆν ἐξίναί.

But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

VER. 44.

Καὶ τοὺς λοιπούς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τιναν τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAP. XXVIII.—VER. 1.

Καὶ διασωθέντες, τότε ἐπύρρυσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.

And when they were escaped, then they knew that the island was called Melita.

VER. 2.

Οἱ δὲ βάρβαροι παρήχον οὐ τὴν τυχούσαν φιλανθρωπίαν ἡμῖν· ἀνάφαιτες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὕπτον τὸν ἰφιστότητα, καὶ διὰ τὸ ψύχος.

And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

VER. 3.

Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιθέντες ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέμης ἐξελευσάμενοι καθῆκε τῆς χειρὸς αὐτοῦ.

And when Paul had gathered a bundle of sticks, and laid them on the fire,

there came a viper out of the heat, and fastened on his hand.

VER. 4.

Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν.

And when the barbarians saw the venomous beast hung on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

VER. 5.

Ὁ μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν·

And he shook off the beast into the fire, and felt no harm.

* See on Mark xvi. ver. 18. clause 1.

VER. 6.

Οἱ δὲ προσεδέξαν αὐτὸν μέλλεν πίμπρασθαι, ἢ καταπίπτειν ἄφρον νεκρὸν ἐπὶ πολὺ δὲ αὐτὸν προσδοκόντων, καὶ θεωρούντων μηδὲν ἄποτον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

VER. 7.

Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίω, ὃς ἀναδεξάμενος ἡμᾶς, τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

VER. 8.

Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακλιῆσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἴασατο αὐτόν.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in,

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and prayed, and laid his hands on him, and healed him.

* See on Matt. x. ver. 8. clause 1.

VER. 9.

Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενίας ἐν τῇ νήσῳ, προσήρχοντο, καὶ ἰεραπεύοντο·

So when this was done, others also, which had diseases in the island, came, and were healed :

VER. 10.

Οἱ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ ἐπὶ τὴν χρεῖαν.

Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

VER. 11.

Μετὰ δὲ τρεῖς μῆνας ἀνέχθημεν ἐν πλοίῳ, παρασκευμαυμένῳ ἐν τῇ νήσῳ, Ἀλεξανδρίῳ, παρασημῷ Διοσκουρίῳ·

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

VER. 12.

Καὶ καταχθίντες εἰς Συρακοῦσας ἐπιμενᾶμεν ἡμέρας τρεῖς.

And landing at Syracuse, we tarried there three days.

VER. 13.

* Ὅθεν περιελθόντες καταπητήσαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου, δευτεραῖοι ἦλθομεν εἰς Ποτύλους·

And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

VER. 14.

Οὗ εὗροντες ἀδελφοὺς, παρεκλήθημεν ἀπ' αὐτοῦς ἐπιμεῖναι ἡμέρας ἑπτὰ καὶ οὕτως εἰς τὴν Ῥώμην ἦλθομεν.

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

VER. 15.

Καί μεθ' οὗ οἱ ἀδελφοὶ ἀποσώσαντες τὰ περὶ ἡμῶν, ἐξήλθον εἰς ἀπάντησιν ἡμῶν ἄχρι

Ἀπείρου φόρου καὶ τριῶν ταβερνῶν· ὅς ἐστιν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.

And from thence, when the brethren heard of us, they came to meet us as far as April forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

VER. 16.

* Ὅτι δὲ ἦλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμώλους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτόν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

VER. 17.

* Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ἄρχοντας τῶν Ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ, ἢ τοῖς Ἰδοῖσι τοῖς πατέροισι, δίσμιος ἐξ Ἱεροσολύμων ἀπερρέθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

* See chap. xxi. ver. 32, 33.

VER. 18.

Οἵ τινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.

* Who, when they had examined me, would have let me go, because there was no cause of death in me.

* See chap. xxv. ver. 7.

VER. 19.

* Ἀντιλαρόντων δὲ τῶν Ἰουδαίων, ἐπαγkάσθη ἐπικαλέσασθαι Καίσαρα· οὐχ ὥς τοῦ ἰθὺς μου ἔχον τι κατηγορῆσαι.

* But when the Jews spake against it, I was constrained to appeal unto Caesar;

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not that I had ought to accuse my nation of.

* See chap. xiv. ver. 10—12.

VER. 20.

Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἵνα ἐπεὶ γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περιέειμαι.

For this cause therefore have I called for you, to see you, and to speak with you: because that ^afor the hope of Israel I am bound with this chain.

* See on chap. xvi. ver. 6.

VER. 21.

Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὐτε γράμματα περὶ σοῦ ἰδιόμαθα ἀπὸ τῆς Ἰουδαίας, οὐτε παραγινόμενός τις τῶν ἀδελφῶν ἀπέργαίεν ἡ ἐλάλησί τι περὶ σοῦ ποινῆν.

And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

VER. 22.

Ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστόν· ἔστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.

But we desire to hear of thee what thou thinkest: ^afor as concerning this sect, we know that every where it is spoken against.

* See on Matt. x. ver. 22. clause 1.

VER. 23.

Ταξάμενοι δὲ αὐτὰ ἡμέραν, ἦσαν πρὸς αὐτὸν εἰς τὴν ἑβδὸμην ὥστε ὡς ἐξελθὲν τοῦ διαμαρτυρούμενος τὴν βασιλείαν τοῦ Θεοῦ, κηρύττειν αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρης.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified ^athe kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening.

* See on Matt. iii. ver. 2. clause 2.

VER. 24.

Καὶ οἱ μὲν ἐπιπύοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν.

And some believed the things which were spoken, and some believed not.

VER. 25.

Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους, ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἔν· Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἠσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well ^aspake the Holy Ghost by Esaias the prophet unto our fathers,

* See on chap. viii. ver. 29.

VER. 26.

Λέγον· Πορεύθητι πρὸς τὸν λαὸν τούτων, καὶ εἰπὲ· Ἀκοῇ ἀκούσεται, καὶ οὐ μὴ συνῆτι· καὶ βλέποντες ὁλίγητε, καὶ οὐ μὴ ἴδητι.

^aSaying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

* See on Matt. xiii. ver. 14, 15.

VER. 27.

Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοὺς ὀφθαλμοῖς, καὶ τοῖς ὠσὶ ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

VER. 28.

Γινώσκον οὖν ἵστα ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπιστάται τὸ σωτήριον τοῦ Θεοῦ· αὐτὰ καὶ ἀκούσονται.

Be it known therefore unto you, that ^athe salvation of God ^bis sent unto the Gentiles, and that they will hear it.

* See on Luke ii. ver. 30.

^b See on Matt. xii. ver. 18. clause 5.

VER. 29.

Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπεῆλθεν οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

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ACTS XXVIII. 29—31.

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And when he had said these words, the Jews departed, and had great reasoning among themselves.

VER. 30.

Ἔμεινεν δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίᾳ μισθώματι· καὶ ἀπαδείχτετο πάντας τοὺς ἐλθοντομένους πρὸς αὐτόν·

And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

VER. 31.

Κυρίσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρήσιας, ἀκωλύτως.

ⁱ Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

ⁱ See on Matt. iii. ver. 2. clause 2.

END OF THE ACTS OF THE APOSTLES.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS.

[Written from Corinth, A. D. circa 58.]

A. D. 60.

CHAP. I. 1.

A. D. 60.

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, ἀληθὲς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ,

^a Paul, ^b a servant of Jesus Christ, ^c called to be an apostle, ^d separated unto ^e the Gospel of God,

^a Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, Acts xiii. 9.

^b For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, ver. 9. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 16. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, xvi. 18. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 26. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him, xiii. 14—16. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto

you, xv. 15. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also, 20. For there stood by me this night the angel of God, whose I am, and whom I serve, Acts xxvii. 23. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons, Phil. i. 1. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, ii. 10. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ, iii. 6, 7. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1.

^c By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, ver. 5. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 13. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15. And he said,

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The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And he said unto me, Depart: for I will send thee far hence unto the Gentiles, xxii. 14, 15. 21. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, 1 Cor. i. 1. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ix. 1. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel, 16—18. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 8—10. Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. For I suppose I was not a whit behind the

very chiefest apostles, xi. 5. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing, xii. 11. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), Gal. i. 1. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, 11—17. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, Eph. i. 1. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, iii. 5—7. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, iv. 11. Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, Col. i. 1. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, 25. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and

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Lord Jesus Christ, *which is our hope*, 1 Tim. i. 1. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 12. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and lie not*;) a teacher of the Gentiles in faith and verity, ii. 7. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles, 2 Tim. i. 11. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1. And no man taketh this honour unto himself, but he that is called of God, as was Aaron, Heb. v. 4.

^d The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name for ever, 1 Chron. xxiii. 13. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations, Jer. i. 5. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed into Seleucia; and from thence they sailed to Cyprus, Acts xiii. 2—4.

^e For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, ver. 9. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 16. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ, 29. Now to him who is of power to stablish you ac-

cording to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, Luke ii. 10, 11. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 24. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Eph. i. 13. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But we are bound to give thanks alway to God for you, Brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11.

VER. 2.

(Ὁ προεπηγάλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίας.)

(Which ^a he had promised afore by his prophets in ^b the Holy Scriptures.)

^a Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, Luke xxiv. 26, 27. To him give all the prophets witness, that through his name who-

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soever believeth in him shall receive remission of sins, Acts x. 43. And now I stand and am judged for the hope of the promise made of God unto our fathers, xxvi. 6.

^b What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. Thy word is very pure: therefore thy servant loveth it, Psal. cxix. 140. But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince, Dan. x. 21. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 15, 16. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 20, 21. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done, Rev. xiii. 6.

VER. 3.

Περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα·

Concerning ^a his Son Jesus Christ our Lord, ^b which was made of the seed of David ^c according to the flesh;

^a See on Matt. xiv. ver. 33. clause 2.

^b See on Matt. i. ver. 1. clause 2.

^c Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen, Rom. ix. 5. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace

and truth, John i. 14. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. And, without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 2, 3. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist, 2 John 7.

VER. 4.

Τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἁγιοσύνης, ἐκ ἀναστάσεως νεκρῶν Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν

And declared to be ^a the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

^a See on Acts ii. ver. 24. clause 1.

VER. 5.

(Δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πάνσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ·

By whom ^a we have received grace and ^b apostleship, for ^c obedience to the faith ^d among all nations, ^e for his name:

^a For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, Rom. xii. 3. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 15, 16. And of his fulness have all we received, and grace for grace, John

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i. 16. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv.

10. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life, 2 Cor. iii. 5, 6. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood, Gal. i. 15, 16. (If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 2—9. According to the glorious Gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 1 Tim. i. 11, 12.

^b See on ver. 1. clause 3:

^c For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders;

by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith, Acts vi. 7. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled, 2 Cor. x. 4—6. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9.

^d Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, who shall justify the circumcision by faith, and the uncircumcision through faith, Rom. iii. 29, 30. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 12, 13. And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering

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up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 9—13: 16. See also on Matt. xii. ver. 18. clause 5.

* For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts, Mal. i. 11. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen, 14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. That we should be to the praise of his glory, who first trusted in Christ, Eph. i. 6. 12. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people; but are now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 6.

Ἐν οἷς ὁ κύριος καὶ ἡμῶν, καὶ ὁ κύριος ἡμῶν
Χριστοῦ)

Among whom *a* are ye also *b* the called of Jesus Christ:

* In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 11. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, 21.

b And we know that all things work together for good to them that

love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 28—30. Even us, whom he hath called, not of the Jews only, but also of the Gentiles, ix. 24. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, 21. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, v. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 10. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful, Rev. xvii. 14.

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VER. 7.

Πᾶσι τοῖς ὄντιν ἐν Ῥώμῃ, ἀγαπητοῖς
 Θεοῦ, ἀλλοτρίοις ἀγαπῶν χάρις ὑμῶν καὶ εἰρήνη
 ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ
 Χριστοῦ.

To ^aall that be in Rome, ^bbeloved of
 God, ^ccalled to be saints: ^dGrace to
 you and ^epeace from ^fGod our Father,
 and the Lord Jesus Christ.

^a And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Acts xv. 23. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's, 1 Cor. i. 2. Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons, Phil. i. 1. To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ, Col. i. 2. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting, Jam. i. 1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 1, 2. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

^b As he saith also in Osee, I will call them my people, which were not my people: and her beloved, which was not beloved, Rom. ix. 25. And of Benjamin he said, The beloved of

the Lord shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders, Deut. xxxiii. 12. That thy beloved may be delivered; save with thy right hand, and hear me, Psal. lx. 5. I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. 1. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, Col. iii. 12. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2.

^c Among whom are ye also the called of Jesus Christ, ver. 6. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 15. For God hath not called us unto uncleanness, but unto holiness, 1 Thess. iv. 7. But as he which hath called you is holy, so be ye holy in all manner of conversation, 1 Pet. i. 15. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, 2 Pet. i. 3.

^d Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ, 1 Cor. i. 3. Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Gal. i. 3. Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ, Phil. i. 2. Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord, 1 Tim. i. 2. To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour, Tit. i. 4. Grace to you, and peace, from God our Father and the Lord Jesus Christ, Philem. 3. Elect according to the foreknowledge of God the Father, through sanctifica-

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tion of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 2 Pet. i. 2. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love, 2 John 3. Mercy unto you, and peace, and love, be multiplied, Jude 2. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 4, 5.

^e For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. Now the God of peace be with you all. Amen, 53. Pray for the peace of Jerusalem: They shall prosper that love thee, Psal. cxxii. 6. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 5, 6. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess. v. 23. Now the Lord of peace himself give you peace always by all means. The Lord be with you all, 2 Thess. iii. 16. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. See also on chap. v. ver. 1. clause 2.

^f See on Matt. v. ver. 16. clause 3.

^g And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice,

Lord, lay not this sin to their charge. And when he had said this, he fell asleep, Acts vii. 59, 60. The grace of our Lord Jesus Christ be with you, 1 Cor. xvi. 23. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen, xiii. 14. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen, Gal. vi. 18. Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen, Eph. vi. 23, 24. I can do all things through Christ which strengtheneth me, Phil. iv. 13. The grace of our Lord Jesus Christ be with you all. Amen, 23. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 11—13. The grace of our Lord Jesus Christ be with you. Amen, v. 28. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. Now the Lord of peace himself give you peace always by all means. The Lord be with you all, iii. 16. The grace of our Lord Jesus Christ be with you all. Amen, 18. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. 2 Tim. iv. 22. The grace of our Lord

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Jesus Christ be with your spirit. Amen, Philem. 25. The grace of our Lord Jesus Christ be with you all. Amen, Rev. xii. 21.

VER. 8.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

First, ^a I thank my God ^b through Jesus Christ for you all, ^c that your faith is spoken of throughout ^d the whole world.

^a But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, 1 Cor. i. 4. Cease not to give thanks for you, making mention of you in my prayers, Eph. i. 16. I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the Gospel from the first day until now, Phil. i. 3—5. We give thanks unto God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, Col. i. 3, 4. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 2, 3. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, iii. 9. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the undefeited faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother

Eunice; and I am persuaded that in thee also, 2 Tim. i. 3—5. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints, Philem. 4, 5. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth, 3 John 3, 4.

^b See on John xiv. ver. 13. clause 1.

^c For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 1 Thess. i. 8, 9.

^d And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, Matt. xxiv. 14. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed, Luke ii. 1. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28.

VER. 9.

Μάρτυς γὰρ μου ἔστιν ὁ Θεός, ὃς λατρεύω ἐν τῷ πνεύματι μου, ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνησθὲν ὑμῶν ποιῶμαι.

For ^a God is my witness, ^b whom I serve with my spirit in ^c the Gospel of his Son, ^d that without ceasing ^e I make mention of you always in my prayers;

^a I say the truth in Christ, I lie not, my conscience also bearing me wit-

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ness in the Holy Ghost, Rom. ix. 1. Also now, behold, my witness is in heaven, and my record is on high, Job xvi. 19. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth, 2 Cor. i. 23. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? Because I love you not? God knoweth, xi. 10, 11. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 31. Now the things which I write unto you, behold, before God, I lie not, Gal. i. 20. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe, 1 Thess. ii. 5—10. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,) a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7.

^b But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him, must worship him in spirit and in truth, John iv. 23, 24. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21. For there stood by me this night the angel of

God, whose I am, and whom I serve, xxvii. 23. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also, 1 Cor. xiv. 14, 15. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel, Phil. ii. 22. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, iii. 3. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. i. 3.

^c See on ver. 1. clause 5.

^d Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way, 1 Sam. xii. 23. And he spake a parable unto them to this end, that men ought always to pray, and not to faint, Luke xviii. 1. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him, Acts xii. 5. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Pray without ceasing, 1 Thess. v. 17. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. i. 3.

^e Always in every prayer of mine for you all making request with joy, Phil. i. 4. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence, till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ,

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unto the glory and praise of God, 9—11. See also on ver. 8. clause 1.

VER. 10.

Πάντοτε ἐπὶ τῶν προσευχῶν μου δέομαι, ἵπως ἤδη ποτὶ εὐδοθήσομαι ἐν τῷ θαλάμῳ τοῦ Θεοῦ, ἰδεῖν πρὸς ὑμᾶς.

^a Making request, if by any means now at length I might have ^b a prosperous journey ^c by the will of God to come unto you.

^a For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company, Rom. xv. 22—24. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; That may come unto you with joy by the will of God, and may with you be refreshed, 30—32. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6. Wherefore we would have come unto you, even I Paul, once and again, but Satan hindered us, 1 Thess. ii. 18. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, iii. 10, 11. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you, Philem. 22. But I beseech you the rather to do this, that I may be restored to you the sooner, Heb. xiii. 19.

^b After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21.

^c See on Acts xviii. ver. 31.

VER. 11.

Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς.

For ^a I long to see you, ^b that I may impart unto you some spiritual gift, ^c to the end ye may be established;

^a And by their prayer for you, which long after you for the exceeding grace of God in you, 2 Cor. ix. 14. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick, ii. 26. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved, iv. 1.

^b And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ, Rom. xv. 29. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost, Acts viii. 15—19. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, xix. 6. Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every

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man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, 1 Cor. xii. 1—11. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him, 2 Cor. xi. 4. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Gal. iii. 2—5. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 8—12.

^c Now to him who is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your

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God, so shall ye be established; believe his prophets, so shall ye prosper, 2 Chron. xx. 20. And so were the Churches established in the faith, and increased in number daily, Acts xvi. 5. Now he which stablisheth us with you in Christ, and hath anointed us, is God, 2 Cor. i. 21. And sent Timotheus our brother, and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith, 1 Thess. iii. 2. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 13. Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 17. But the Lord is faithful, who shall stablish you, and keep you from evil, iii. 3. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 10. By Sylvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand, 12. Wherefore I will not not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth, 2 Pet. i. 12. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen, iii. 17, 18.

VER. 12.

Τοῦτο δὲ ἐστὶ, συμπαρακληθῆναι ἡμῶν διὰ τῆς ἐν ἀλλήλοις πίστεως, ἡμῶν τε καὶ ἡμῶν.

That is, ^a that I may be comforted together with you ^b by the mutual faith both of you and me.

^a Whosoever I take my journey into
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Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company, Rom. xv. 24. That I may come unto you with joy by the will of God, and may with you be refreshed, 32. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all, 2 Cor. ii. 1—3. Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more, vii. 4—7. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all, 13. But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 17—20. Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord. For what

thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? iii. 7—10. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy, 2 Tim. i. 4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth, 3 John 3: 4.

^b One Lord, one faith, one baptism, Eph. iv. 5. To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour, Tit. i. 4. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints, Jude 3.

VER. 13.

Οὐ δὲλα δὲ ὑμᾶς ἀγαπῶν, ἀδελφοί, ὅτι πολλὰς προθέμην εἰλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθη ἄχρι τοῦ νῦν,) ἵνα καρπὸν τῆς σκῆς καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

Now I would not have you ignorant, brethren, ^a that oftentimes I purposed to come unto you, (^b but was let hitherto,) ^c that I might have some fruit among you also, ^d even as among other Gentiles.

^a After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been there, I must also see Rome, Acts xix. 21. And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of

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Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

^b For which cause also I have been much hindered from coming to you, Rom. xv. 24. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, Acts xvi. 6, 7.

^c See on John xv. ver. 16. clause 2.

^d For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation, Rom. xv. 18—20. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, Acts xiv. 27. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, xv. 12. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 19. If I be not an apostle unto others, yet doubtless I am to you: for the seal of my apostleship are ye in the Lord, 1 Cor. ix. 2. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus, 2 Cor. ii. 14. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the Gospel of Christ: Not boasting of things without our measure, that is, of other men's labours;

but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand, x. 13—16. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come, 1 Thess. i. 9, 10. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews, ii. 13, 14. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 14.

Ἑλλῆσι τε καὶ βαρβάραις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλὴν εἰμί·

I am ^a debtor both to the Greeks, and to the ^b Barbarians; both to the wise, and to the unwise.

^a Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, Rom. viii. 12. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law, xiii. 8. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common, Acts ix. 15. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, xiii. 2—4. And he said unto

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me, Depart: for I will send thee far hence unto the Gentiles, xxii. 21. Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 17, 18. Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me. What is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak be-

came I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you, 1 Cor. ix. 10—23. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10.

^b And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live, Acts xviii. 4. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me, 1 Cor. xiv. 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all, Col. iii. 11.

VER. 15.

Οὕτω, ὡς καὶ ἐγὼ πρὸς πάντας τοὺς ἔθνη ἐπαγγέλλομαι.

So, ^a as much as in me is, ^b I am ready to preach the Gospel to you that are at Rome also.

^a If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart, 1 Kings viii. 18. She hath done what she could: she is come aforehand to anoint my body to the burying, Mark xiv. 8. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not, 2 Cor. viii. 12.

^b Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me, Isa. vi. 8. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready

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not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13. Now some are puffed up, as though I would not come to you, 1 Cor. iv. 18. For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me, ix. 17. To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to my hand. But he that glorieth, let him glory in the Lord, 2 Cor. x. 16, 17.

VER. 16.

Ὁ γὰρ ἡμᾶς ἐκείνην τὴν εὐαγγελίαν τοῦ Χριστοῦ δύναμις γὰρ Θεοῦ ἐστίν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

For ^a I am not ashamed of ^b the Gospel of Christ: ^c for it is the power of God unto salvation ^d to every one that believeth; ^e to the Jew first, and also to the Greek.

^a I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation. Psal. xl. 9, 10. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof. I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only, lxxi. 15, 16. I will speak of thy testimonies also before kings, and will not be ashamed, cxix. 46. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels, Luke ix. 26. For I determined not to know any thing among you, save Jesus Christ, and him crucified, 1 Cor. ii. 2. Be not thou therefore ashamed of the testimony of our Lord, nor of me his pri-

soner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 8. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 12. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain, 16. Yet if *any man suffer as a Christian*, let him not be ashamed; but let him glorify God on this behalf, 1 Pet. iv. 16.

^b See on ver. 1. clause 5.

^c So then faith cometh by hearing, and hearing by the word of God, Rom. x. 17. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, Psal. cx. 2. Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. liii. 1. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, 1 Cor. i. 18—24. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, ii. 4. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest: and so falling down on his face, he will worship God, and report that God is in you of a truth, xiv. 24, 25. Now thanks be unto

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God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 14—16. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 4, 5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it *doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth. Col. i. 5, 6. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, Heb. iv. 12.

^d See on Mark xvi. ver. 16. clause 1.

^e Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, Rom. ii. 9, 10. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith, iii. 29, 30. *Cometh* this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be

not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised, iv. 9—12. Even us, whom he hath called, not of the Jews only, but also of the Gentiles? ix. 24. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him, x. 12. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name, xv. 8, 9. For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel, Luke Acts ii. 30—32. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 21. But shewed first unto them of Damascus, and of Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 28. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the en-

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imity, *even* the law of commandments contained in ordinances : for to make in himself of twain one new man, so making peace ; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby : And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 11—17. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free : but Christ is all, and in all, Col. iii. 11.

VER. 17.

ΔΙΚΑΙΟΣΥΝΗ γὰρ Θεοῦ ἐν αὐτῇ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

For therein is ^athe righteousness of God revealed ^bfrom faith to faith : as it is written, ^cThe just shall live by faith.

^a But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, Rom. iii. 21. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, v. 19. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth, x. 3, 4. Surely, shall *one* say, In the LORD have I righteousness and strength : *even* to him shall *men* come ; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 24, 25. I bring near my righteousness ; it shall not be far off ; and my salvation shall not tarry : and I will place salvation in Zion for Israel my glory, xlv. 13. For the moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my salvation from generation to generation, li. 8. No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD, liv. 17. I will

greatly rejoice in the LORD, and my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels, lxi. 10. In his days Judah shall be saved, and Israel shall dwell safely : and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in him. 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 8, 9. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

^b For what if some did not believe ? shall their unbelief make the faith of God without effect ? Rom. iii. 3. They go from strength to strength, *every one of them* in Zion appeareth before God, Psal. lxxxiv. 7. And of his fulness have all we received, and grace for grace, John i. 16. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. We are

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bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

^c Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith, Hab. ii. 4. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith, Gal. iii. 11. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him, Heb. x. 38.

VER. 18.

^a Ἀποκαλύπτειται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πάντας ἀσεβήσαντας καὶ ἀδικῶντας ἀνθρώπων τὸν τὴν ἀλήθειαν ἐν ἀδικίᾳ καταχρόντων

For ^athe wrath of God is revealed from heaven against all ^bungodliness and ^cunrighteousness of men, ^dwho hold the truth in unrighteousness;

^a But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds, Rom. ii. 5, 6. Because the law worketh wrath: for where no law is, there is no transgression, iv. 15. And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the Lord towards Israel, Numb. xxxii. 14. Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us, 2 Kings xxii. 13. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us, Jer. iv. 8. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed, Lam. ii. 22. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold

shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity, Ec. vii. 19. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. i. 15. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 36. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead, Acts xvii. 30, 31. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 6. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 16, 17. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God, xix. 15.

^b For when we were yet without strength, in due time Christ died for the ungodly, Rom. v. 6. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man slayers, 1 Tim. i. 9. And spared not the old world,

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but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly, 2 Pet. ii. 5, 6. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him, 15. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, 18.

* Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ver. 29. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, ii. 8, 9. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, vi. 13. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God, Deut. xxv. 16. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him, Isa. iii. 10, 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our

God, for he will abundantly pardon, iv. 7. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die, Es. xviii. 4. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 12. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 13—15. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9.

4 Because that which may be known of God is manifest in them; for God hath shewed it unto them, ver. 19. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 32. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. ii. 3. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed

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out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? Rom. ii. 3. 15—23. The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, Luke xii. 46, 47. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God, John iii. 19—21. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee, Acts xxiv. 24, 25. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 10. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

VER. 19.

Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφάνηκεν.

Because that which may be known of God is manifest in them; for God hath shewed it unto them.

* For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse, ver. 20. The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof, Psal. xix. 1—6. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth, Isa. xl. 26. But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures, Jer. x. 10—13. Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 16, 17. For as I passed by, and

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beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 23—30.

VER. 20.

Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα καθαροῦται, ἥτις ἀίδιος αὐτοῦ δύναμις καὶ θεϊότης· εἰς τὸ εἶναι αὐτοὺς ἀναπολόγητους·

For ^a the invisible things of him ^b from the creation of the world are clearly seen, being understood by the things that are made, ^c even his eternal power and ^d Godhead; so that they are without excuse:

^a See on John i. ver. 18. clause 1.

^b Because that which may be known of God is manifest in them; for God hath shewed it unto them, ver. 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven, Deut. iv. 19. This also were an iniquity to be punished by the judge; for I should have denied the God that is above, Job xxxi.

28. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? or the son of man, that thou visitest him? Psal. viii. 3, 4. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast, xxxiii. 6—9. Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; Where the birds make their nests: as for the stork, the fir-trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves

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together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure for ever: the Lord shall rejoice in his works, civ. 5—31. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants, cxix. 90, 91. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them, cxxxix. 13—16. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapours; stormy wind fulfilling his word. Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl: Kings

of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children, cxlviii. 3—12. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.

^c But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi. 26. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God, Gen. xxi. 33. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them, Deut. xxxiii. 27. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God, Psal. xc. 2. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace, Isa. ix. 6. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength, xvi. 4. Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding, xl. 28. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 1 Tim. i. 17. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14.

^d Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, Acts xvii. 29. For in him dwelleth all the fulness of the Godhead bodily, Col. ii. 9.

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VER. 21.

Διότι γινώσκοντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἰδόντες, ἢ εὐχαρίστησαν· ἀλλ' ἡμιματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἡ σκοτία ἡ ἀσύνετος αὐτῶν καρδία.

Because that, ^awhen they knew God, ^bthey glorified him not as God, neither were thankful; ^cbut became vain in their imaginations, and ^dtheir foolish heart was darkened.

^a Because that which maybe known of God is manifest in them; for God hath shewed it unto them. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, ver. 19. 28. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil, John iii. 19.

^b Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God, Psal. l. 23. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name, lxxvi. 9. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal, Hos. ii. 8. They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous, Hab. i. 15, 16.

^c See on Acts xiv. ver. 15. clause 1.

^d See on Matt. iv. ver. 16. clause 1.

VER. 22.

Θάσσοντες εἶναι σοφοί, ἡμιπαράνομοι·

^a Professing themselves to be wise, they became fools.

^a Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them, Jer. x. 14. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how

great is that darkness! Matt. vi. 23. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 19—21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, iii. 18, 19.

VER. 23.

Καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφάρτου Θεοῦ ἐν ἡμιωύματι εἰκότος φαρτῶν ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

And ^achanged the glory of the incorruptible God into ^ban image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

^a Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen, ver. 25. Thus they changed their glory into the similitude of an ox that eateth grass, Psal. cvi. 20. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit, Jer. ii. 11.

^b Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that is on the earth, the likeness of any winged fowl that fieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth, Deut. iv. 15—18. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above,

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or that is in the earth beneath, or that is in the waters beneath the earth, v. 8. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they but they smell not; They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them, Psal. cxv. 5—8. The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them, cxxxv. 15—18. To whom then will ye liken God? or what likeness will ye compare unto him? Isa. xl. 18. The carpenter stretcheth out his rule; he marketh it out with a line; he setteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house, xlv. 13. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about, Ezek. viii. 10. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, Acts xvii. 29. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led, 1 Cor. xii. 2. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, 1 Pet. iv. 3. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk, Rev. ix. 20.

VER. 24.

Αὐτοὶ καὶ παρορέσκον αὐτοὺς ὁ Θεὸς ἐν ταῖς

ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἐπιμέλεισθαι τὰ σῶματα αὐτῶν ἐν ἑαυτοῖς·

Wherefore ^a God also gave them up to uncleanness ^b through the lusts of their own hearts, ^c to dishonour their own bodies ^d between themselves:

^a But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust: and they walked in their own counsels, Psal. lxxxi. 11, 12. Ephraim is joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye, Hos. iv. 17, 18. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, Matt. xv. 14. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Acts vii. 42. Who in times past suffered all nations to walk in their own ways, xiv. 16. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 29, 30. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 18, 19. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 10, 11.

^b Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, Rom. vi. 12. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature

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the children of wrath, even as others, Eph. ii. 3. Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thess. iv. 5. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, James i. 14, 15. From whence come wars and fightings among you? some they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, iv. 1—4. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, ii. 11. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 2, 3. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 18.

^c Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the

body is not for fornication, but for the Lord; and the Lord for the body. Flee fornication, 1 Cor. vi. 13. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 18. That every one of you should know how to possess his vessel in sanctification and honour, 1 Thess. iv. 4. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 20—22.

^d And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet, ver. 27. Thou shalt not lie with mankind, as with womankind: it is abomination, Lev. xviii. 22.

VER. 25.

Οἱ τινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσθλάσθησαν καὶ ἠλάτρευσαν τὴν κτίσιν παρὰ τὴν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Who ^a changed the truth of God ^b into a lie, and worshipped ^c and served the creature more than the Creator, ^d who is blessed for ever. Amen.

^a For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 1 Thess. i. 9. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

^b He feedeth on ashes: a deceived

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heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* Isa. xlv. 20. Every man is bratish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and *there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish,* Jer. x. 14, 15. This is thy lot, the portion of thy measures from me, saith the Lord; because thou hast forgotten me, and trusted in falsehood, xiii. 25. O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein *there is no profit,* xvi. 19. Thus saith the Lord; For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked, Amos ii. 4. They that observe lying vanities forsake their own mercy, Jon. ii. 8. What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Hab. ii. 18.

^cNo man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, x. 37. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; 2 Tim. iii. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

^dWhose are the fathers, and of whom, as concerning the flesh, Christ

came, who is over all, God blessed for ever. Amen, Rom. ix. 5. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen, Psal. lxxii. 19. I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever, cxlv. 1, 2. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 2 Cor. xi. 31. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen, Eph. iii. 21. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 17.

VER. 26.

Διὰ ταῦτο παρέδωκαν αὐτοὺς ὁ Θεὸς ἐν μάθῃ ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετέλλαξαν τῇ φυσικῇ χρῆσει ἐς τὴν παρὰ φύσιν

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

^aWherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, ver. 24.

^bAnd they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them, Gen. xix. 5. Thou shalt not lie with mankind, as with womankind: it is abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor

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any stranger that sojourneth among you: (For all these abominations have the men of the land done, which were before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that were before you, Lev. xviii. 22—28. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, nor the price of a dog, into the house of the Lord thy God for any vow: For even both these are abomination unto the Lord thy God, Deut. xxiii. 17, 18. Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him, Judg. xix. 22. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 19. For it is a shame even to speak of those things which are done of them in secret, v. 12. For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, 1 Tim. i. 10. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

VER. 27.

Ὁμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξηκούθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἀρσενες ἐν ἀρσενί τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν, ἐν ἑαυτοῖς, τῆς πλάτης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες.

And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men

working that which is unseemly, and receiving in themselves a that recompense of their error which was meet.

* And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, ver. 23, 24.

VER. 28.

Καὶ καθὼς οὐκ ἠδοκίμασαν τὸν Θεὸν ἔχον ἐν ἐπιγνώσει, παρέδωκεν αὐτοῖς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα.

And even * as they did not like to retain God in their knowledge, God gave them over ^b to a reprobate mind, to do those things which are not convenient;

* For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, 21. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Job xxi. 14, 15. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction, Prov. i. 7. How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? 22. For that they hated knowledge, and did not choose the fear of the Lord, 29. And say, How have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! v. 12, 13. Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? xvii. 16. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. Thine habitation is in the

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midst of deceit ; through deceit they refuse to know me, saith the Lord, ix. 6. My people are destroyed for lack of knowledge : because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me : seeing thou hast forgotten the law of thy God, I will also forget thy children, Hos. iv. 6. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you, Acts xvii. 23. And when they heard of the resurrection of the dead, some mocked : and others said, We will hear thee again of this matter, 32. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 7, 8. Awake to righteousness, and sin not ; for some have not the knowledge of God : I speak this to your shame, 1 Cor. xv. 34. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. iv. 4—6. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 5. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie : that they all might be damned who believed not the truth, but had pleasure in unrighteousness, ii. 10—12. For this they willingly are ignorant of, that by the word of God the heavens

were of old, and the earth standing out of the water and in the water, 2 Pet. iii. 5.

^b Reprobate silver shall men call them, because the Lord hath rejected them, Jer. vi. 30. Examine yourselves, whether ye be in the faith ; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil ; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates, 2 Cor. xiii. 5—7. Now as Jannes and Jambres withstood Moses, so do these also resist the truth : men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 8. They profess that they know God ; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 29.

Πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πλεονεξίᾳ, κακίᾳ, μισοῦ τοῦ φθόνου, φθόνου, ἱριδίας, δόλου, κακοθυμίας.

Being ^a filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; ^b whisperers,

^a See on Matt. vii. ver. 11. clause 1.

^b A froward man soweth strife : and a whisperer separateth chief friends, Prov. xvi. 28. Where no wood is, there the fire goeth out : so where there is no talebearer, the strife ceaseth, xxvi. 20. For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you, such as ye would not : lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, 2 Cor. xii. 20.

VER. 30.

ὑβριστὰς, καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζύντας, ἐφευγιστὰς κακῶν, γονυῶσιν ἀπειθεῖς,

^a Backbiters, ^b haters of God, despotic, proud, ^c boasters, ^d inventors of evil things, ^e disobedient to parents,

^a The north wind driveth away rain : so doth an angry countenance a backbiting tongue, Prov. xxv. 23.

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^b Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 7, 8. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee, Numb. x. 35. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face, Deut. vii. 10. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord, 2 Chron. xix. 2. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever, Psal. lxxxi. 15. But he that sinneth against me wrongeth his own soul: all they that hate me love death, Prov. viii. 36. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 23, 24. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another, Tit. iii. 3.

^c Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, Rom. ii. 17. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 23. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith, iii. 27. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee? 2 Chron. xxv. 19. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth, Psal. x. 3. They that trust in their wealth, and boast themselves in the

multitude of their riches, xlix. 6. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually, lii. 1. How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? xciv. 4. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods, xcvi. 7. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought, Acts v. 36. Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 2 Cor. x. 15. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 4. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! James iii. 5. But now ye rejoice in your boastings: all such rejoicing is evil, iv. 16. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage, Jude 16.

^d Thou answeredst them, O Lord our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions, Psal. xcix. 8. Thus were they defiled with their own works, and went a whoring with their own inventions, cvi. 39. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions, Eccl. vii. 29.

^e See ou Matt. xv. ver. 4. clauses 2, 3.

VER. 31.

^f Ασύνितους, ἀσύνετους, ἀστέγους, ἀσπόνδους, ἀνελήμονας.

^a Without understanding, ^b covenant

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breakers,^c without natural affection, implacable, unmerciful :

^a For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead ; so that they are without excuse ; Because that when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened, ver. 20, 21. There is none that understandeth, there is none that seeketh after God, iii. 11. A fool hath no delight in understanding, but that his heart may discover itself, Prov. xviii. 2. When the boughs thereof are withered, they shall be broken off ; the women come, and set them on fire : for it is a people of no understanding : therefore he that made them will not have mercy on them, and he that formed them, will shew them no favour, Isa. xxvii. 11. For my people is foolish, they have not known me : they are sottish children, and they have none understanding ; they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. And Jesus said, Are ye also yet without understanding ? Matt. xv. 16.

^b The highways lie waste, the way-faring man ceaseth : he hath broken the covenant, he hath despised the cities, he regardeth no man, Isa. liii. 8.

^c Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, 2 Tim. iii. 3.

VER. 32.

Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγινώσκουσιν, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσιν,) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνουδοῦσι τοῖς πράσσουσιν.

Who ^a knowing the judgment of God, that they which commit such things are ^b worthy of death, not only do the same, but have pleasure in them that do them.

^a For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. Because that when they knew God, they glorified him not as God, neither were thankful : but became vain in their imaginations, and their foolish heart was darkened, ver. 21. Therefore

thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things : For we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God ? Or despisest thou the riches of his goodness, and forbearance, and long-suffering ; not knowing that the goodness of God leadeth thee to repentance ? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, Rom. ii. 1—5. Thou therefore which teachest another ; teachest thou not thyself ? thou that preachest a man should not steal, dost thou steal ? Thou that sayest a man should not commit adultery, dost thou commit adultery ? thou that abhorrest idols, dost thou commit sacrilege ? Thou that makest thy boast of the law, through breaking the law dishonourest thou God ? 21—23.

^b What fruit had ye then in those things, whereof ye are now ashamed ? for the end of those things is death, Rom. vi. 21. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death ; but at the mouth of one witness he shall not be put to death, Deut. xvii. 6. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, xxi. 22. And David's anger was greatly kindled against the man : and he said to Nathan, *As the Lord liveth, the man that hath done this thing shall surely die : And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.* And Nathan said to David, *Thou art the man.* Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, 2 Sam. xii. 5—7. And unto Abiathar the priest said the king, *Get thee to Anathoth, unto thine own fields ; for thou art worthy of death : but I will not at this time put thee to death, because thou barest the*

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ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted, 1 Kings ii. 26. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, Rev. xvi. 6.

CHAP. II.—VER. 1.

Διὸ ἀναπολόγητος εἶ, ὃ ἀνθρώπε πᾶς ὁ κτίστην ἐν ᾧ γὰρ κτίρεις τὸν ἑταρον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κτίστης.

Therefore ^athou art inexcusable, O man, ^bwhosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; ^cfor thou that judgest doest the same things.

^aAnd thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ver. 3.

^bSee on Matt. vii. ver. 1.

^cTherefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision, dost transgress the law? ver. 26, 27. What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, Rom. iii. 9—12. And David's anger was greatly kindled against the man: and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing; and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the

LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, 2 Sam. xii. 5—7. But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother: thou slanderest thine own mother's son, Psal. l. 16—20. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, Matt. xxiii. 29—31. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant; Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst, John viii. 7—9. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge, James iv. 11.

VER. 2.

Οἶδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

But we are sure that ^athe judgment of God is according to truth against them which commit such things.

^a But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, ver. 5. God forbid; Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man), iii. 4, 5. What shall we say then? Is *there* unrighteousness with God? God forbid, ix. 14. That be far from thee, to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Gen. xviii. 25. Shall even he that hateth right govern? and wilt thou condemn him that is most just? *Is it fit to say to a king, Thou art wicked? And to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands, Job xxxiv. 17—19.* For he will not lay upon man more than right; that he should enter into judgment with God, 23. For thou hast maintained my right and my cause; thou satest in the throne judging right, Psal. ix. 4. But the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness, 7, 8. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; *this shall be the portion of their cup.* For the righteous Lord loveth righteousness; his countenance doth behold the upright, xi. 5—7. Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast, xxvi. 5, 6. Before the Lord: for he cometh, for he cometh, to judge the earth: he shall judge the world with righteousness, and the people

with his truth, xcvi. 13. The Lord is righteous in all his ways, and holy in all his works, cxlv. 17. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain: I the Lord speak righteousness, I declare things that are right, Isa. xlv. 19. Tell ye, and bring them near: yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the Lord? and *there* is no God else beside me; a just God and a Saviour; *there* is none else, 21. Righteous art thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments: *Wherefore* doth the way of the wicked prosper: wherefore are all they happy that deal very treacherously? Jer. xii. 1. Yet ye say, The way of the Lord is not equal. Hear now O house of Israel; Is not my way equal? are not your ways unequal? Ez. xviii. 25. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? 29. Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase, Dan. iv. 37. The just Lord is in the midst thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame, Zeph. iii. 5. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead, Acts xvii. 31. *Which* is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; Seeing it is a righteous thing with God to recompense tribulation to them that trouble you: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting

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ing destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 5-10. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest, Rev. xv. 3, 4. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus, xvi. 5. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, xix. 2.

VER. 3.

Λογίζῃ δὲ τοῦτο, ὃ ἄνθρωπε, ὅτι κρίνεις τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφυγῇ τὸ κρίμα τοῦ Θεοῦ;

And ^a thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

^aThou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ver. 22. Shall they escape by iniquity? In thine anger cast down the people, O God, Psal. lvi. 7. Though hand join in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered, Prov. xi. 21. Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished, xvi. 5. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant and be delivered? Ez. xvii. 15. Seeing he despised the oath by breaking the covenant, when, lo,

he hath given his hand, and hath done all these things, he shall not escape, 18. Ye serpents, ye generations of vipers, how can ye escape the damnation of hell? Matt. xxiii. 33. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thess. v. 3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3. See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, xii. 25.

VER. 4.

* Ἡ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνεχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρεστόν τοῦ Θεοῦ εἰς μετάνοιαν σε ἄγει;

Or ^adespiseest thou the ^briches of his goodness ^cand forbearance and long-suffering; not knowing that ^dthe goodness of God leadeth thee to repentance?

^aWhat shall we say then? Shall we continue in sin, that grace may abound? Rom. vi. 1. What then? shall we sin, because we are not under the law, but under grace? God forbid, 15. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it, Psal. x. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil, Eccl. viii. 11. And come, and stand before me, in this house, which is called by my name, and say, We are delivered to do all these abominations? Jer. vii. 10. Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand, and the effect of every vision, Ez. xii. 22, 23. But and if that evil servant shall say in his heart, My Lord delayeth his coming: And

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shall begin to smite his fellow servants, and to eat and drink with the drunken, Matt. xxiv. 48, 49. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2 Pet. iii. 3.

^bAnd that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, x. 12. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! xi. 33. For thou, LORD, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. O LORD, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches, civ. 24. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 18. But God, who is rich in mercy, for his great love wherewith he loved us, ii. 4. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus, 7. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 8. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, 16. But my God shall supply all your need, according to his riches in glory, by Christ Jesus, Phil. iv. 19. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is, Christ in you, the hope of glory, Col. i. 27. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, ii. 2. Charge them that are rich in this

world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17. Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 6.

^cWhom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. iii. 25. *What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, ix. 22. And the LORD passed by before him and proclaimed, the LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, Exod. xxxiv. 6. The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation, Numb. xiv. 18. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath, Psal. lxxviii. 38. But thou, O LORD, art a God full of compassion and gracious, long-suffering, and plenteous in mercy and truth, lxxxvi. 15. I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old. But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them, Isa. lxiii. 7—10. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him*

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to life everlasting, 1 Tim. i. 16. Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight persons, were saved by water, 1 Pet. iii. 20.

^dHe looketh upon men; and if *any* say, I have sinned, and perverted that *which* was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these *things* worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living, Job xxiii. 27—30. If thou LORD, shouldest mark iniquity, O LORD who shall stand? But *there* is forgiveness with thee, that thou mayest be feared, Psal. cxxx. 3, 4. And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him, Isa. xxx. 18. Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you; for I am merciful, saith the LORD; and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD, Jer. iii. 12, 13. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God. Truly in vain is *salvation hoped for* from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel, 22, 23. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, Ez. xvi. 63. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. And when he came to himself, he said, How many hired servants of

my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants, Luke xv. 17—19. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, 15. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me, Rev. iii. 20.

VER. 5.

Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σταντῶ ὀργῶν ἐν ἡμέρᾳ ὀργῆς, καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ.

But ^aafter thy hardness and impenitent heart ^btreasurest up unto thyself wrath against ^cthe day of wrath and ^drevelation of the righteous judgment of God;

^aFor I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, Rom. xi. 25. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said, Exod. viii. 15. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen, xiv. 17. But Sihon king of Heshbon would not let us pass by him; for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day, Deut. ii. 30. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he

might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses, Josh. xi. 20. Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 1 Sam. vi. 6. Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel, xxvi. 13. Let destruction come upon him at unawares; and let his net that he hath hid catch himself; into that very destruction let him fall, Psal. xxxv. 8. He, that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy, Prov. xxix. 1. Because I knew that thou art obstinate, and thy neck is as iron sinew, and thy brow brass, Isa. xlviii. 4. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted, Ez. iii. 7. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, Dan. v. 20. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of Hosts, Zech. vii. 11, 12. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 13. While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation, 15. (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is

said, To-day, if ye will hear his voice, harden not your hearts, iv. 7.

^b What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Is not this laid up in store with me, and sealed up among my treasures? To me *belongeth* vengeance, and recompense; their foot shall slide in *dus* time; for the day of their calamity is at hand, and the things that shall come upon them make haste, Deut. xxxii. 34, 35. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces, Am. iii. 10. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, Jam. v. 3.

^c That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath, Job xxi. 30. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

^d But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God, Rom. ii. 3. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, i. 18.

VER. 6.

^e Ὅς ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

Who will render to every man according to his deeds:

^f See on Matt. xvi. ver. 27. clause 3.

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VER. 7.

Τοῖς μὲν κατ' ἰσχυροῦς ἔργου ἀγαθοῦ,
δίξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζήτουσι,
ζῶν αἰώνιον·

To them who ^a by patient continuance
in well-doing seek for ^b glory and ho-
nour ^c and immortality, ^d eternal life:

^a See on Matt. x. ver. 22. clause 3.

^b For I reckon, that the sufferings
of this present time are not worthy to
be compared with the glory which shall
be revealed in us, Rom. viii. 18. And
that he might make known the riches
of his glory on the vessels of mercy,
which he had afore prepared unto
glory, ix. 23. How can ye believe,
which receive honour one of another,
and seek not the honour that cometh
from God only? John v. 44. For
which cause we faint not; but though
our outward man perish, yet the in-
ward man is renewed day by day.
For our light affliction, which is but
for a moment, worketh for us a far
more exceeding and eternal weight of
glory; While we look not at the things
which are seen, but at the things
which are not seen; for the things
which are seen are temporal; but the
things which are not seen are eternal,
2 Cor. iv. 16—18. To whom God
would make known what is the riches
of the glory of this mystery among the
Gentiles; which is, Christ in you,
the hope of glory, Col. i. 27. That
the trial of your faith, being much
more precious than of gold that per-
isheth, though it be tried with fire,
might be found unto praise, and ho-
nour, and glory, at the appearing of
Jesus Christ: whom having not seen,
ye love: in whom, though now ye see
him not, yet believing, ye rejoice with
joy unspeakable, and full of glory,
1 Pet. i. 7, 8. But rejoice, inasmuch
as ye are partakers of Christ's suffer-
ings; that when his glory shall be re-
vealed, ye may be glad also with ex-
ceeding joy. If ye be reproached for
the name of Christ, happy are ye; for
the Spirit of glory and of God resteth
upon you; on their part he is evil
spoken of, but on your-part he is glo-
rified, iv. 13, 14.

^c For this corruptible must put on
incorruption, and this mortal must
put on immortality. So when this

corruptible shall have put on incor-
ruption, and this mortal shall have
put on immortality, then shall be
brought to pass the saying that is
written, Death is swallowed up in
victory, 1 Cor. xv. 53, 54. But is
now made manifest by the appearing
of our Saviour Jesus Christ, who hath
abolished death, and hath brought
life and immortality to light through
the Gospel, 2 Tim. i. 10.

^d See on Matt. xix. ver. 16. clause 3.

VER. 8.

Τοῖς δὲ ἐξ ἰριθείας, καὶ ἀπειθεῖσι μὲν
τῇ ἀληθείᾳ, πειθομένους δὲ τῇ ἀδικίᾳ, θυ-
μὸς καὶ ὄργη·

But unto them that are ^a contentious,
^b and do not obey the truth, but ^c obey
unrighteousness, ^d indignation and wrath,

^a Only by pride cometh contention:
but with the well-advised is wisdom,
Prov. xiii. 10. But if any man seem
to be contentious, we have no such
custom, neither the Churches of God,
1 Cor. xi. 16. But avoid foolish ques-
tions, and genealogies, and conten-
tions, and strivings about the law;
for they are unprofitable and vain,
Tit. iii. 9.

^b For the wrath of God is revealed
from heaven against all ungodliness
and unrighteousness of men, who
hold the truth in unrighteousness,
Rom. i. 18. But God be thanked
that we were the servants of sin, but
ye have obeyed from the heart that
form of doctrine which was delivered
you, vi. 17. But they have not all
obeyed the Gospel. For Esaias saith,
Lord, who hath believed our report?
x. 16. For I will not dare to speak
of any of those things which Christ
hath not wrought by me, to make the
Gentiles obedient, by word and deed,
xv. 18. They are of those that rebel
against the light; they know not the
ways thereof, nor abide in the paths
thereof, Job xxiv. 13. In flaming fire
taking vengeance on them that know
not God, and that obey not the Gos-
pel of our Lord Jesus Christ, 2 Thess.
i. 8. And being made perfect, he be-
came the author of eternal salvation
unto all them that obey him, Heb. v.
9. Likewise, ye wives, be in subjec-
tion to your own husbands; that, if
any obey not the word, they also may

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without the word be won by the conversation of the wives, 1 Pet. iii. 1. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? iv. 17.

^c He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 18—21. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 10—12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, To-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 12, 13.

^d What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath, Psal. xc. 11. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him, Nah. i. 6. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, Rev. xiv. 10. And the great city was divided into three parts, and

the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, xvi. 19.

VER. 9.

Θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος·

^a Tribulation and anguish, upon every soul of man that doeth evil, ^c of the Jew first, and also of the Gentile:

^a When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, Prov. i. 27, 28. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 6.

^b Behold, all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth, it shall die, Ezek. xviii. 4. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26.

^c But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, ver. 10. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, i. 16. You only have I known of all the families of the earth: therefore I will punish you for all your iniquities, Amos iii. 2. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in

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Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee, Matt. xi. 20--24. And that servant which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required : and to whom men have committed much, of him they will ask the more, Luke xii. 47, 48. For the time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the Gospel of God ? 1 Pet. iv. 17.

VER. 10.

Δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἰσχυρομένῳ τὸ ἀγαθόν, ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

But ^a glory, honour, ^b and peace, ^c to every man that worketh good, to the Jew first, and also to the Gentile :

^aTo them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life, ver. 7. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ? ix. 21. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 23. Wherefore the Lord God of Israel saith, I said indeed that thy house and the house of thy father should walk before me for ever : but now the Lord saith, Be it far from me ; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. Surely he shall not be moved for ever ; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings : his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies, Psal. cxii. 6--8. Length of days is in her right hand ; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace, Prov. iii. 16,

17. Wisdom is the principal thing ; therefore get wisdom : and with all thy getting get understanding. Exalt her, and she shall promote thee : she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ointment of grace : a crown of glory shall she deliver to thee, iv. 7--9. Riches and honour are with me : yea, durable riches and righteousness, viii. 18. And said unto them, Whosoever shall receive this child in my name receiveth me : and whosoever shall receive me, receiveth him that sent me : for he that is least among you all, the same shall be greatest, Luke ix. 48. Blessed are those servants, whom the Lord when he cometh shall find watching : verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them, xii. 37. If any man serve me, let him follow me : and where I am, there shall also my servant be : if any man serve me, him will my Father honour, John xii. 26. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, 1 Pet. i. 7. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, v. 4.

^b See on chap. v. ver. 1. clause 2.

^c He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, Psal. xv. 2. The wicked worketh a deceitful work : but to him that soweth righteousness shall be a sure reward, Prov. xi. 18. But the liberal deviseth liberal things ; and by liberal things shall he stand, Isa. xxxii. 8. But in every nation, he that feareth him, and worketh righteousness, is accepted with him, Acts x. 35. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love, Gal. v. 6. Seest thou how faith wrought with his works : and by works was faith made perfect ? James ii. 22. Who is a wise man, and endued with knowledge among you ? let him shew out of a good conversation his works with meekness of wisdom, iii. 13.

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VER. 11.

οὐ γὰρ ἐστὶ προσωπολήψια παρὰ τῷ θεῷ.

For ^a there is no respect of persons with God.

^a For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh rewards, Deut. x. 17. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous, xvi. 19. Wherefore now let the fear of the LORD be upon you; take heed and do it: for *there* is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts, 2 Chron. xix. 7. *How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands, Job xxxiv. 19. These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him, Prov. xxiv. 23, 24. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thouregardest not the person of man, Matt. xxii. 16. See also on Acts x. ver. 34.*

VER. 12.

Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται.

For as many ^a as have sinned without law, shall also perish without law: ^b and as many as have sinned in the law shall be judged by the law;

^a For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another, ver. 14, 15. For the wrath of God is revealed

from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even his eternal power and Godhead*; so that they are without excuse: Because that when they knew God, they glorified him not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, i. 18—21. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good, Ezek. xvi. 49, 50. And I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you, Matt. xi. 22. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, 24. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell, Luke x. 12—15. And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more, xii. 47, 48. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that deli-

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vered me unto thee hath the greater sin, John xix. 11. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained: *whereof* he hath given assurance unto all men, in that he hath raised him from the dead, Acts xvii. 30, 31.

^b In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel, ver. 16. Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, iii. 19, 20. Because the law worketh wrath: for where no law is, *there is no transgression*, iv. 15. What shall we say then? *Is the law sin?* God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me, vii. 7—11. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance; which glory was to be done away: How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the

ministration of righteousness exceed in glory, 2 Cor. iii. 7—9. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God, Gal. ii. 16—19. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12, 13.

VER. 13.

Οὐ γὰρ οἱ ἀκούοντες τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιῶντες τοῦ νόμου δικαιωθήσονται.

(For ^a not the hearers of the law are just before God, ^b but the doers of the law shall be ^c justified.

^a For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision, ver. 25. Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you, Deut. iv. 1. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey, vi. 3. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, xxx. 12—14. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them, Ezek. xx. 11. Also, thou son of man, the children of thy people still are talking against thee, by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them, xxxiii. 30—33. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in

thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 21—27. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it, Luke viii. 21. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 21—25. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous, iii. 7.

^b Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin, Rom. iii. 20. For all have sinned, and come short of the glory of God, 23. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them, x. 5. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and

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with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? Luke x. 25—29. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them, Gal. iii. 11, 12.

^c See on Matt. xii. ver. 37.

VER. 14.

Ὅταν γὰρ ἴθνη τὰ μὲν νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς ἰσὶ νόμος.

For when the Gentiles, ^a which have not the law, ^b do by nature the things contained in the law, these, having not the law, ^c are a law unto themselves:

^a For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, ver. 12. What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God, iii. 1, 2. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? Deut. iv. 7. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord, Psal. cxlvii. 19, 20. Who in times past suffered all nations to walk in their own ways, Acts xiv. 16. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 30. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

^b And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumci-

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sion dost transgress the law? ver. 27. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse, i. 19, 20. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, Phil. iv. 8.

^c For as many as have sinned without law; shall also perish without law; and as many as have sinned in the law shall be judged by the law, ver. 12.

VER. 15.

Οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων, ἢ καὶ ἀπολογουμένων.

Which show the work of the law ^a written in their hearts, their ^b conscience also bearing witness, and their thoughts the mean while ^c accusing, or else excusing one another;)

^a For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them, Rom. i. 18, 19.

^b And they which heard it being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: And Jesus was left alone, and the woman standing in the midst, John viii. 9. And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day, Acts xxiii. 1. And herein do I exercise myself, to have always a conscience void of offence, toward God and toward men, xxiv. 16. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace

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of God, we have had our conversation in the world, and more abundantly to youward, 2 Cor. i. 12. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also are made manifest in your consciences, v. 11. Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, Tit. i. 15.

^c And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? Gen. iii. 8—11. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required, xlii. 21, 22. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head, 1 Kings ii. 44. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live, Job xxvii. 6. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others, Ec. vii. 22. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, 1 John iii. 19—21.

VER. 16.

Ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτά τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

In the day when ^a God shall judge the secrets of men, ^b by Jesus Christ, ^c according to my Gospel.

^a But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, ver. 5. God forbid: for then how shall God judge the world? iii. 6. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Gen. xviii. 25. But the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness, Psal. ix. 7, 8. And the heavens shall declare his righteousness: for God is judge himself, i. 6. Before the Lord: for he cometh, for he cometh to judge the world: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. I said in mine heart: God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work, Eccl. iii. 17. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these things God will bring thee into judgment, xi. 9. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, xii. 14. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. And as it is appointed unto men once to die, but after this the judgment, Heb. ix. 27. Who shall give account to him that is ready to judge the quick and the dead, 1 Pet. iv. 5. The Lord knoweth how to deliver the

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godly out of temptation, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 11—15.

^b See on John v. ver. 22.

^c Now to him who is of power to establish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11. Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel, 2 Tim. ii. 8.

VER. 17.

Ἰδὲ σὺ Ἰουδαῖος ἐκπορεύεσθαι, καὶ ἠπαπαύειν τὸ νόμον, καὶ ναυχῆσαι ἐν Θεῷ,

Behold, ^a thou art called a Jew, ^b and retest in the law, ^c and makest thy boast of God,

^a For he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men but of God, ver. 28, 29. Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of

Abraham, are they all children: but, in Isaac shall thy seed be called, ix. 4—7. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure, Psal. cxxxv. 4. Hear ye this O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts is his name, Isa. xlviii. 1, 2. And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 9. And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, viii. 11, 12. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? John viii. 33. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I, 2 Cor. xi. 22. We who are Jews by nature, and not sinners of the Gentiles, Gal. ii. 15. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, Eph. ii. 11. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ, Phil. iii. 3—7. I know thy works, and

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tribulation, and poverty, (but thou art rich;) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan, Rev. ii. 9. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works that thou hast a name that thou livest, and art dead, iii. 1. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, 9.

^bThou that makest thy boast of the law, through breaking the law, dishonourest thou God? ver. 23. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, ix. 4. Wherefore? because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone, 32. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, the temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly exercise judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Jer. vii. 4—10. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain, Zeph. iii. 11. Do not think that I will accuse you to the Father: there is one

that accuseth you, even Moses, in whom ye trust, John v. 45. Did not Moses give you the law? and yet none of you keepeth the law: Why go ye about to kill me? vii. 19. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence he is, ix. 28, 29.

^cIn the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 25. For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts is his name, xlviii. 2. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us, Mic. iii. 11. Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, even God, John viii. 41.

VER. 18.

Καὶ γινώσκεις τὸ δόγμα, καὶ δοῦ-
μάς τις τὰ διαφέροντα, κατηχοῦμενος ἐκ
τοῦ νόμου·

And ^aknowest his will, and approve
the things that are more excellent, ^bbe-
ing instructed out of the law;

^aAnd what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Deut. iv. 8. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 13, 14. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD, Psal. cxlvii. 19, 20. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, Luke xii. 47. If ye know these things

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happy are ye if ye do them, John xiii. 17. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, Phil. i. 10. Prove all things; hold fast that which is good, 1 Thess. v. 21. Therefore to him that knoweth to do good, and doeth it not, to him it is sin, Jam. v. 17.

^b For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes, Psal. xix. 8. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts, cxix. 98—100. Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path, 104, 105. The entrance of thy words giveth understanding unto the simple, 130. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life, Prov. vi. 23. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15—17.

VER. 19.

Πέποιθας τε σουαυτὸν ἰδεῖν εἶναι τυφλὸν, ὅς τῶν ἐν σκότεινι,

And ^a art confident that thou thyself art a guide of the blind, ^b a light of them which are in darkness,

^a Seest thou a man wise in his own conceit? there is more hope of a fool than of him, Prov. xxvi. 12. Woe unto them that are wise in their own eyes, and prudent in their own sight! Isa. v. 21. His watchmen are blind:

they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, lvi. 10. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! Matt. vi. 23. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 14. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also, xxiii. 16—26. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have

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not a devil: but I honour my Father, and ye do dishonour me, John viii. 46—49. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, ix. 34. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, 40, 41. Let no man deceive himself. If any man among you, seemeth to be wise in this world, let him become a fool, that he may be wise, 1 Cor. iii. 18. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised, iv. 10. Now as touching things offered unto idols, we know that we have all knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 1, 2. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see, Rev. iii. 17, 18.

^b See on Matt. iv. ver. 16. clause 1.

VER. 20.

Παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μαρτυρίαν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

^a An instructor of the foolish, a teacher of babes, which hast ^b the form of knowledge and of the truth in the law.

^a At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, 1 Cor. iii. 1. For every one that useth milk is unskilful in the word of righteousness: for he

is a babe, Heb. v. 13. As new born babes desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

^b But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13. Having a form of godliness, but denying the power thereof: from such turn away, iii. 5. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 21.

Ὁ οὖν διδάσκων ἑταῖρον, σιαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτει;

Thou ^a therefore which teachest another, teachest thou not thyself? ^b thou that preachest a man should not steal, dost thou steal?

^a But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; and slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such as one as thyself: but I will reprove thee, and set them in order before thine eyes, Psal. l. 16—21. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not, Matt. xxiii. 3. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country, Luke iv. 23. And he said, Woe unto you also, ye Lawyers! for ye laden men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your

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fingers, xi. 46. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes, xii. 47. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, xiii. 23. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away, 1 Cor. ix. 27. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh, Gal. vi. 13. But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Tit. ii. 1—7.

^bYea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand, they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 11. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee, Ez. xxii. 12, 13. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain, 27. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? Am. viii. 4—6. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us, Mic. iii. 11. And said unto them, It is written, My house shall be called the house of prayer: but ye have made it a den of thieves, Matt. xxi. 13. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, xxiii. 14.

VER. 22.

Ὁ ἄνθρωπος μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλά, ἱεροσυλεῖς;

^aThou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, ^bdost thou commit sacrilege?

^aHow shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses, Jer. v. 7. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? vii. 9, 10. Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men, ix. 2. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter, Ez. xxii. 11. But he answered and said unto them, An evil and adulterous generation seeketh

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after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas, Matt. xii. 39. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed, xvi. 4. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, Jam. iv. 4.

^b And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the Lord of hosts, Mal. i. 8. But cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen, 14. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, iii. 8. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17.

VER. 23.

Ὅς ἐν νόμῳ καυχᾶται, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζει;

Thou ^athat makest thy boast of the law, through breaking the law dishonour-est thou God?

^a Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, ver. 17. Much every way: chiefly, because that unto them were committed the oracles of God, iii. 2. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, ix. 4. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Jer. viii. 8, 9. And he

said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 17—20. The Pharisees stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, Luke xviii. 11. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust, John v. 45. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is, ix. 28, 29. But be ye doers of the word, and not hearers only, deceiving your own selves, Jam. i. 22. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin, iv. 16, 17.

VER. 24.

Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ἡμᾶς βλασφημεῖται ἐν τοῖς Ἰουδαίοις, καθὼς γέγραπται.

For ^athe name of God is blasphemed among the Gentiles through you, ^bas it is written.

^a All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnaah the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it, Lam. ii. 15, 16. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for mine

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holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes, *Ex. xxxvi. 20—23.* Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! *Matt. xviii. 7.* I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully, *1 Tim. v. 14.* Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed, *vi. 1.* To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, *Tit. ii. 5.* Sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you, *8.*

^bHowbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die, *2 Sam. xii. 14.*

VER. 25.

Περὶ τομῆς μὲν γὰρ ὠφελεῖ, ἂν νόμον πρᾶσσῃς· ἂν δὲ παραβῇ τοῦ νόμου ἥ, ἡ περὶ τομῆς σου ἀπερρωστία γένηται.

For ^acircumcision verily profiteth, if thou keep the law: ^bbut if thou be a breaker of the law, thy circumcision is made uncircumcision.

^aFor he is not a Jew, which is one outwardly: neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, *ver. 28, 29.* What ad-

vantage then hath the Jew? or what profit is *there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, *iii. 1, 2.* And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised, *iv. 11, 12.* And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live, *Deut. xxx. 8.* Circumcise yourselves unto the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings, *Jer. iv. 4.* For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, *Gal. v. 3—6.* For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature, *vi. 15.* That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, *Eph. ii. 12.*

^bThou that makest thy boast of the law, through breaking the law dishonourest thou God? *ver. 23.* Behold the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the

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house of Israel are uncircumcised in heart, Jer. ix. 25, 26. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did; so do ye, Acts vii. 51.

VER. 26.

Ἐάν τις ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσει, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθῆσεται;

Therefore ^a if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

^a Also the sons of the stranger that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burntofferings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people, Isa. lvi. 6, 7. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, Matt. viii. 11, 12. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour, xv. 28. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he had looked on him he was afraid, and said, What is it, Lord? And he said, Thy prayers and thine alms are come up for a memorial before God, Acts x. 2—4. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, 34. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is

nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 18, 19. For we are the circumcision, which worship God in the spirit; and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 30. Where there is neither Greek nor Jew, circumcision nor uncircumcision; Barbarian, Scythian; bond nor free; but Christ is all and in all, Col. ii. 11.

VER. 27.

Καὶ ἡμεῖς ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τηλοῦσα, σὲ τὴν διὰ γράμματος καὶ περιτομῆς παραβάτιν ὀνομαζομένην;

And shall not uncircumcision which is by nature, ^a if it fulfil the law, ^b judge thee, ^c who by the letter and circumcision dost transgress the law?

^a That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 4. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, xiii. 10. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, v. 17—20. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 22. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself, Gal. v. 14.

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^a As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and meedy. And they were haughty, and committed abominations before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters, Ez. xvi. 48—52. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, Matt. xii. 41, 42. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

^c An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law, ver. 20. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, 29. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the

law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead, vii. 6—8. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life, 2 Cor. iii. 6.

VER. 28.

Οὐ γὰρ ἐστὶν τοῦ φαρασῆ, ἰουδαϊκὴ ἐστὶν αἰδὼς ἐστὶν τοῦ φαρασῆ, ἐν σαρκὶ, ἐμπροσθεν·

For ^a he is not a Jew, which is one outwardly; ^b neither is that circumcision which is outward in the flesh:

^a Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, 2 Cor. v. 17. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6.

^b Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed, Rom. ix. 6—8. Truly God is good to Israel, even to such as are of a clean heart, Psal. lxxiii. 1. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is

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an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood, Isa. i. 9—15. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name, xlvi. 1, 2. And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God, Hos. i. 6—9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47. I know that ye are Abraham's seed, but ye seek to kill me; because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham, viii. 37—39. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature, Gal. vi. 15. I know thy

works, and tribulation, and poverty, (but thou art rich;) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan, Rev. ii. 9.

^c Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart, Jer. ix. 26. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised, Rom. iv. 10—12. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

VER. 29.

Ἄλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος καὶ περιτομῇ καρδίας, ἐν πνεύματι, οὐ γράμματι· οὐ ὁ ἐπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

But he is a Jew, ^a which is one inwardly; ^b and circumcision is that of the heart, ^c in the spirit, and not in the letter: ^d whose praise is not of men, but of God.

^a But the Lord said unto Samuel, Look not on his countenance or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee,

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1 Chron. xxix. 17. The king's daughter is all glorious within; her clothing is of wrought gold, Psal. xlv. 13. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? Jer. iv. 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.* Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 25—28. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you, xvii. 21. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth, John iv. 23, 24. But let it be the hidden man of the heart, in that which is not corruptible, *even the ornament of a meek and quiet spirit, which is in the sight of God of great price*, 1 Pet. iii. 4.

^b Circumcise therefore the foreskin of your heart, and be no more stiff-necked, Deut. x. 16. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. Circumcise yourselves to the Lord, and take away the foreskin of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings, Jer. iv. 4.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, Col. ii. 11, 12.

^c And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ver. 27. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter, vii. 6. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost, xiv. 17. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit, John iii. 5—8. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

^d How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? John v. 44. For they loved the praise of men more than the praise of God, xii. 43. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God, 1 Cor. iv. 5. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 18. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But let it be the hidden man of the heart, in that which is not cor-

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ruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

CHAP. III.—VER. 1.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ἀφέλεια τῆς περιτομῆς;

What advantage then hath the Jew? or what profit is there of circumcision?

VER. 2.

Πολὺ, κατὰ πάντα τρόπον. Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.

a Much every way: chiefly, b because that unto them c were committed d the oracles of God.

a For what if some did not believe? shall their unbelief make the faith of God without effect? ver. 3. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, xi. 1, 2. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in his goodness: otherwise, thou also shalt be cut off. And they also if they abide not in unbelief, shall be grafted in; for God is able to graft them in again, 15—23. As concerning the Gospel, they are enemies for your

sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance, 28, 29.

b See on chap. ii. ver. 18. clause 1.

c For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the Gospel is committed unto me, 1 Cor. ix. 17. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation, 2 Cor. v. 19. But contrariwise when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter, Gal. ii. 7. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, 1 Tim. vi. 20.

d See on John vii. ver. 38. clause 2.

VER. 3.

Τί γὰρ, εἰ ἡπίστιστάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει.

For what a if some did not believe? b shall their unbelief make the faith of God without effect?

a Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel, Rom. ix. 6. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is

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no more grace. But if it be of works, then is it no more grace : otherwise work is no more work. What then ? Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded, xi. 1—7. For unto us was the Gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard it, Heb. iv. 2.

^b For the gifts and calling of God are without repentance, Rom. xi. 29. God is not a man, that he should lie ; neither the son of man, that he should repent : hath he said, and shall he not do it ? or hath he spoken, and shall he not make it good ? Numb. xxiii. 19. And also the Strength of Israel will not lie nor repent : for he is not a man, that he should repent, 1 Sam. xv. 29. For this is as the waters of Noah unto me ; for as I have sworn that the waters of Noah should no more go over the earth : so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee, Isa. liv. 9, 10. So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it, lv. 11. And ye shall leave your name for a curse unto my chosen : for the Lord God shall slay thee, and call his servants by another name : That he who blesseth himself in the earth should bless himself in the God of truth ; and he that sweareth in the earth shall swear by the God of truth ; because the former troubles are forgotten, and because they are hid from mine eyes, lxxv. 15, 16. Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off ? Thus they have despised my people that they should be no more a nation before them. Thus saith the Lord ; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth : Then will I cast away the seed of Jacob,

and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob : for I will cause their captivity to return, and have mercy on them, Jer. xxxiii. 24—26. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. If we believe not, yet he abideth faithful : he cannot deny himself, 2 Tim. ii. 13. For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater : and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath : That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 13—18.

VER. 4.

Μὴ γίνωτο γινώσκω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γάρ περ-
ταί· Ὅπως ἂν δικαιοσύνης ἐν τοῖς λόγοις σου,
καὶ νικήσῃς ἐν τῷ κρινέσθαι σε.

^a God forbid : yea, ^b let God be true, ^c but every man a liar ; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

^a Is the law then against the promises of God ? God forbid : for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

^b He is the Rock, his work is perfect : for all his ways are judgment : a God of truth and without iniquity, just and right is he, Deut. xxxii. 4. Wilt thou also disannul my judgment ? wilt thou condemn me, that thou mayest be righteous ? Job xl. 8. For the Lord is good ; his mercy is everlasting : and his truth endureth to all generations, Psal. c. 5. Thy word is true from the beginning : and every one of thy righteous judgments endureth.

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eth for ever, cxix. 160. I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth : for thou hast magnified thy word above all thy name, cxxxviii. 2. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. He that hath received his testimony hath set to his seal that God is true, John iii. 33. But as God is true, our word toward you was not yea and nay, 2 Cor. i. 18. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18. He that believeth on the Son of God hath the witness in himself : he that believeth not God hath made him a liar ; because he believeth not the record that God gave of his Son, 1 John v. 10. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 20. And to the angel of the church in Philadelphia write ; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth ; and shutteth and no man openeth, Rev. iii. 7.

^c I will fetch my knowledge from afar, and will ascribe righteousness to my Maker, Job xxxvi. 3. Against thee, thee only have I sinned, and done this evil in thy sight ; that thou mightest be justified when thou speakest, and be clear when thou judgest, Psal. li. 4. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, Matt. xi. 19.

VER. 5.

Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐξομῶμεν ; μὴ ἀδικῶς ὁ Θεὸς ὁ ἐκδικῶν τὴν ὀργήν ; (Κατὰ ἀνθρώπων λόγῳ.)

But *if our unrighteousness commend

the righteousness of God, what shall we say? ^b Is God unrighteous, who taketh vengeance? (^c I speak as a man.)

^a For if the truth of God hath more abounded through my lie unto his glory ; why yet am I also judged as a sinner? ver. 7. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; To declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus, 25, 26. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us, v. 8. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound : That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, 20, 21.

^b But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, Rom. ii. 5. Now we know that what things soever the law saith, it saith to them who are under the law : that every mouth may be stopped, and all the world may become guilty before God, iii. 19. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus? ix. 11—20. Dearly beloved, avenge not yourselves, but rather give place unto wrath : for it is written, Vengeance is mine ; I will repay, saith the Lord, xii. 19. See now that I, even I, am he, and there is no good with me : I kill, and I make alive ; I wound, and I heal ; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with

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blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people, Deut. xxxii. 39—43. The righteous shall rejoice, when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, *there* is a reward for the righteous: verily, he is a God that judgeth in the earth, Psal. lviii. 10, 11. O Lord God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth: render a reward to the proud, xciv. 1, 2. God is jealous; and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies, Neh. i. 2. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a strong-hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies, 6—8. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, 2 Thess. i. 6—9. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest, Rev. xv. 3, 4. And I heard

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the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments, xvi. 5—7. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her, xviii. 20.

^c I speak after the manner of men, because of the infirmity of your flesh. For as ye have yielded your members servants to uncleanness and, to iniquity; even so now yield your members servants to righteousness unto holiness, Rom. vi. 19. Say I these things as a man? or saith not the law the same also? 1 Cor. ix. 8. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto, Gal. iii. 15.

VER. 6.

Μὴ γίνωτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;

God forbid: *for then how shall God judge the world?

*See on chap. ii. ver. 2.

VER. 7.

Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἡμῶν ψεύσματι ἐπερίσσειεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρινομαι;

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

VER. 8.

Καὶ μὴ (καθὼς θλασφουμούμεθα, καὶ καθὼς φασὶ τινες ἡμᾶς λέγειν,) ὅτι ποιῶμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὅν τὸ κρίμα ἰδικίον ἐστί.

And not rather, (as *we be slanderously reported, and as some affirm that we say,) ^b Let us do evil, that good may come? whose damnation is just.

*Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, Matt. v. 11. Having a good conscience; that whereas they speak evil of you, as of

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evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing, 1 Pet. iii. 16, 17.

Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound, Rom. v. 20. What then shall we say? Shall we continue in sin, that grace may abound? vi. 1. What then? shall we sin, because we are not under the law, but under grace? God forbid, 15. What shall we say then? Is the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet, vii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 9.

Τί ἄν; ὡς ἤμαρτα; Ὁ ὡς ἡμεῖς ὡς ἡμεῖς γὰρ ἰουδαῖοι καὶ Ἕλληνας πάντας ὑπὸ ἁμαρτίαν εἰμέν.

What then? ^aare we better than they? No, in no wise: for we have before proved both Jews and Gentiles, ^bthat they are all under sin;

^aEven the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God, ver. 22, 23. Which say, Stand by thyself, come not near to me: for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day, Isa. lxx. 5. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him: for she is a sinner, Luke vii. 39. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other ^aPublican. The Pharisee stood, and prayed thus

with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 9—14. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. iv. 7.

^bFor as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 23.

VER. 10.

Καθὼς γέγραπται: "Ὅτι οὐκ ἔστι δικαιοσύνη εἰς."

As it is written, ^aThere is none righteous, no, not one:

^aSee on Matt. vii. ver. 11. clause 1. and ix. ver. 12.

VER. 11.

Οὐκ ἔστιν ὁ συνιὼν, οὐκ ἔστιν ὁ ἐκζητῶν τὸ θεόν.

There is ^anone that understandeth, ^bthere is none that seeketh after God.

^aProfessing themselves to be wise they became fools, Rom. i. 22. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord, Psal. xiv. 2, 4. Understand, ye brutish among the people: and ye fools,

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when will ye be wise? xciv. 8. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction, Prov. i. 7. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge, 22. For that they hated knowledge, and did not choose the fear of the Lord. They would none of my counsel: they despised all my reproof, 29, 30. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. For my people is foolish, they have not known me: they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children, Hos. iv. 6. Therefore speak I to them in parables: because they seeing, see not: and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive, Matt. xiii. 13, 14. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way-side, 19. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another, Tit. iii. 3. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

^b Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can

be, Rom. viii. 7. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good is not in their hand: the counsel of the wicked is far from me, Job xxi. 15, 16. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts, Isa. ix. 13. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord, xxxi. 1. Seek ye the Lord while he may be found, call ye upon him while he is near, lv. 6. I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name, lrv. 1. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this, Hos. vii. 10.

VER. 12.

πάντες ἐξήλθον, ἀμα ἠχρηώθησαν οὐκ ἔστι πλεον χρυσότης, οὐκ ἔστιν ἰσχυρία.

They ^a are all gone out of the way, they are together ^b become unprofitable; ^c there is none that doeth good, no, not one.

^a They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one, Psal. xiv. 3. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions, Eccl. vii. 29. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all, Isa. liii. 6. The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace, lix. 8. For my peo-

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ple have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 13. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 3. For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.

^b And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day, Gen. i. 31. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them, vi. 6, 7. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 30. Which in time past was to thee unprofitable, but now profitable to thee and to me, Philem. 11.

^c The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good, Psal. liii. 1. For there is not a just man upon earth, that doeth good and sinneth not, Eccl. vii. 20. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, Isa. lxiv. 6. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 8—10. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure,

Phil. ii. 12, 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 13, 14. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning, Jam. i. 16, 17.

VER. 13.

Τάφος ἀνεργμῆνος ὁ λόγος αὐτῶν ταῖς
γλώσσαις αὐτῶν ἐδοκίμασαν ἕως ἀσπίδων
ὑπὸ τὰ χεῖλη αὐτῶν.

^a Their throat is an open sepulchre;
^c with their tongues they have used deceit;
^b the poison of asps is under their lips:

^a For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre, Psal. v. 9. Their quiver is an open sepulchre, they are all mighty men, Jer. v. 16. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 27, 28.

^b They flatter with their tongue, Psal. v. 9. The LORD shall cut off all flattering lips, and the tongue that speaketh proud things. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us? xii. 3, 4. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good, xxxvi. 3. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully, lii. 2. My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword, lvii. 4. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, your tongue hath muttered perverseness, Isa. lix. 3. And they bend

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their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity, Jer. ix. 3—5. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35. Even so the tongue is a little member, and boasteth great things. Behold how great a matter, a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison, Jam. iii. 5—8.

^bTheir wine is the poison of dragons, and the cruel venom of asps, Deut. xxxii. 33. Yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him, Job xx. 14—16. They have sharpened their tongues like a serpent: adders' poison is under their lips: Selah, Psal. cxi. 3.

VER. 14.

ὅτι τὸ στόμα αὐτῶν καὶ πικρίας γέμει·

Whose ^amouth is full of cursing and bitterness:

^aHis mouth is full of cursing, and deceit, and fraud: under his tongue is mischief and vanity, Psal. x. 7. For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak, lix. 12. As he loved cursing, so let it come unto him:

as he delighted not in blessing, so let it be far from him: As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones, cix. 17, 18. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 10.

VER. 15.

Ὁρεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα.

Their ^afeet are swift to shed blood:

^aFor their feet run to evil, and make haste to shed blood, Prov. i. 16. An heart that deviseth wicked imaginations, feet that be swift in running to mischief, vi. 18. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not: and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace, Isa. lix. 7, 8.

VER. 16.

Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.

Destruction and misery are in their ways:

VER. 17.

Καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

And ^athe way of peace have they not known:

^aSee on chap. i. ver. 7. clause 5.

VER. 18.

Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

There ^ais no fear of God before their eyes.

^aAnd Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake, Gen. xx. 11. The transgression of the wicked saith within my heart, that there is no fear of God before his eyes, Psal. xxxvi. 1. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. By mercy and truth iniquity is purged: and by the

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fear of the LORD men depart from evil, xvi. 6. Let not thine heart envy sinners : but *be thou* in the fear of the LORD all the day long, xxiii. 17. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ? Luke xxiii. 40.

VER. 19.

Οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στίγμα φραγῇ, καὶ ἡ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

Now we know that ^a what things soever the law saith, it saith to them who are under the law : ^b that every mouth may be stopped, ^c and all the world may become guilty before God.

^a See on chap. ii. ver. 12. clause 2.

^b God forbid : yea, let God be true, and every man a liar ; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, ver. 4. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead ; so that they are without excuse, i. 20. Therefore thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things, ii. 1. He will keep the feet of his saints ; and the wicked shall be silent in darkness : for by strength shall no man prevail, 1 Sam. ii. 9. So the poor hath hope, and iniquity stoppeth her mouth, Job v. 16. I know it : is so of a truth : but how should man be just with God ? If he will contend with him, he cannot answer him one of a thousand, ix. 2, 3. The righteous shall see it, and rejoice : and all iniquity shall stop her mouth, Psal. cvii. 42. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, Ez. xvi. 63. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment ? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer

darkness ; there shall be weeping and gnashing of teeth, Matt. xxii. 12, 13. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst, John viii. 9. That no flesh should glory in his presence, 1 Cor. i. 29.

^c What then ? Are we better than they ? No, in no wise : for we have before proved both Jews and Gentiles, that they are all under sin, ver. 9. For all have sinned, and come short of the glory of God, 23. Therefore thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself : for thou that judgest doest the same things, ii. 1. For as many as are of the works of the law are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Gal. iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22.

VER. 20.

Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσονται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπιγινώσκεις ἁμαρτίας.

Therefore ^a by the deeds of the law ^b there shall no flesh be justified in his sight : ^c for by the law is the knowledge of sin.

^a See on chap. ii. ver. 12. clause 2.

^b How then can man be justified with God ? or how can he be clean that is born of a woman ? Job xiv. 4. If thou, LORD, shouldest mark iniquities : O LORD, who should stand ? Psal. cxxx. 3. And enter not into judgment with thy servant : for in thy sight shall no man living be justified, cxliiii. 2.

^c What shall we say then ? Is the law sin ? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once : but when the

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commandment came, sin revived, and I died, Rom. vii. 7—9. For I through the law am dead to the law, that I might live unto God, Gal. ii. 19.

VER. 21.

Νῦν δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ
ῥηφανίζεται, μαρτυρουμένη ὑπὸ τοῦ νόμου
καὶ τῶν προφητῶν

^a But now the righteousness of God without the law is manifested, ^b being witnessed by the Law and the Prophets;

^a See on chap. i. ver. 17. clause 1.

^b See on Matt. xi. ver. 3.

VER. 22.

Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ
Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς
πιστεύοντας· οὗ γὰρ ἔστι διαφορά·

Even the righteousness of God ^a which is by faith of Jesus Christ unto all ^b and upon all them that believe: ^c for there is no difference:

^a For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him, that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith is reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abra-

ham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith, Rom. iv. 3—13. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, 20—22. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, v. 1. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9.

^b See on Matt. xxii. ver. 11. clause 2.

^c For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, Rom. x. 12.

VER. 23.

Πάντες γὰρ ἥμαρτον, καὶ ἰσπερὺνται
τῆς δόξης τοῦ Θεοῦ·

^a For all have sinned, and come short of the glory of God;

^a See on Matt. vii. ver. 11. clause 1. and ix. ver. 12.

VER. 24.

Δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι,
διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ
Ἰησοῦ·

^a Being justified freely by his grace ^b through the redemption that is in Christ Jesus:

^a See on Acts xv. ver. 11.

^b See on Matt. xx. ver. 28. clause 3.

VER. 25.

Ὁν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς
πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἱκανοποίη-
σιν τῆς δικαιοσύνης αὐτοῦ, διὰ τῆς πίστεως τῶν
προγεγραμμένων ἁμαρτημάτων·

Whom God hath ^a set forth to be ^a a propitiation ^b through faith in his blood,

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to declare his righteousness ^dfor [†]the remission of sins that are past, through the forbearance of God;

* Or, foreordained. † Or, passing over.

^a And thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John ii. 2. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, iv. 10.

^b See on Mark xvi. ver. 16. clause 1.

^c See on ver. 26. clause 1.

^d See on Matt. vi. ver. 12. clause 1.

VER. 26.

Ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἑνδοξὴν τῆς δικαιοσύνης αὐτοῦ, ἐν τῷ νῦν καιρῷ εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιῶντα τὸν ἐκ πίστεως Ἰησοῦ.

^a To declare, I say, at this time his righteousness: that he might be just, ^b and the justifier of him which believeth in Jesus.

^a He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he, Deut. xxxii. 4. A seed shall serve him; it shall be accounted to the Lord for a genera-

tion. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this, Psal. xxii. 30, 31. Mercy and truth are met together; righteousness and peace have kissed each other, lxxv. 10. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable, Isa. xlii. 21. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God, and a Saviour: there is none beside me, xlv. 21. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 8, 9. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints, Rev. xv. 3.

^b Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith, ver. 30. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, iv. 5. Who shall lay any thing to the charge of God's elect? It is God that justifieth, viii. 33.

VER. 27.

Ποῦ οὖν ἡ καύχησις; Ἐξ ἡμετέρας Διὰ τοῦ νόμου; τῶν ἔργων; Οὐχί! ἀλλὰ διὰ νόμου πίστεως.

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^a *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

^a *What shall we say then that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness, Rom. iv. 1—3. And I will establish my covenant with thee; and thou shalt know that I am the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, Ezek. xvi. 62, 63. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel, xxxvi. 29—32. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i. 30, 31. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? iv. 7. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus. For by grace are ye saved through faith;*

and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 4—10. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; Tit. iii. 3—6.

VER. 28.

λογίζεσθε ὅτι, πίστις δικαιοσύνης ἀνθρώπων, χωρὶς ἔργων νόμου.

^a *Therefore we conclude that a man is justified by faith without the deeds of the law.*

^a See on Mark xvi. ver. 16. clause 1.

VER. 29.

Ἦ Ἰουδαῖον ὁ Θεὸς μόνον; οὐχὶ καὶ ἰθὺν; καὶ καὶ ἰσθὺν.

^a *Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:*

^a See on Matt. xii. ver. 18. clause 5.

VER. 30.

Ἐπιτίμῃ εἰς ὁ Θεὸς, ὃς δικαιοσύνη περιτομῇ ἐν πίστει, καὶ ἀκροβυστίας διὰ τῆς πίστεως.

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

VER. 31.

Νόμον οὖν καταργούμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἱστάμεν.

^a *Do we then make void the law through faith? God forbid: yea, we establish the law.*

^a See on Matt. v. ver. 17. clause 1.

^b See on Matt. vii. ver. 21. clause 3.

CHAP. IV.—VER. 1.

Τί οὖν ἐροῦμεν Ἀβραάμ τὸν πατέρα ἡμῶν εὐεγκέναι κατὰ σάρκα;

What shall we then say that Abraham, our father as pertaining to the flesh, hath found?

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VER. 2.

Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἰδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν.

For if Abraham were justified by works, he hath whereof to glory; but not before God.

VER. 3.

Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἰλογίσθη αὐτῷ εἰς δικαιοσύνην.

For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness, Gen. xv. 5, 6.

VER. 4.

Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὄφελος.

Now to him that worketh is the reward not reckoned of grace, but of debt.

VER. 5.

Τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐν τῷ δικαιούντῃ τὸν ἀσθεῖ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

And as for thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water, to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee, polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and

looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head, Ezek. xvi. 4—12. And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 1—3.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 6—10. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy

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garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. Zech. iii. 3, 4.

^a Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also; for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also, ver. 8—11. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, 20—25. Then stood up Phinehas, and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore, Psal. cvi. 30, 31.

VER. 6.

Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τῷ ἀνθρώπῳ, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.

Even as David also describeth ^a the blessedness of the man, ^b unto whom God imputeth righteousness without works,

^a See on Matt. v. ver. 3. clause 1.

^b See on chap. i. ver. 17. clause 1.

VER. 7.

Μακάριοι οἱ ἀφένσαν αἱ ἀνομίας, καὶ οἱ ὑπεκαλύψαν αἱ ἀμαρτίας.

Saying, ^a Blessed are they whose iniquities are forgiven, and whose sins are covered.

^a Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile, Psal. xxxii. 1, 2.

VER. 8.

Μακάριος ὁ ἄνθρωπος ὃς οὐ μὴ λογισθῇ Κύριος ἀμαρτίας.

Blessed is the man to whom the Lord will not impute sin.

VER. 9.

Ὁ μακαρισμός ἐστὶν οὗτος, ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην.

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? ^a for we say that faith was reckoned to Abraham for righteousness.

^a See on ver. 5. clause 3.

VER. 10.

Πῶς ἐστὶν ἐλογίσθη; ἐν περιτομῇ ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ.

How was it then reckoned? when he was in circumcision, or in uncircumcision?

^a Not in circumcision, but in uncircumcision.

^a And he believed in the Lord; and he counted it to him for righteousness, Gen. xv. 6. And said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised, xvii. 9, 10.

VER. 11.

Καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην.

And he received the sign of circumcision, a seal of ^a the righteousness of the faith which he had yet being uncircumcised: ^b that he might be the father of all them that believe, though they be not circumcised; ^c that righteousness might be imputed unto them also:

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^a But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference, Rom. iii. 22.

^b See ver. 16—18.

^c See on chap. i. ver. 17. clause 1.

VER. 12.

Καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἰσχυομένοις ἐν τῇ ἀκροβυστία πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

^a And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

^a See on Matt. iii. ver. 9. clause 3.

VER. 13.

Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονομήσει αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

^a For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through ^b the righteousness of faith.

^a See on Matt. i. ver. 1. clause 3.

^b See on ver. 11. clause 1.

VER. 14.

Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κενώσεται ἡ πίστις, καὶ καθήρηται ἡ ἐπαγγελία.

^a For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

^a I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain, Gal. ii. 21. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have

given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith, iii. 18—24. For the law made nothing perfect; but the bringing in of a better hope did; by the which we draw nigh unto God, Heb. vii. 19.

VER. 15.

Ὁ γὰρ νόμος ὄργην κατεργάζεται· οὐ γὰρ οὐκ ἐστὶ νόμος, οὐδὲ παράβασις.

^a Because the law worketh wrath: for where no law is, there is no transgression.

^a See on chap. ii. ver. 12. clause 2.

VER. 16.

Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παρὰ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστὶ πατὴρ πάντων ἡμῶν,

^a Therefore it is of faith, ^b that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, ^c but to that also which is of the faith of Abraham; who is the father of us all,

^a See on Mark xvi. ver. 16. clause 1.

^b See on Acts xv. ver. 11.

^c See on Matt. iii. ver. 9. clause 3.

VER. 17.

(Καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τίθεινά σε) κατέναντι οὐ ἐπιστεύουσ Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

(As it is written, ^a I have made thee a father of many nations,) ^a before him whom he believed, even God, ^b who quickeneth the dead, ^c and calleth those things which be not, as though they were.

^a Or, like unto him.

^a Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee, Gen. xvii. 5.

^b See on John v. ver. 21. clause 1.

^c But beloved, be not ignorant of this one thing, that one day is with

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the Lord as a thousand years, and a thousand years as one day, 2 Pet. iii. 8.

VER. 18.

^aὉς παρ' ἑλπίδα ἐπ' ἑλπίδι ἐπίστανται, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἰσθῶν, κατὰ τὸ εἰρημνόν· οὕτως ἴσται τὸ σπέρμα σου.

Who against hope believed in hope, that he might become the father of many nations, ^aaccording to that which was spoken, So shall thy seed be.

^aAnd he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be, Gen. xv. 5.

VER. 19.

Καὶ μὴ ἀσθενήσας τῇ πίστει, ὃ κατενόησε τὸ ἑαυτοῦ σῶμα ἥδη νεκρωμένον, ἱκανοτατίτης σου ὑπάρχον, καὶ τὴν νεκρῶσιν τῆς μητέρας Σάρρας·

And being not ^aweak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

^aSee on Matt. vi. ver. 30. clause 2.

VER. 20.

Εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκράθη τῇ ἀπιστίᾳ, ἀλλ' ἠνδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ·

He ^astaggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

^aAnd Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years, Luke i. 18.

VER. 21.

Καὶ πληροφορηθεὶς ὅτι ὁ ἐπηγγέλται, δυνατός ἐστι καὶ ποιῆσαι.

And being fully persuaded that, what he had promised, he was able also to perform.

VER. 22.

Διὰ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

^aAnd therefore it was imputed to him for righteousness.

^aSee on ver. 3. and 5. clause 4.

VER. 23.

Ὅκ ἐγγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ·

Now it was not written for his sake alone, that it was imputed to him;

VER. 24.

^aἈλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν,

^aBut for us also, to whom it shall be imputed, ^bif we believe on him ^cthat raised up Jesus ^dour Lord from the dead;

^aSee on ver. 5. clause 4.

^bSee on ver. 5. clause 2.

^cSee on Acts ii. ver. 24. clause 1.

^dSee on Luke ii. ver. 11. clause 3.

VER. 25.

^aὉς παρὶδὸν διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν δικαιοσύνην ἡμῶν.

^aWho was delivered for our offences, ^band was raised again for our justification.

^aSee on Matt. xx. ver. 28. clauses 3, 4.

^bAnd if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished, 1 Cor. xv. 17, 18. Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God, 1 Pet. i. 21.

CHAP. V.—VER. 1.

Δικαιώθεντες ὅν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

Therefore ^abeing justified by faith, ^bwe have peace with God ^cthrough our Lord Jesus Christ:

^aSee on Mark xvi. ver. 16. clause 1.

^bFor to be carnally minded is death, but to be spiritually minded is life and peace, Rom. viii. 6. And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things, x. 15. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, xiv. 17. Now the God of hope, fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. Acquaint now thyself with him and be at peace, thereby good shall come unto thee:

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Job xxii. 21. I will hear what God the Lord will speak: for he will speak peace unto his people and to his saints: but let them not turn again to folly. Surely his salvation is nigh them that fear him that glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed each other, Psal. lxxxv. 8—10. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me, Isa. xxvii. 5. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever, xxxii. 17. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, xlviii. 18. There is no peace, saith the Lord, unto the wicked, 22. And all thy children shall be taught of the Lord; and great shall be the peace of thy children, liv. 13. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands, lv. 12. And all things are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled unto God, 2 Cor. v. 18—20. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 7. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God, Jam. ii. 23. See also on on John xiv. ver. 27.

^c For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord, Rom. vi. 23. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31. That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus, Eph. ii. 7.

VER. 2.

Δι' οὗ καὶ τὴν προσαγωγὴν ἰσχυραίον τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾧ ἰσθήμεν, καὶ ναυχήμεθα ἐν ἰλαρίᾳ τῆς δόξης τοῦ Θεοῦ.

By ^a whom also we have access by faith ^b into this grace wherein we stand, ^c and rejoice in hope of ^d the glory of God.

^a In whom we have boldness and access with confidence by the faith of him, Eph. iii. 12. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, Heb. x. 19, 20. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. See also on John x. ver. 7.

^b Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 9, 10. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is

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Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, 30—39. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand, xiv. 4. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, 1 Cor. xv. 1, 2. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand, Eph. vi. 13. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 4, 5.

• And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, ver. 5. For we are saved by hope: but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, viii. 24, 25. Rejoicing in hope; patient in tribulation; continuing in-

stant in prayer, xii. 12. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me, Job xix. 25—27. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; and at thy right hand there are pleasures for evermore, Psal. xvi. 9—11. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness, xvii. 15. The wicked is driven away in his wickedness; but the righteous hath hope in his death, Prov. xiv. 32. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. But Christ as a son over his own house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 6. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, vi. 18, 19. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though

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now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of your souls, 1 Pet. i. 3—9. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 1—3.

^dTo them, who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. For all have sinned, and come short of the glory of God, iii. 23. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, viii. 17, 18. Thou shalt guide me with thy counsel, and afterward receive me to glory, Psal. lxxiii. 24. His lord said unto him, Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord, Matt. xxv. 21. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. For our

light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, iv. 17. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, xxi. 3. Having the glory of God; and her light *was* like unto a stone most precious, even like a jasper-stone clear as crystal, 11. And the city had no need of the sun, neither of the moon; to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof, 23. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever, xxii. 4, 5.

VER. 3.

Οὐ μόνον δι, ἀλλὰ καὶ πανχρόνως ἐν ταῖς θλίψεσιν εὐδόμενός ἐστι ἡ θλίψις ὑπομονὴν καταργήσας

And not only so, ^abut we glory in tribulations also: ^bknowing that tribulation worketh patience;

^a Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors, through him that loved us, Rom. viii. 35—37. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you, Matt. v. 10—12. Blessed are ye when men shall hate you, and when they shall separate you from

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their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets, Luke vi. 22, 23. Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls, Acts ii. 41. Are they ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities, 2 Cor. xi. 23—30. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, xii. 9, 10. Wherefore I desire that ye faint not at my tribulations for you, which is your glory, Eph. iii. 13. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy, and rejoice with me, ii. 17, 19. My brethren, count it all

joy when ye fall into divers temptations, Jam. i. 2. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, 12. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled, 1 Pet. iii. 14. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the Gospel of God, iv. 16, 17.

^b For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 10, 11. Knowing this, that the trying of your faith worketh patience, Jam. i. 3.

VER. 4.

Ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα.

And ^a patience, experience, ^b and experience, hope:

^a For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation^a also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation, 2 Cor. i. 4—6. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the

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Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, iv. 8—12. As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things, vi. 9, 10. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him, Jam. i. 12. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 6, 7. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you, v. 10.

^b And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong, and of good courage: for thus shall the Lord do to all your enemies against whom ye fight, Josh. x. 24, 25. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; And I went after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The Lord that de-

livered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said, Go, and the Lord be with thee, 1 Sam. xvii. 34—37. When the wicked, even mine enemies and my foes, came up on me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident, Psal. xxvii. 2, 3. When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and of praise, with a multitude that kept holyday. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance, xlii. 4, 5. But I will hope continually, and will yet praise thee more and more, lxxi. 14. Now also, when I am old and gray-headed, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hath done great things: O God, who is like unto thee! Thou, which hath shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt, 18—24. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body, 2 Cor. iv. 8—10. At my first answer no man stood with me, but all men forsook me: I pray God that it may

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not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever: Amen, 2 Tim. iv. 16—18.

VER. 5.

Ἡ δὲ ἐλπίς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκλίνεται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

And ^a hope maketh not ashamed; ^b because the love of God is ^c shed abroad in our hearts by the Holy Ghost, which is given unto us.

^a For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Job xxvii. 8. Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. Psal. xxii. 4, 5. Because ye have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it, Isa. xxviii. 15—18. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end, xlv. 16, 17. And kings shall be

thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me, xlix. 23. Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 5—8. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death, Phil. i. 20. Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, 2 Thess. ii. 16. For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, Heb. vi. 18, 19.

^b Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Matt. xxii. 36, 37. But if any man love God, the same is known of him, 1 Cor. viii. 3. For this is the covenant that I will make with the house

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of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, Heb. viii. 10—12. We love him because he first loved us, 1 John iv. 19.

^c For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 14—17. And we know that all things work together for good to them that love God, to them who are the called according to his purpose, 28. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel, Isa. xlv. 3—5. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness; and from all your idols, will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, Ezek. xxxvi. 25—27. Who hath also sealed us and given us the earnest of the Spirit in our hearts, 2 Cor. i. 22. But we all, with open face beholding as in a glass the

glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord, iii. 18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, v. 22. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13, 14. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints, what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, iii. 16—19. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 5, 6.

VER. 6.

^ετι γὰρ Χριστὸς ὅταν ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἁμαρτιῶν ἀπέθανε.

For ^a when we were yet without strength, ^b in due time ^c Christ died for the ungodly.

^a And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer, Lam. i. 6.

^b But when the fulness of time was come, God sent forth his Son, made

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of a woman, made under the law, Gal. iv. 4. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God, Heb. ix. 6. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

^c See on Matt. xx. ver. 28. clauses 3, and 4.

VER. 7.

Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανῆναι· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.

For ^a scarcely for a righteous man will one die; ^b yet peradventure for a good man ^c some would even dare to die.

^a Greater love hath no man than this, that a man lay down his life for his friends, John xv. 13. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren, 1 John iii. 16.

^b A good man sheweth favour, and lendeth; he will guide his affairs with discretion, Psal. cxii. 5.

^c Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles, Rom. xvi. 4. But the people answered, Thou shalt not go forth: for if we flee away they will not care for us; neither if half of us die, will they care for us, but now *thou art* worth ten thousand of us; therefore now it is better that thou succour us out of the city, 2 Sam. xviii. 3. And David longed and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate. And the three mighty men brake through the host of the Philistines and drew water out of the well of Bethlehem, that *was* by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, Be it far from me, O Lord, that I should do this; *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. And Abishai the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against

three hundred, and slew them, and had the name among three, xxiii. 15—18.

VER. 8.

Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.

But God ^a commendeth his love toward us, ^b in that, while we were yet sinners, Christ died for us.

^a Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, ver. 20, 21. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man,) iii. 3. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus, ii. 7. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 16.

^b See on Matt. xx. ver. 28. clause 3.

VER. 9.

Πολλοὶ οὖν μάλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθῶσιν διὰ αὐτοῦ ἀπὸ τῆς ὀργῆς.

Much more then ^a being now justified by his blood, ^b we shall be saved from wrath through him.

^a Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, his righteousness: that he might be just,

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and the justifier of him which believeth in Jesus, Rom. iii. 24—26. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7.

^b For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, ver. 10. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, i. 18. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified, 30. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life, John v. 24. And to wait for his Son from heaven, whom he raised from the dead, *even Jesus*, which delivered us from the wrath to come, 1 Thess. i. 10.

VER. 10.

Εἰ γὰρ ἔχθοι ὄντες καταλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγήντες σωθήσμεθα ἐν τῇ ζωῇ αὐτοῦ.

For if, ^a when we were enemies, ^b we were reconciled to God by the death of his Son, ^c much more, being reconciled, we shall be saved by his life.

^a Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, Be ye reconciled

to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him; 2 Cor. v. 18—21. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether *they be things in earth, or things in heaven*. And you, that were sometime alienated, and enemies in *your mind* by wicked works, yet now hath he reconciled, Col. i. 20, 21.

^b And not only so; but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, ver. 11. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things, viii. 32. And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy place, shall be eaten; it shall be burnt in the fire, Lev. vi. 30. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt-offering and the sin-offering should be made for all Israel, 2 Chron. xxix. 24. And so thou shalt do the seventh day of the month for every one that erreth, and for *him that is simple*: so shall ye reconcile the house, Ex. xlv. 20. Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, Eph. ii. 16. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether *they be things in earth, or things in heaven*. And you, that were sometime alienated, and enemies in *your mind* by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy, and unblameable, and unreprouvable in his sight, Col. i. 20—22. Wherefore in all things it behoved

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him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17.

^c See on John x. ver. 28. clause 2.

VER. 11.

Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

And not only so, ^a but we also joy in God, through our Lord Jesus Christ, ^b by whom we have now received the atonement.

^a Behold, thou art called a Jew, and reatest in the law, and makest thy boast of God, Rom. ii. 17. And Hannah prayed and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation, 1 Sam. ii. 1. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart, Psal. xxxii. 11. Rejoice in the Lord, O ye righteous, for praise is comely for the upright, xxxiii. 1. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God, xliii. 4. My meditation of him shall be sweet: I will be glad in the Lord, civ. 34. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King, cxlix. 2. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, Isa. lxi. 10. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoice in the Lord, I will joy in the God of my salvation, Hab. iii. 17, 18. And Mary said, My soul doth magnify the Lord, And my Spirit hath rejoiced in God my Saviour, Luke i. 46, 47. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal.

v. 22. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe, Phil. iii. 1. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, 3. Rejoice in the Lord alway: and again I say, rejoice, iv. 4. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, 1 Pet. i. 8.

^b But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John i. 12. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is the bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever, vi. 50—58. The cup of blessing which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16. As ye have therefore received Christ Jesus the Lord, so walk ye in him; Col. ii. 6.

VER. 12.

Διὰ τοῦτο ὥστε δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ὥστε πάντες ἥμαρτον.

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Wherefore, ^aas by one man sin entered into the world, ^band death by sin; and so death passed upon all men, for that all have sinned.

^a For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, ver. 19. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat, Gen. iii. 6.

^b For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord, Rom. vi. 23. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die, Gen. ii. 17. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust thou shalt return, iii. 19. And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live for ever. Therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way to keep the way of the tree of life, 22—24. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die, Ez. xviii. 4. For since by man *came* death, by man *came* also the resurrection of the dead, 1 Cor. xv. 21. Then when lust hath conceived it bringing forth sin: and sin when it is finished bringeth forth death, James i. 15.

VER. 13.

Ἀχρεὶ γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ ἁμαρτία δὲ οὐκ ἐλογεῖται μὴ ὅτις νόμος.

(For ^auntil the law, sin *was* in the world: ^bbut sin is not imputed where there is no law.

^a If thou do well shalt thou not be accepted? and if thou doest not well,

sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: *Am* I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand, Gen. iv. 7—11. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart, vi. 5, 6. The earth also *was* corrupt before God; and the earth *was* filled with violence. And God looked upon the earth, and behold it *was* corrupt: for all flesh had corrupted his way upon the earth, 11, 12. And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake: for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living as I have done, viii. 21. But the men of Sodom *were* wicked, and sinners before the Lord exceedingly, xiii. 13. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know, xviii. 20, 21. And Er, Judah's first-born, *was* wicked in the sight of the Lord; and the Lord slew him, xxviii. 7. And the thing which he did displeased the Lord: wherefore he slew him also, 10.

^b Because the law worketh wrath; for where no law is, there is no transgression, Rom. iv. 15. The sting of death is sin, and the strength of sin is the law, 1 Cor. xv. 56. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law, 1 John iii. 4.

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VER. 14.

Ἄλλ' ἰσαύλευται ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, καὶ ἐπὶ τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμιώματι τῆς παραβάσεως Ἀδὰμ· ὅς ἐστι τύπος τοῦ μέλλοντος.

Nevertheless, ^a death reigned from Adam to Moses, ^b even over them that had not sinned after the similitude of Adam's transgression, ^c who is the figure of him that was to come.

^a For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ, ver. 17. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord, 21. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him, Gen. iv. 8.

^b For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope, Rom. viii. 20. For we know that the whole creation groaneth and travaileth in pain together until now, 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, Exod. i. 22. And it came to pass, that, at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh, that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead, xii. 29, 30. And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left: and also much cattle? Jonah iv. 11.

^c For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And so it is written, The first man Adam was made a living soul; the

last Adam was made a quickening spirit, 1 Cor. xv. 21, 22. 45.

VER. 15.

Ἄλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα· εἰ γὰρ τὸ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσειαι.

But ^a not as the offence, so also is the free gift. ^b For if through the offence of one ^c many be dead, ^d much more the grace of God ^e and the gift by grace, which is by one man Jesus Christ, ^f hath abounded unto many.

^a And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ, ver. 16, 17. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, 20. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, Isa. lv. 8, 9. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10.

^b Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, ver. 12. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life, 18.

^c See on John v. ver. 25.

^d See on Acts xv. ver. 11.

^e For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord, Rom. vi. 23. Thanks be unto God for his unspeakable gift, 2 Cor. ix. 15. But we see Jesus, who was made a little

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lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii. 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9; 10. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life, v. 11, 12.

Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, ver. 20. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, Rev. vii. 9, 10. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes, 14—17.

VER. 16.

Καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς πάντας· τὸ δὲ χάρισμα ἐν πολλοῖς πασιπτωμάτων, εἰς δικαίωμα.

And not as it was by one that sinned so is the gift; ^a for the judgment was by one to condemnation, ^b but the free gift is of many offences unto justification.

^a See on ver. 12.

^b Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, xliii. 25. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee, xlv. 22. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace, Luke vii. 47—50. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 38, 39. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was ex-

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ceeding abundant, with faith and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him, to life everlasting, 1 Tim. i. 13—16.

VER. 17.

Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνὸς, πολλῶ μᾶλλον οἱ τὴν περισσίσταν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ.

For if ^aby one man's offence death reigned by one; ^bmuch more they which receive abundance of grace, and of the ^cgift of righteousness, ^dshall reign in life by one Jesus Christ.)

^aSee on ver. 12.

^bFor since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 21, 22. As we have borne the image of the earthy, we shall also bear the image of the heavenly, 49. And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus, 1 Tim. i. 14.

^cSee on chap. i. ver. 17. clause 1.

^dMoreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 30. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you, 1 Cor. iv. 8. If we suffer, we shall also reign with him; if we deny him he also will deny us, 2 Tim. ii. 12. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. But ye are a chosen generation, a royal

priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen, Rev. i. 6. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth, v. 9, 10. And I saw thrones, and they that sat upon them, and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, xx. 4—6. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 5.

VER. 18.

Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαιοῦματος, εἰς πάντας ἀνθρώπους, εἰς δικαιοσύνην ζωῆς.

Therefore ^aas by the offence of one judgment came upon all men to condemnation; ^beven so by the righteousness of one, the free gift came upon all men unto justification of life.

^aWherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, ver. 12. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may

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be stopped, and all the world may become guilty before God, iii. 19.

^b But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is by one man, Jesus Christ, hath abounded unto many.* For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 15. 19. The same came for a witness to bear witness of the Light; that all *men* through him might believe, John i. 7. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizest, and all *men* come to him, iii. 26. And I, if I be lifted up from the earth, will draw all *men* unto me, xii. 32. And by him all that believe are justified from all things from which ye could not be justified by the law of Moses, Acts xiii. 39. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22. Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is one God, and one Mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 4—6. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour, Jesus Christ, 2 Pet. i. 1.*

VER. 19.

Ὡς περ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθίσονται οἱ πολλοί.

For us by one man's disobedience many were made sinners, ^a so by the obedience of one shall many be made righteous.

^a Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant jus-

tify many; for he shall bear their iniquities, Isa. liii. 10—12. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, Eph. i. 6.

VER. 20.

Νόμος δὲ παρεῖσθην ἵνα πλεονάσῃ τὸ παράπτωμα. Οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις·

Moreover ^a the law entered that the offence might abound, ^b But where sin abounded, grace did much more abound.

^a For when we were in the flesh, the motions of sin which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? *Is the law sin?* God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead, Rom. vii. 5—8. Wherefore then *serveth the law?* It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator, Gal. iii. 19. But after that faith is come, we are no longer under a school-master, 25.

^b What shall we say then? Shall we continue in sin, that grace may abound? Rom. vi. 1. So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh,

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and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God, 2 Chron. xxxiii. 9—13. For thy name's sake, O LORD, pardon mine iniquity; for it is great, Psal. xlv. 11. Come now, and let us reason together, saith the LORD, though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool, Isa. i. 18. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, xliiii. 24, 25. And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass, through the lightness of her whoredom that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD. And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree,

and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion, Jer. iii. 8—14. Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea, Mic. vii. 18, 19. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little, Luke vii. 47. And one of the malefactors which were hanged railed on him, saying, If thou be Christ save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, xxiii. 39—43. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. To the praise of the glory of his grace wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us, in all wisdom and prudence, Eph. i. 6—8. And you

hath he quickened, who were dead in trespasses and sins ; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience : Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), ii. 1—5. Who was before a blasphemer, and a persecutor ; and injurious : but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners ; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward men appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost ; Which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 3—7.

VER. 21.

“ἵνα ὡς περ ἰβασίλευσεν ἡ ἀμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

^a Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come, ver. 14. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, vi. 12. For sin shall not have dominion over you ; for ye are not under the law, but under grace, 14. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness, 16.

^b And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 16, 17. For the grace of God that bringeth salvation hath appeared to all men, Tit. ii. 11. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 10.

^c For if by one man's offence death reigned by one : much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ, ver. 17. For the promise, that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith, iv. 13. And if Christ be in you, the body is dead because of sin ; but the Spirit is life because of righteousness, viii. 10. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

^d See on Matt. xix. ver. 16. clause 3.

^e And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life ; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God ; that ye may know that ye have eternal life, and that ye may believe

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on the name of the Son of God, 1 John v. 11—13. See also on John vi. ver. 51. clause 5.

CHAP. VI.—VER. 1.

Τι αὖν ἐροῦμεν; ἱπικιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

What shall we say then, ^a shall we continue in sin that grace may abound?

^a What then? shall we sin, because we are not under the law but under grace? God forbid, ver. 15. Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, ii. 4, 5. But if our unrighteousness commend the righteousness of God what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; Why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just, iii. 5—8. Do we then make void the law through faith? God forbid: yea, we establish the law, 31. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 20, 21. For, brethren, ye have been called unto liberty, only *use* not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them *who* live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same

is he brought in bondage, 2 Pet. ii. 18, 19. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 2.

Μὴ γίνετο· οἵτινες ἀπιθένομεν τῇ ἁμαρτίᾳ, πῶς ἐτι ζήσομεν ἐν αὐτῇ;

God forbid. ^a How shall we that are dead to sin ^b live any longer therein.

^a For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ Being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 5—11. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God, vii. 4. For I through the law am dead to the law, that I might live unto God, Gal. ii. 19. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, vi. 14. For ye are dead, and your life is hid with Christ in God, Col. iii. 3. Who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed, 1 Pet. ii. 24. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9.

^b For the love of Christ constraineth us; because we thus judge, that if

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one died for all, then were all dead : And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature, old things are passed away ; behold, all things are become new, 2 Cor. v. 14—17. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 1—3.

VER. 3.

* Ἐγνοήτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν ;

^a Know ye not that so many of us ^b as were baptized into Jesus Christ ^c were baptized into his death ?

^a Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? ver. 16. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth ? vii. 1. Examine yourselves, whether ye be in the faith ; prove your own selves, know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates, 2 Cor. xiii. 5.

^b Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. For by one Spirit are all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into

one Spirit, 1 Cor. xii. 13. For as many of you as have been baptized into Christ have put on Christ, Gal. iii. 27. The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

^c Therefore we are buried with him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, ver. 4, 5. Now if we be dead with Christ, we believe that we shall also live with him, 8. Else what shall they do which are baptized for the dead, if the dead rise not at all ! Why are they then baptized for the dead ? 1 Cor. xv. 29. I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me ; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God ; for if righteousness come by the law, then Christ is dead in vain, Gal. ii. 20, 21. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 12, 13.

VER. 4.

Συντάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον ἵνα ὡς καὶ ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

Therefore we are buried with him by baptism into death : ^a that like as Christ was raised up from the dead ^b by the glory of the Father, ^c even so we also should walk in newness of life.

^a Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him, ver. 9. But if the Spirit of him that raised up Jesus from the dead dwell in you,

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he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, viii. 11. And God hath both raised up the Lord, and will also raise up us by his own power, 1 Cor. vi. 14. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you, 2 Cor. xiii. 4. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Eph. i. 19, 20. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, ii. 5, 6.

^bThis beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him, John ii. 11. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 19, 20. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God, xi. 40. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, Col. i. 11.

^cI speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness, ver. 19. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter, vii. 6. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye

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transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, xii. 1, 2. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, xiii. 13, 14. Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new, 2 Cor. v. 17. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God, Gal. vi. 15, 16. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 17. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, 22—24. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light, v. 8. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, Phil. iii. 17, 18. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 9—12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body

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of the sins of the flesh by the circumcision of Christ : Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, ii. 11, 12. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, iii. 1—3. Masters, give unto your servants that which is just and equal ; knowing that ye also have a master in heaven, iv. 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind ; for he that hath suffered in the flesh hath ceased from sin ; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 1, 2. Whereby are given unto us exceeding great and precious promises ; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence^c add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; And to godliness brotherly kindness ; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, 2 Pet. i. 4—9.

VER. 5.

Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

For ^a if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

^a Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once ; but in that he liveth,

he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin ; but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 8—12. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, Eph. ii. 5, 6. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death ; If by any means I might attain unto the resurrection of the dead, Phil. iii. 10, 11.

VER. 6.

Τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμεῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μὴ εἶναι δουλεύον ἡμᾶς τῇ ἁμαρτίᾳ.

Knowing this, ^a that our old man is crucified with him, ^b that the body of sin might be destroyed, ^c that henceforth we should not serve sin.

^a I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 20. And they that are Christ's have crucified the flesh with the affections and lusts, v. 24. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. Lie not one to another, seeing that ye have put off the old man with his deeds ; And have put on the new man, which is renewed in knowledge after the image of him that created him, Col. iii. 9, 10.

^b O wretched man that I am ! who shall deliver me from the body of this death ? Rom. vii. 24. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live, 13. In whom also ye are circumcised with the circum-

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cision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, Col. ii. 11, 12.

c Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 12. But now being made dead from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, vii. 25. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 4. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD, 2 Kings v. 17. O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name, Isa. xxvi. 13. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

VER. 7.

Ὁ γὰρ ἀπεθάνων διδύναται ἀπὸ τῆς ἀμαρτίας.

For *he that is dead is* *freed from sin.*

* Or, *justified.*

* God forbid. How shall we, that are dead to sin, live any longer therein? ver. 2. Now if we be dead with Christ, we believe that we shall also live with him, 8. O wretched man that I am! who shall deliver me from the body of this death? vii. 24. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, Col. iii. 1—3.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, 1 Pet. iv. 1.

VER. 8.

Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ σὺνζήσομεν αὐτῷ.

Now *if we be dead with Christ, we believe that we shall also live with him:*

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, ver. 3—5. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believed, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you, 2 Cor. iv. 10—14. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you, xiii. 14. For ye are dead, and your life is hid with Christ in God, Col. iii. 3. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain

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shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, 1 Thess. iv. 14—17. It is a faithful saying: for if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us, 2 Tim. ii. 11, 12.

VER. 9.

Εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι κυριεύει.

Knowing that ^a Christ being raised from the dead dieth no more; ^b death hath no more dominion over him.

^a Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are pleasures for evermore*, Psal. xvi. 9—11. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, Acts ii. 24—26. Who is made, not after the law of a carnal commandment, but after the power of an endless life, Heb. vii. 16. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 25. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool, x. 12, 13. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty, Rev. i. 8.

^b Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of

death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage, Heb. ii. 14, 15.

VER. 10.

Ὁ γὰρ ἀπέθανε, τῇ ἀμαρτίᾳ ἀπέθανε ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ.

For in that he died, ^a he died unto sin once: ^b but in that he liveth, he liveth unto God.

^a For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, Heb. ix. 26—28. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

^b Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 11. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, xiv. 7—9. For he is not a God of the dead, but of the living; for all live unto him, Luke xx. 38. And *that he died for all*, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. For, for this cause was the Gospel preached also to them that are dead, that they might be judged ac-

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cording to men in the flesh, but live according to God in the Spirit, 1 Pet. iv. 6.

VER. 11.

Οὕτω καὶ ὑμῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Likewise ^a reckon ye also yourselves to ^bbe dead indeed unto sin, ^cbut alive unto God ^dthrough Jesus Christ our Lord.

^a For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. viii. 18.

^b God forbid. How shall we, that are dead to sin, live any longer therein? ver. 2.

^c Being then made free from sin, ye became the servants of righteousness, ver. 18. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 3—5.

^d For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord, ver. 23. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, v. 1. To God only wise, be glory through Jesus Christ for ever. Amen, xvi. 27. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus, Eph. ii. 7. Being filled with the fruits of righteousness, which are by Jesus

Christ, unto the glory and praise of God, Phil. i. 11. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ, iv. 7. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen, iv. 11.

VER. 12.

Μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ σντηρῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ.

Let ^a not sin therefore reign in your ^bmortal body that ye ^cshould obey it in the lusts thereof.

^a Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, ver. 16. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. But I see another law in my members, warring against the law of my mind, and bringeth me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? vii. 23, 24. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell, Numb. xxxiii. 55. And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them, Deut. vii. 2. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression, Psal. xix. 13. Order my steps in thy

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word : and let not any iniquity have dominion over me, cxix. 133.

^b But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 11. For we that are in *this* tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life, v. 4.

^c Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, ver. 16. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ii. 8. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live, viii. 13. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, xiii. 14. *This* I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh, Gal. v. 16. And they that are Christ's, have crucified the flesh with the affections and lusts, 24. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others, Eph. ii. 3. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, iv. 22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. Teaching us that, denying ungodliness and worldly lusts,

we should live soberly, righteously, and godly, in this present world, Tit. ii. 12. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another, iii. 3. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, Jam. i. 14, 15. From whence come wars and fightings among you? *come they* not hence, *even of your lusts* that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts, iv. 1—3. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, ii. 11. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 2, 3. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, 1 John ii. 15—17. These are murmurers, complainers, walking after their own lusts: and their mouth speaking great swelling words, having men's persons in admiration because of advantage, Jude 16.

VER. 13.

Μὴδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἡμιμαρτίᾳ· ἀλλὰ παριστῆσθε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντες, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.

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Neither ^ayield ye your members as ^binstruments of unrighteousness unto sin: but ^cyield yourselves unto God, ^das those that are alive from the dead, and your members as instruments of righteousness unto God.

^a Gr. arms, or, weapons.

^a Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death; or of obedience unto righteousness? ver. 16. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness, 19. For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death, vii. 5. For I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, 23. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid, 1 Cor. vi. 15. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell, Jam. iii. 5, 6. From whence come wars and fightings among you? come they thence, even of your lusts that war in your members, iv. 1.

^b I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1. Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever; and serve the Lord your God, that the fierceness of his wrath may

turn away from you, 2 Chron. xxx. 8. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God, Dan. iii. 28. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God, 2 Cor. viii. 5. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death, Phil. i. 20.

^c Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 11. For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry, Luke xv. 24. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found, 32. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), Eph. ii. 5. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, v. 14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed, 1 Pet. ii. 24.

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VER. 14.

Ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἔστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

For ^a sin shall not have dominion over you: ^b for ye are not under the law, but ^c under grace.

^a See on Matt. v. ver. 8. clause 1.

^b Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me, Rom. vii. 4—11. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed, Gal. iii. 23. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, iv. 4, 5. Tell me, ye that desire to be under the law, do ye not hear the law? 21. But if ye be led of the Spirit, ye are not under the law, v. 18.

^c What then? shall we sin, because we are not under the law, but under grace? God forbid, ver. 15. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that

also which is of the faith of Abraham; who is the father of us all, iv. 16. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. And if by grace, then, is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work, xi. 6. For the law was given by Moses, but grace and truth came by Jesus Christ, John i. 17.

VER. 15.

Τί οὖν; ἀμαρτήσομεν, ὅτι οὐκ ἔσμεν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γένοιτο.

What then? ^a shall we sin, because we are not under the law, but under grace? God forbid.

^a See on ver. 1.

VER. 16.

Οὐκ οἶδατε, ὅτι ὁ παριστάνει ἑαυτοὺς δούλους εἰς ἡκανοτή, δούλοι ἔστε ὁ ἡκανοῦτε, ἥτοι ἀμαρτίας εἰς θάνατον, ἢ ἡκανοῦς εἰς δικαιοσύνην;

^a Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; ^b whether of sin unto death, or of obedience unto righteousness?

^a See on John viii. ver. 34.

^b Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 12. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 17. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord, 19—23.

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VER. 17.

Χάρις δι τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπακούσατε δι ἐν καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,

But ^a God be thanked, ^b that ye were the servants of sin, ^c but ye have obeyed from the heart ^d that form of doctrine ^e which was delivered you.

^a Gr. whereunto ye were delivered.

^a First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, Rom. i. 8. At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight, Matt. xi. 25, 26. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18.

^b See on chap. iv. ver. 5. clause 1.

^c See on chap. i. ver. 5. clause 3.

^d Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13.

VER. 18.

Ἐλευθερωθέντες δι ἀπὸ τῆς ἁμαρτίας, ἰδουλῶντες τῇ δικαιοσύνῃ.

Being then ^a made free from sin, ye became the ^b servants of righteousness.

^a For sin shall not have dominion over you: for ye are not under the law, but under grace, ver. 14. O Lord, truly, I am thy servant; I am thy servant, and the son of thine handmaid; thou hast loosed my bonds, Psal. cxvi. 16. I will run the way of thy commandments, when thou shalt enlarge my heart, cxix. 32. And I will walk at liberty: for I seek thy precepts, 45. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life, Luke i. 74, 75. And ye shall know the truth, and the truth shall make you free, John viii. 32. If the Son therefore shall make you free, ye shall be free indeed, 36. Art thou

called being a servant? care not for it: but if thou mayest be free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant, 1 Cor. vii. 21, 22. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16.

^b I speak after the manner of men because of the infirmity of your flesh: For as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin ye were free from righteousness, ver. 19, 20. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name, Isa. xvi. 13. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17.

VER. 19.

Ἀνθρώπινον λόγῳ, διὰ τὴν ἀσθενίαν τῆς σαρκὸς ὑμῶν. Ὡσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

I ^a speak after the manner of men ^b because of the infirmity of your flesh: for ^c as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even ^d so now yield your members servants to righteousness ^e unto holiness.

^a But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? (I speak as a man), iii. 5. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be con-

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firmed, no man disannulleth, or addeth thereto, Gal. iii. 15.

^b We then that are strong ought to bear the infirmities of the weak, and not to please ourselves, Rom. xv. 1. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, Heb. iv. 15.

^c Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, ver. 13. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 17. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others, Eph. ii. 2, 3. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them, Col. iii. 5—7. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you, 1 Pet. iv. 2—4.

^d Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God,

as those that are alive from the dead, and your members as instruments of righteousness unto God, ver. 13.

^e But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, ver. 22.

VER. 20.

Ὅτι γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλευθεροὶ ἦτε τῇ δικαιοσύνῃ.

For when ye were the servants of sin, ye were free * from righteousness.

* Gr. to righteousness.

VER. 21.

Τίνα οὖν καρπὸν εἶχετε τότε ἐφ' οἷς νῦν ἐπαισχύνασθε; τὸ γὰρ τέλος ἐμνήσθ, θάνατος.

^a What fruit had ye then in those things ^bwhereof ye are now ashamed? ^cFor the end of those things is death.

^a For when we were in the flesh; the motions of sins which were by the law, did work in our members to bring forth fruit unto death, vii. 5. Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 31. Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed, And say, how have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me, v. 10—13. Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell, ix. 17, 18. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings, Isa. iii. 10. I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting, Gal. vi. 7, 8.

^b And said, O my God, I am ashamed and blush to lift up my face

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ROM. VI. 21, 22.

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to thee, my God : for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens, Ezra ix. 6. Behold, I am vile ; what shall I answer thee ? I will lay mine hand upon my mouth, Job xl. 4. Wherefore I abhor *myself*, and repent in dust and ashes, xlii. 6. Therefore the showers have been withholden, and there hath been no latter rain ; and thou hadst a whore's forehead, thou refusedst to be ashamed, Jer. iii. 3. Were they ashamed when they had committed abomination ? nay, they were not at all ashamed, neither could they blush : therefore shall they fall among them that fall : in the time of their visitation they shall be cast down, saith the Lord, viii. 12. They shall come with weeping, and with supplications will I lead them : I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble : for I am a Father to Israel, and Ephraim is my first-born, xxxi. 9. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger : and I will give them unto thee for daughters but not by thy covenant. And I will establish my covenant with thee ; and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, Ez. xvi. 61—63. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this : saith the Lord God, be it known unto you : be ashamed and confounded for your own ways, O house of Israel, xxxvi. 31, 32. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near*, and *that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord to us *belongeth* confusion of face, to our kings, to our princes, and

to our fathers, because we have sinned against thee, Dan. ix. 7, 8. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, xii. 2. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son : make me as one of thy hired servants, Luke xv. 17—19. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge ! In all things ye have approved yourselves to be clear in this matter, 2 Cor. vii. 11.

For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord, ver. 23. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, i. 32. Until I went into the sanctuary of God ; *then* understood I their end, Psal. lxxiii. 17. There is a way which seemeth right unto a man, but the end thereof are the ways of death, Prov. xiv. 12, and xvi. 25. Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things, Phil. iii. 19. Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 20. For the time is come that judgment must begin at the house of God : and if it first begin at us, what shall the end be of them that obey not the Gospel of God ? 1 Pet. iv. 17. See also on Matt. iii. ver. 10. clause 4 ; ver. 12. clause 5 ; and chap. v. ver. 22. clause 8.

VER. 22.

Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλοῦντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζῶνι αἰώνιον.

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ROM. VI. 22, 23.—VII. 1—4.

A. D. 60.

But ^a now being made free from sin, and ^b become servants to God, ^c ye have your fruit unto holiness, ^d and the end everlasting life.

^a See on Matt. v. ver. 8. clause 1.

^b See on chap. i. ver. 1. clause 2.

^c See on Matt. vii. ver. 17. clause 1.

^d Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his! Num. xxiii. 10. Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off, Psal. xxxvii. 37, 38. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear let him hear, Matt. xiii. 40, 43. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life, xix. 29. And these shall go away into everlasting punishment; but the righteous into life eternal, xxv. 46. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth may rejoice together, John iv. 36.

VER. 23.

Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

For ^a the wages of sin is death; ^b but the gift of God is eternal life ^c through Jesus Christ our Lord.

^a See on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

^b See on Matt. xix. ver. 16. clause 3.

^c See on John vi. ver. 51. clause 5.

CHAP. VII.—VER. 1.

Ἡ ἀγνοῖτε, ἀδελφοί, (γινώσκουσιν γὰρ νόμον λαλοῦ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἕως ὅσον χόρον ζῇ;

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

VER. 2.

Ἡ γὰρ ὑπακούσας γυνὴ τῷ ζῶντι ἀνδρὶ δεῖσται νόμου· ἂν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

For ^a the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

^a See on Matt. v. ver. 32. clause 2.

VER. 3.

Ἄρα οὖν ζῶντος τοῦ ἀνδρός, μοιχαλὶς χρηματίζει, ἂν γένηται ἀνδρὶ ἑτέρῳ· ἂν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρη ἐστὶν ἀπὸ τοῦ νόμου· τοῦ μὴ εἶναι αὐτὴν μοιχαλὶδα, γενομένην ἀνδρὶ ἑτέρῳ.

So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

VER. 4.

Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

Wherefore, my brethren, ^a ye also are become dead to the law ^b by the body of Christ; ^c that ye should be married to another, even to him who is raised from the dead, ^d that we should bring forth fruit unto God.

^a But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter, ver. 6. For sin shall not have dominion over you; for ye are not under the law, but under grace, vi. 14. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, iii. 13. Blotting

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out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. ii. 14. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 20. See also on chap. vi. ver. 14. clause 2.

^b See on Matt. xx. ver. 28. clause 3.

^c See on John iii. ver. 29.

^d See on Matt. vii. ver. 17. clause 1.

VER. 5.

Ὅτι γὰρ ἡμεῖς ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφοῦναι τῷ θανάτῳ.

For when we were ^a in the flesh, the ^{* motions of sins,} ^{b which were by the law;} ^{c did work} ^{d in our members to} ^{e bring forth fruit unto death.}

^{*} Gr. passions.

^a See on John iii. ver. 6. clause 1.

^b Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, iii. 20. Because the law worketh wrath: for where no law is, there is no transgression, iv. 15. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound, v. 20. The sting of death is sin; and the strength of sin is the law, 1 Cor. xv. 56.

^c But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, ver. 8—13. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, ido-

latry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. i. 15.

^d But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ver. 23. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God, vi. 13. I speak after the manner of men, because of the infirmity of your flesh: For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness, 19. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members, Jam. iv. 1.

^e What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death, Rom. vi. 21. See also on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

VER. 6.

Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατεχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γραμμάτων.

But ^a now we are delivered from the law, ^{* that being dead wherein we were held;} ^{b that we should serve in newness of spirit, and not in the oldness of the letter.}

^{*} Or, being dead to that.

^a See on ver. 4. clause 1.

^b And shall not uncircumcision which is by nature, if it fulfil the law,

judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is *that* circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is *that* of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God, ii. 27—29. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, vi. 4. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, 11. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness, unto holiness, 19. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. And be not conformed to this world: but be yetransformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God, xii. 2. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ez. xi. 19. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6. Therefore if any man *be* in Christ, *he* is a new creature: old things are passed away; behold, all things are become new, v. 17. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. For in Christ Jesus neither circumcision

availeth any thing, nor uncircumcision, but a new creature, vi. 15. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. And have put on the new man; which is renewed in knowledge after the image of him that created him, Col. iii. 10.

VER. 7.

Τί οὖν ἱροῦμεν; Ὁ νόμος ἁμαρτία; Μὴ γίνονται· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ νόμου· τίν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγε· Οὐκ ἐπιθυμῶσιν.

What shall we say then? ^a Is the law sin? God forbid. Nay, ^b I had not known sin, but by the law: for I had not known ^c lust, except the law had said, ^c Thou shalt not covet.

^a Or, concupiscence.

^a But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead, ver. 8. For sin, taking occasion by the commandment, deceived me, and by it slew me, 11. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, 13. The sting of death is sin; and the strength of sin is the law, 1 Cor. xv. 56.

^b For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death, ver. 5. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, iii. 20. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping

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of them *there is* great reward. Who can understand his errors? cleanse thou me from secret faults, Psal. xix. 7—12. I have seen an end of all perfection; but thy commandment is exceeding broad, cxix. 96.

^cThou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's, Exod. xx. 17.

VER. 8.

^aΑφορμὴν δὲ λαβούσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατηργάσατο ἐν ἐμοὶ πάντας ἐπιθυμίας. Χρὶς γὰρ νόμου ἁμαρτία νεκρά.

But ^asin, taking occasion by the commandment, ^bwrought in me all manner of concupiscence. ^cFor without the law sin was dead.

^aFor sin, taking occasion by the commandment, deceived me, and by it slew me. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, ver. 11—13. Now then it is no more I that do it, but sin that dwelleth in me, 17. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, v. 20.

^bBut every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. i. 14, 15.

^cBecause the law worketh wrath: for where no law is, *there is* no transgression, Rom. iv. 15. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22—24. The sting of death is sin; and the strength of sin is the law, 1 Cor. xv. 56.

VER. 9.

^aἘγὼ δὲ ἔζων χωρὶς νόμου ποτὶ· ἰλθεῖς σὺ δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν

For ^aI was alive without the law once: ^bbut when the commandment came, ^csin revived, ^dand I died.

^aThe young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 20. And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbour? Luke x. 25—29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, xv. 29. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, xviii. 9—12. And he said, All these have I kept from my youth up, 21. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 5, 6.

^bNow we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

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Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, iii. 19, 20. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, x. 5. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me, Psal. xl. 12. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11.

^c I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ver. 21—23. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be, viii. 7.

^d Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin, Rom. iii. 20.

VER. 10.

Ἐγὼ δὲ ἀπίστων καὶ σῦνέθη μοι ἡ ἔντολὴ ὅτι ἐὰν ζῶν, αὐτὴ ἐπὶ θάνατον.

And ^a the commandment, which was ordained to life, I found to be unto death.

^a For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, Rom. x. 5. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I am the Lord, Lev. xviii. 5. And I gave them my statutes, and shewed them my judgments,

which if a man do, he shall even live in them, Ezek. xx. 11. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live, Luke x. 27—29. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away, 2 Cor. iii. 7.

VER. 11.

Ἡ γὰρ ἁμαρτία, ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς, ἐξηπάτησέν με, καὶ δι' αὐτῆς ἀπέκρινεν.

For ^a sin, taking occasion by the commandment, ^b deceived me, and by it slew me.

^a See on ver. 8. clause 1.

^b He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* Isa. xlv. 20. The heart is deceitful above all things and desperately wicked; who can know it, Jer. xvii. 9. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 13. But be ye doers of the word and not hearers only, deceiving your own selves, Jam. i. 22. If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain, 26.

VER. 12.

Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγαθὴ καὶ δικαία καὶ ἀγαθή.

Wherefore ^a the law is holy; and ^b the commandment holy, and just, and good.

^a For we know that the law is spiritual: but I am carnal, sold under sin, ver. 14. Do we then make void the law through faith? God forbid: yea, we establish the law, iii. 31.

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And be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, xii. 2. And what nation *is there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day, Deut. iv. 8. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good, x. 12, 13. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments, Neh. ix. 13. The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true, and righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned; and in keeping of them *there is* great reward. Who can understand his errors? cleanse thou me from secret faults, Psal. xix. 7—12. Turn away my reproach which I fear; for thy judgments *are* good, cxix. 39. All thy commandments *are* faithful; they persecute me wrongfully; help thou me, 86. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way, 127, 128. Righteous art thou, O LORD, and upright *are thy* judgments, 137. Thy word is very pure: therefore thy servant loveth it, 140. My tongue shall speak of thy word: for all thy commandments are righteous, 172. But we know that the law is good, if a man use it lawfully, 1 Tim. i. 8.

^b What shall we say then? Is the

law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet, ver. 7.

VER. 13.

Τὸ οὖν ἀγαθόν, ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γίνηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

Was ^a then that which is good made death unto me? God forbid. ^b But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

^a For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

^b But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me, ver. 8—11. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, v. 20. Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man, Jam. i. 13. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, 15.

VER. 14.

Οἶδαμεν γὰρ, ὅτι ὁ νόμος πνευματικὸς ἐστίν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

For we know that ^a the law is spiritual: ^b but I am ^c carnal, ^d sold under sin.

^a Thou shalt not avenge, nor bear any grudge against the children of

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thy people, but thou shalt love thy neighbour as thyself: I am the Lord, Lev. xix. 18. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 5. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom, Psal. li. 6. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire, Matt. v. 22. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, 28. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets, xxii. 37—40. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, Heb. iv. 12.

4 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not, *rom.* 18. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, 22, 23. Wherefore I abhor myself, and repent in dust and ashes, Job xlii. 6. My soul cleaveth unto the dust; quicken thou me according to thy word, Psal. cxix. 25. Surely I am more brutish than any man, and have not the understanding of a man, Prov. xxx. 2. Every word of God is pure; he is a shield unto them that put their trust in him, 5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and

I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts, Isa. vi. 5. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, *Isa.* 3, 6. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord, Luke v. 8. Then Jesus went with them. And when he was new not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come unto thee: But say in a word, and my servant shall be healed, *Mat.* 8, 7. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, *Mat.* 23, 12—14. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, *Eph.* iii. 8.

5 But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, *Mat.* xvi. 23. And I brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and

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divisions, are ye not carnal, and walk as men? 1 Cor. iii. 3—5.

^a O wretched man that I am! who shall deliver me from the body of this death? ver. 24. Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities ye have sold yourselves, and for your transgressions is your mother put away, Isa. l. 1. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money, lii. 8.

VER. 15.

Ὁ γὰρ καταργῶμαι, οὐ γινώσκω οὐ γὰρ ὁ θεὸς, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τούτο ποιεῖ.

For ^a that which I do I allow not: for ^b what I would, that do I not; but ^c what I hate, that do I.

^a Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 48.

^b If then I do that which I would not, I consent unto the law that it is good, ver. 16. For the good that I would I do not: but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, 19, 20. Iniquities prevail against me, as for our transgressions, thou shalt purge them away, Psal. lxxv. 3. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments, cxix. 1—6. I will run the way of thy commandments, when thou shalt enlarge my heart, 52. Behold, I have longed after thy precepts: quicken me in thy righteousness, 40. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 17. But if we walk in

the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us, 1 John i. 7, 8.

^c Let love be without dissimulation. Abhor that which is evil; cleave to that which is good, Rom. xii. 9. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil, Psal. xxxvi. 4. Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked, xcvi. 10. I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me, ci. 3. Through thy precepts I get understanding; therefore I hate every false way, cxix. 104. The fear of the Lord is to hate evil; pride, arrogance, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame, xiii. 5.

VER. 16.

Εἰ δὲ ὁ οὐ θεὸς, τοῦτο ποιῶ, σύμφωνα τῷ νόμῳ εἶμι καλός.

If then I do that which I would not, ^a I consent unto the law that it is good.

^a Wherefore the law is holy: and the commandment, holy and just, and good, ver. 12. For we know that the law is spiritual: but I am carnal, sold under sin, 14. For I delight in the law of God after the inward man, 22. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way, Psal. cxix. 127, 128.

VER. 17.

Νυνὶ δὲ οὐκ εἶμι ἢ ὡς καταργῶμαι αὐτὸ, ἀλλ' ἡ εὐνοῦσα ἐν ἐμοὶ ἀμαρτία.

Now then ^a it is no more I that do it, but ^b sin that dwelleth in me.

^a Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, ver. 20:

^b For I know that in me (that is, in my flesh,) dwelleth no good thing:

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for to will is present with me ; but how to perform that which is good I find not, ver. 18. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, 20. But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members, 23. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy ! But he giveth more grace : wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 5, 6.

VER. 18.

Οὐδὰ γὰρ, ὅτι οὐκ οἰκεί ἐν ἑμοὶ (τοῦτ' ἔστιν ἐν τῇ σαρὶ μου) ἀγαθόν· τό γὰρ θέλω ἐν ἐμοὶ παρὰ καὶ μου, τὸ δὲ κατεργάζεσθαι τὸ καλόν, οὐχ εὐρίσκω.

For I know ^athat in me (that is, ^bin my flesh,) dwelleth no good thing: ^cfor to will is present with me ; but how to perform that which is good I find not.

^a See on Matt. vii. ver. 11. clause 1.

^b See on John iii. ver. 6. clause 1.

^c See on ver. 15.

VER. 19.

Οὐ γὰρ ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσσω.

For the good that I would I do not : but the evil which I would not, that I do.

VER. 20.

Εἰ δὲ ὁ οὐ θέλω ἰγὼ, τοῦτο ποιῶ, οὐκ ἔτι ἰγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκῶσα ἐν ἑμοὶ ἁμαρτία.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

VER. 21.

Εὐρίσκω ἄρα τὸν νόμον τοῦ θέλοντι ἑμοὶ ποιεῖν τὸ καλόν, ὅτι ἑμοὶ τὸ κακόν παρὰ καίται.

^a I find then a law, that, when I would do good, evil is present with me.

^a But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am ! who shall deliver me from the body of this death ? ver. 23, 24. For sin shall not have dominion over you : for ye are not under the law, but

under grace, vi. 14. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh ; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace : Because the carnal mind is enmity against God ; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, viii. 1—8. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin, John viii. 34. While they promise them liberty, they themselves are the servants of corruption : for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 19.

VER. 22.

Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·

For I delight in the law of God after ^athe inward man :

^a For he is not a Jew, which is one outwardly ; neither is that circumcision which is outward in the flesh : But he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter ; whose praise is not of men, but of God, Rom. ii. 28, 29. For which cause we faint not ; but though our outward man perish, yet the inward man is renewed day by day, 2 Cor. iv. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, Eph. iii. 16. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

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VER. 23.

Βλέπω δὲ ἑτέρον νόμον ἐν τοῖς μέλεσί μου, ἀντιστρατεύμενον τῷ νόμῳ τοῦ νοῦς μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

* This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 16, 17. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 11, 12. From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? James iv. 1.

VER. 24.

Ταλαίπωρος ἔγω ἀνθρώπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

O wretched man that I am! who shall deliver me from the body of this death?

* Or, this body of death.

VER. 25.

Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν αὐτός ἐγὼ τῷ μὲν νοί δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας.

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

* See on John xiv. ver. 13. clause 2.

CHAP. VIII.—VER. 1.

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περὶπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

* There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

* See on Mark xvi. ver. 16. clause 1.

^b Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God, ver. 12—14. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, Gal. v. 16, 17.

VER. 2.

Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἐλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

* He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified,) John vii. 38, 39. The letter killeth, but the spirit giveth life, 2 Cor. iii. 17.

^b See on John viii. ver. 32. clause 2.

^c See on chap. vii. ver. 21.

VER. 3.

Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἰσθίμι διὰ τῆς σαρκός, ὁ Οὐός τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί.

* For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

* Or, by a sacrifice, for sin.

* But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter, Rom. vii. 6. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been

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by the law, Gal. iii. 21. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, Heb. vii. 19.

^b See on Matt. xiv. ver. 33. clause 2.

^c See on Matt. xx. ver. 28. clauses 3, 4.

^d See on chap. vi. ver. 6.

VER. 4.

ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

^a That the righteousness of the law might be fulfilled in us, ^b who walk not after the flesh, but after the Spirit.

^c But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 22-24. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 25-27. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, In the body of his flesh through death, to present you holy, and unblameable, and unproveable in his sight, Col. i. 21, 22.

^b See on ver. 1. clause 2.

VER. 5.

Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονεῖσιν οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος.

^a For they that are after the flesh do mind the things of the flesh; ^b but they that are after the Spirit the things of the Spirit.

^c See on John iii. ver. 6. clause 1.

^d See on John iii. ver. 6. clause 2.

VER. 6.

Τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη.

^a For to ^b be carnally minded is death;

but to ^c be spiritually minded is life and peace.

^a Gr. the minding of the flesh; so ver. 7.

[†] Gr. the minding of the spirit.

[‡] See on chap. vi. ver. 21. clause 3.

^b See on chap. i. ver. 7. clause 5.

VER. 7.

Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα ἐστὶν θεῷ· τὸ γὰρ μένος τοῦ θεοῦ οὐκ ὑποτάσσεται· οὐδὲ γὰρ δύναται.

Because ^a the ^c carnal mind is enmity against God: ^b for it is not subject to the law of God, neither indeed can be.

^a Gr. minding of the flesh.

^a See on chap. i. ver. 30. clause 2.

^b See on chap. vii. ver. 21.

VER. 8.

Οἱ δὲ ἐν σαρκὶ ὄντες, θεῷ ἀρέσκει οὐ δύνανται.

So then they that are ^a in the flesh cannot please God.

^a See on John iii. ver. 6. clause 1.

VER. 9.

Ἵναὶς δὲ οὐκ ἔστι ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δὲ τις πνεῦμα χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

^a But ye are not in the flesh, but in the Spirit, ^b if so be that the Spirit of God dwell in you. ^c Now if any man have not the Spirit of Christ, he is none of his.

^a See on John iii. ver. 6. clause 2.

^b Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. iii. 16. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? vi. 19. and 2 Cor. vi. 16. In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 22. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us, 2 Tim. i. 14. See also on John vii. ver. 39. clause 1.

^c That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, John iii. 6. So then they that are in the flesh cannot please God, viii. 8. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that

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Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, 1 John v. 20.

VER. 10.

Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ σαῖν σῶμα νεκρὸν δι' ἁμαρτιῶν· τὸ δὲ πνεῦμα ζῶν διὰ δικαιοσύνης.

And if Christ be in you, ^a the body is dead because of sin; ^b but the Spirit is life ^c because of righteousness.

^a See on chap. v. ver. 12. clause 2.

^b See on John x. ver. 28. clause 2.

^c See on chap. v. ver. 21. clause 3.

VER. 11.

Εἰ δὲ τὸ πνεῦμα τοῦ ἁγίου ἵστατον ἐν νεκροῖς διὰ τὸ ὑμῶν, ὁ ἁγίος τὸν Χριστὸν ἐκ νεκρῶν, ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἰνοικεῖν αὐτοῦ πνεῦμα ἐν ὑμῖν.

But if the Spirit of ^a him that raised up Jesus from the dead dwell in you, ^b he that raised up Christ from the dead shall also quicken your mortal bodies ^c by his Spirit that dwelleth in you.

^a Or, because of.

^a See on Acts ii. ver. 24. clause 1.

^b See on John v. ver. 21.

^c See on ver. 9. clause 2.

VER. 12.

Ἄρα οὖν, ἀδελφοί, ὁφειλέταί ἐσμεν οὐ τῷ σαρκί, οὐ κατὰ σάρκα ζῆν.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh,

VER. 13.

Εἰ γὰρ κατὰ σάρκα ζῆτε, μίλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατῶτε, ζήσεθε.

^a For if ye live after the flesh, ^b ye shall die: ^c but if ye through the Spirit do mortify the deeds of the body, ye shall live.

^a See on John iii. ver. 6. clause 1.

^b See on chap. vi. ver. 21. clause 3.

^c And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit, Gal. v. 24, 25. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind, Eph. iv. 22, 23.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 5—9. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

VER. 14.

Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοι εἰσιν υἱοὶ Θεοῦ.

For ^a as many as are led by the Spirit of God, ^b they are the sons of God.

^a Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness, Psal. cxliii. 10. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go, Isa. xlv. 17. But if ye be led of the Spirit, ye are not under the law, Gal. v. 18. If we live in the Spirit, let us also walk in the Spirit, 25.

^b See on Matt. v. ver. 9. clause 3.

VER. 15.

Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υιοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ.

For ye have not received ^a the spirit of bondages again to fear; ^b but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

^a Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, Luke viii. 37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts ii. 37. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

And brought them out, and said, Sirs, what must I do to be saved? xvi. 29, 30. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind, 2 Tim. i. 7. And deliver them who through fear of death were all their life-time subject to bondage, Heb. ii. 15. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love, 1 John iv. 18.

^b See on Luke xv. ver. 22. clause 2.

VER. 16.

Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ.

^a The Spirit itself beareth witness ^b with our spirit, ^c that we are the children of God:

^a Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit, v. 5. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30.

^b And hereby we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God, 1 John iii. 19—21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son, v. 10.

^c See on Matt. v. ver. 9. clause 3.

VER. 17.

Εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκαληρονόμοι δὲ Χριστοῦ· εἴπωρ συμπτώσχομεν, ἵνα καὶ συνδοξασθῶμεν.

And if children, ^a then heirs; ^b heirs of God, and joint-heirs with Christ; ^c if so be that we suffer with him, that we may be also glorified together.

^a See on Acts xx. ver. 32. clause 2.

^b See on Matt. xxv. ver. 34. clauses 3, 4.

^c See on Matt. v. ver. 10.

VER. 18.

Λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

^a For I reckon that the sufferings of this present time are not worthy to be compared ^b with the glory which shall be revealed in us.

^a See on Matt. v. ver. 12. clauses 1, 2.

^b See on Matt. xxv. ver. 21. clauses 2, 3.

VER. 19.

Ἡ γὰρ ἀποκαρτολογία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

VER. 20.

Τῇ γὰρ ματαιήντη ἡ κτίσις ὑπετάγη, οὐχ ἰκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἰσὶ ἐλπίδι.

^a For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

^a And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return, Gen. iii. 17—19. And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed, v. 29. And God said unto Noah, The end of all flesh is come before me; for the earth is with filled with violence through them: and, behold, I will destroy them with the earth, vi. 13. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore

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the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh, Isa. xxiv. 5—7. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end, Jer. xii. 4. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away, Hos. iv. 2, 3.

VER. 21.

Ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τιμῶν τοῦ Θεοῦ.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

VER. 22.

Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστράζει καὶ στενάζει ἀχρι τοῦ νῦν.

For we know that * the whole creation groaneth and travaileth in pain together until now.

* Or, every creature.

VER. 23.

Οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀσπαρῆν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, ὑποβόσσαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

And not only they, * but ourselves also, which have the firstfruits of the Spirit, ^b even we ourselves groan within ourselves, ^c waiting for the adoption, to wit, the redemption of our body.

* See on ver. 16. clause 1. and Luke xv. ver. 22. clause 2.

^b For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might

be swallowed up of life, 2 Cor. v. 2—4. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears, vii. 5.

^c Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 14. See also on Matt. xxii. ver. 30. clause 1.

VER. 24.

Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπων τις, τί καὶ ἐλπίζει;

* For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

* Rejoicing in hope; patient in tribulation; continuing instant in prayer, Rom. xii. 12. The wicked is driven away in his wickedness: but the righteous hath hope in his death, Prov. xiv. 32. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec, Heb. vi. 19, 20. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3. If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19.

VER. 25.

Εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

But if we hope for that we see not, then do we with patience wait for it.

VER. 26.

Ὁσαύτως δὲ καὶ τὸ Πνεῦμα συναρταγμέναται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί προσευξάμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: * but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

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* Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18.

VER. 27.

Ὁ δὲ ἰερυνῶν τὰς καρδίας, αἰδὲ τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεοῦ ἐντυγχάνει ὑπὲρ ἁγίων.

* And he that searcheth the hearts knoweth what is the mind of the Spirit, * because he maketh intercession for the saints according to the will of God.

* Or, that.

* See on Matt. ix. ver. 4. clause 1.

VER. 28.

Οὐκ αἴτιον ἐστὶ τοῖς ἀγαθοῖς τὸν Θεὸν πάντα συνεργῆσαι εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν ἐκλεκτοῖς αὐτοῦ.

* And we know that all things work together for good to them * that love God, * to them who are the called according to his purpose.

* Therefore let no man glory in men: for all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's, 1 Cor. iii. 21—23. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, 2 Cor. iv. 15—18. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 11. My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect

and entire, wanting nothing, James i. 2—4.

* See on chap. v. ver. 5. clause 2.

* See on chap. i. ver. 6. clause 2.

VER. 29.

Ὅτι εἰς πρόγνωσιν, καὶ πρόθεσιν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

For * whom he did foreknow, * he also did predestinate * to be conformed to the image of his Son, * that he might be the firstborn among many brethren.

* God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Rom. xi. 2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations, Jer. i. 5. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied, 1 Pet. i. 2.

* According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 4, 5. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; That we should be to the praise of his glory, who first trusted in Christ, 11, 12. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, 2 Tim. i. 9.

* But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, Rom. xiii. 14. They are not of the world, even as I am not of the world, John xvii. 16. And for their sakes I sanctify myself, that they also might be sanctified through the truth, 19. And the glory which thou gavest me I have given them; that they may be one, even as

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we are one, 22. And as we have borne the image of the earthly, we shall also bear the image of the heavenly, 1 Cor. xv. 49. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 18. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Eph. i. 4. And he renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, iv. 23, 24. And every man that hath this hope in him, purifieth himself even as he is pure. 1 John iii. 3. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world, iv. 17.

^a See on Matt. xii. ver. 50. clause 2.

VER. 30.

Οὓς δι' ἐλέησε, τοὺς καὶ ἐκάλει· καὶ οὓς ἐκάλει, τοὺς καὶ ἰδικαίωσεν· οὓς δι' ἰδικαίωσε, τοὺς καὶ ἰδίδεσθαι.

Moreover whom he did predestinate, ^a them he also called: ^b and whom he called, ^c them he also justified: ^c and whom he justified, ^c them he also glorified.

^a See on chap. i. ver. 6. clause 2.

^b See on chap. v. ver. 16. clause 2.

^c See on Matt. xix. ver. 16. clause 3.

VER. 31.

Τί οὖν ἁρῶμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

^a What shall we then say to these things? If God be for us, who can be against us?

^a See on John x. ver. 28. clauses 2, 3.

VER. 32.

Ὃς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσεν, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, πῶς εἰρήνη καὶ εἰς αὐτῷ τὰ πάντα ἡμῶν χαρίσεται;

^a He that spared not his ^b own Son, ^c but delivered him up for us all, ^d how shall he not with him also freely give us all things?

^a See on John iii. ver. 16. clause 1.

^b See on Matt. xiv. ver. 33. clause 2.

^c See on Matt. xx. ver. 28. clauses 3, 4.

^d See on Matt. vi. ver. 33. clause 4.

VER. 35.

Εἰς ὑπεράσπασιν κατὰ ἐλεεινῶν Θεοῦ; Θεὸς ὁ δικαίων

Who shall lay any thing to the charge of a God's elect? ^b It is God that justifieth.

^a See on Matt. xxiv. ver. 24. clause 4.

^b See on chap. iii. ver. 26. clause 2.

VER. 34.

Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών, πολλοὺς δὲ καὶ ἡγέρθεις, ὅς καὶ ἵσταν ἐν δεξιᾷ τοῦ Θεοῦ, ὅς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

Who is he that condemneth? ^a It is Christ that died, ^b yea rather, that is risen again, ^c who is even at the right hand of God, ^d who also maketh intercession for us.

^a See on Matt. xx. ver. 28. clause 3.

^b See on chap. iv. ver. 25. clause 2.

^c See on Matt. xxii. ver. 44. clause 1.

^d See on John xiv. ver. 16. clause 1.

VER. 35.

Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; Θλίψις, ἢ στενοχωρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχη;

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

VER. 36.

Καθὼς γέγραπται· Ὅτι ὑπὲρ σου θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρὸς σφαγῆς.

As it is written, ^a For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

^a Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter, Psal. xlv. 22.

VER. 37.

Ἀλλ' ἐν τούτοις πᾶσι υπερικήμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

Nay, ^a in all these things we are more than conquerors ^b through him that loveth us.

^a See on John x. ver. 28. clauses 2, 3.

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^b Without me ye can do nothing, John xv. 5.

VER. 38.

Πέπεισμαι γὰρ ὅτι οὐτὶ θάνατος, οὐτὶ ζῶν, οὐτὶ ἄγγελοι, οὐτὶ ἀρχαί, οὐτὶ δυνάμεις, οὐτὶ ἰστοῦτα, οὐτὶ μέλλοντα,

For I am persuaded, that ^a neither death, nor life, ^b nor angels, nor principalities, nor powers, nor things present, nor things to come.

^a For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's, Rom. xiv. 8. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, 1 Cor. iii. 22. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death, Phil. i. 20.

^b For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. vi. 12. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him, Col. i. 16. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, ii. 15.

VER. 39.

Οὐτὶ ὕψωμα, οὐτὶ βάθος, οὐτὶ τις κτίσις ἰστέρα δύνασται ἡμᾶς χωρῆσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

^a Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

^a See on John xx. ver. 28. clauses 2, 3.

CHAP. IX.—VER. 1.

Ἀλλόθεν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, (συμμεταρτουοῦσιν μοι τῆς συνειδήσεώς μου ἐν Πιτύματι ἀγνῷ.)

^a I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

^a See on chap. i. ver. 9. clause 1.

VER. 2.

Ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὁδὸν τῇ καρδίᾳ μου.

^a That I have great heaviness and continual sorrow in my heart.

^a Brethren, my heart's desire and prayer to God for Israel is, that they might be saved, Rom. x. 1. Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive, xiii. 17. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city, Lam. ii. 12. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, Till the Lord look down, and behold from heaven. Mine eye affecteth mine heart, because of all the daughters of my city, iii. 48—51. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof, Ezek. ix. 4. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes, Luke xix. 41, 42. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, Phil. iii. 18.

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VER. 3.

Ἦυχόμεν γὰρ αὐτοῖς ἰγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα·

^a For I could wish that myself were ^aaccursed from Christ for my brethren, my kinsmen according to the flesh :

Or, separated.

^a Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written, Exod. xxxiii. 32.

VER. 4.

Οἳ τινὲς εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθήκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι·

Who are Israelites ; ^a to whom pertaineth the adoption, ^b and the glory, ^c and the ^acovenants, ^d and the giving of the law, ^e and the service of God, ^f and the promises ;

^a Or, testaments.

^a See on chap. viii. ver. 23. clause 3.

^b And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims : and he spake unto him, Numb. vii. 8, 9. And she named the child I-chabod, saying, The glory is departed from Israel : (because the ark of God was taken, and because of her father-in-law and her husband :) 1 Sam. iv. 21. So that the priests could not stand to minister because of the cloud : for the glory of the Lord had filled the house of the Lord, 1 Kings viii. 11.

^c See on Matt. i. ver. 1. clause 3.

^d See on John i. ver. 17. clause 1.

^e See on Matt. xxi. ver. 33. clause 2.

^f See on Luke i. ver. 44.

VER. 5.

ὅν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς, τὸ κατὰ σάρκα, ὃς ὦν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Whose are the fathers, ^a and of whom as concerning the flesh Christ came, ^b who is over all, God ^c blessed for ever. ^d Amen.

^a See on chap. i. ver. 3. clause 3.

^b See on John i. ver. 1. clause 4. and v. ver. 19. clause 2.

^c See on chap. i. ver. 25. clause 4.

^d See on Matt. vi. ver. 13. clause 4.

VER. 6.

Οὐχ ὅςιν δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ.

Not as though the word of God hath taken none effect. ^a For they are not all Israel, which are of Israel.

^a See on chap. ii. ver. 28.

VER. 7.

Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληρονομήσεται σὺ σπέρμα·

^a Neither, because they are the seed of Abraham, are they all children : but, ^b In Isaac shall thy seed be called.

^a See on Matt. iii. ver. 9. clause 2.

^b And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman : in all that Sarah hath said unto thee, hearken unto her voice ; for in Isaac shall thy seed be called, Gen. xxi. 12.

VER. 8.

Τουτίστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας, λογίζεται εἰς σπέρμα.

That is, ^a They which are the children of the flesh, these are not the children of God : but the children of the promise ^b are counted for the seed.

^a See on Matt. iii. ver. 9. clause 2.

^b A seed shall serve him ; it shall be accounted to the Lord for a generation. They shall come ; and shall declare his righteousness unto a people that shall be born, that he hath done this, Psal. xxii. 30, 31. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed,

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and heirs according to the promise, Gal. iii. 26—29.

VER. 9.

Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσεμαι, καὶ ἴσται τῇ Σάρρα υἱός.

*For this is the word of promise, At this time will I come, and Sarah shall have a son.

*And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him, Gen. xviii. 10. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him; xxi. 2.

VER. 10.

Ὁὐ μόνον δι, ἀλλὰ καὶ Ῥαβέκκα, ἐξ ἑνὸς κότῃν ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἤμετε·

And not only this; *but when Rebecca also had conceived by me, even by our father Isaac;

*And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her: and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger; Gen. xxv. 21—23.

VER. 11.

Μήπω γὰρ γεννηθέντων, μηδὲ σφραγίσαντων τί ἀγαθὸν ἢ κακόν, ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μὲνῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος;

(For the children being not yet born, neither having done any good or evil, *that the purpose of God *according to election might stand, *not of works, but of him that calleth;)

*The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed; so shall it stand; That I

will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? Isa. xiv. 24—27. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it, xvi. 10, 11. Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 9—11.

*Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, Rom. xi. 5—7. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph. i. 4. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 10.

*See on chap. iii. ver. 27.

VER. 12.

Ἐρήθη αὐτῇ· Ὅτι ὁ μιλῶν δουλεύει τῷ ἰλάσσει.

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* *It was said unto her, The *elder shall serve the † younger.*

* *Or, greater.* † *Or, lesser.*

* *See on ver. 10.*

VER. 13.

Εὐθὺς γέγραπται· Τὸν Ἰακώβ ἠγάπησα, καὶ δὲ Ἠσαὺ ἠμίσησα.

* *As it is written, Jacob have I loved, but Esau have I hated.*

* *I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness, Mal. i. 2, 3.*

VER. 14.

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τοῦ Θεοῦ; Μὴ γίνετο.

*What shall we say then? * Is there unrighteousness with God? God forbid.*

* *See on John xvii. ver. 11. clause 2.*

VER. 15.

Ἐγὼ γὰρ Μωσὴ λέγει· Ἐλεῖσθε ὃν ἠγάπησα, καὶ ἀκτείσθησιν ὃν ἀνὰ οὐκ ἐμίσησα.

* *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

* *And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Exod. xxxiii. 19.*

VER. 16.

* Ἀρα οὐκ ὁ τοῦ θέλουτος, οὐδὲ τοῦ θέλοντος, ἀλλὰ τοῦ ἐλεῶντος Θεοῦ.

* *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

* *See Gen. xxvii. 1—38. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dawn of thy youth, Esau. can 3! I am sought of them that asked: not for me; I am found of them that sought me*

not: I said, Behold me, behold me, unto a nation that was not called by my name, Isa. lrv. 1. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13. For it is God which worketh in you both to will and to do of his good pleasure, Phil. ii. 13. See also on ver. 11. clause 2.

VER. 17.

Λέγει γὰρ ἡ γραφή τοῦ Φαραώ· Ὅτι· εἰς αὐτὸ τοῦτο ἐξηγήσαί σε, ὅπως ἰδοῖσθαι ἐν σοὶ τὴν δυνάμειν μου, καὶ ὅπως διαγγίλῃ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

* *For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

* *And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth, Exod. ix. 16.*

VER. 18.

* Ἀρα οὐκ ὁ θέλων, ἐλεᾷ· ὁ δὲ θέλων, σκληραίνει.

* *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

* *See on Matt. xlv. ver. 15. clause 1.*

* *See on Matt. xiii. ver. 14.*

VER. 19.

* Ἐπεὶ οὖν μοι· τί ὅτι μίσηται; τὸ γὰρ βουλήματι αὐτοῦ τίς ἀνίστηται;

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

VER. 20.

Μενοῦντα, ἀνθρώπου, σὺ τίς εἶ διάντα-
καυμήμενος τῷ Θεῷ; Μηδὲν τὸ πλάσσει
τὴν πλάσαντι· τί με ἀπεισεως αὐτός;

*Nay but, O man, * who art thou that * repliest against God? Shall the thing*

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formed say to him that formed it, *Why hast thou made me thus?*

* Or, answerest again, or disputest with God?

^a See on Matt. xx. ver. 13. clause 2. and Acts ix. ver. 5. clause 2.

VER. 21.

* *Ἡ οὐκ ἔχει ἰξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεύους, ὃ δὲ εἰς ἀτιμίαν;*

^a Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

^a But now, O LORD, thou art our Father: we are the clay, and thou our Potter; and we all are the work of thy hand, Isa. liv. 8. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant it: If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them, Jer. xviii. 3—10.

VER. 22.

Εἰ δὲ θέλων ὁ Θεὸς ἐνδικασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἐνεργεῖεν ἐν πολλῇ μακροθυμίᾳ σκεὴν ὀργῆς κατασκευάσμενα εἰς ἀπώλειαν.

^a What if God, willing to shew his wrath, ^b and to make his power known, ^c endured with much longsuffering ^d the vessels of wrath ^e fitted to destruction:

* Or, made up.

^a Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God? Who will render to every man according to his deeds, Rom. ii. 4—6.

^b See on ver. 17.

^c See on chap. ii. ver. 4. clause 3.

^d For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1 Thess. v. 9. See also on chap. i. ver. 18. clause 1.

VER. 23.

Καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προετοίμασεν εἰς δόξαν;

^a And that he might make known the riches of his glory on the vessels of mercy, ^b which he had afore prepared unto glory,

^a See on chap. ii. ver. 4. clause 2.

^b O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee, 1 Chron. xxix. 18. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his

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kindness toward us through Christ Jesus, Eph. ii. 2—7. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, 10. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 11, 12. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work, 2 Tim. ii. 20, 21. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 3—7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Bless-

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ed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 2—5.

VER. 24.

Οὗς καὶ ἐκάλεσεν, ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἔθνων.

^a Even us, whom he hath called, ^b not of the Jews only, but also of the Gentiles?

^a See on chap. i. ver. 6. clause 2.

^b See on Matt. xii. ver. 18. clause 5.

VER. 25.

Ὡς καὶ ἐν τῷ Ὄσπῳ λέγει· Καλίσμα τὸν οὐ λαὸν μου, λαὸν μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην.

^a As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

^a And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God, Hos. ii. 23. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10.

VER. 26.

Καὶ ἴσται, ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς· Οὐ λαὸς μου ὑμεῖς, ἐπεὶ κληθήσονται υἱοὶ Θεοῦ ζῶντος.

^a And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

^a And it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God, Hos. i. 10.

VER. 27.

Ἡσαίας δὲ πρᾶξι ὑπὲρ τοῦ Ἰσραὴλ· Ἐάν τις ἐ ἀρεθμοῦ τῶν ὡν Ἰσραὴλ ὥς ἡ

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ἀριθμὸς τῆς θαλάσσης, τὸ πατάλειμα
συνθήσεται.

* *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved :*

* And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them ; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land, Isa. x. 20—23.

VER. 28.

Λόγον γὰρ συντελεῶν καὶ συντέμνων ἐν
δικαιοσύνῃ, ὅτι λόγον συντετρημένον ποιή-
σει Κύριος ἐπὶ τῆς γῆς.

For he will finish the * work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

* Or, account.

VER. 29.

Καὶ καθὼς προσέφηκεν Ἡσαίας· Εἰ μὴ
Κύριος Σαβαὶθ ἔγκατέλειπεν ἡμῖν σπέρμα,
ὡς Σόδομα ἀν' ἐγενήθημεν, καὶ ὡς Γόμορρα
ἀν' ὁμοιάσθημεν.

* And as *Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.*

* Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah, Isa. i. 9.

VER. 30.

Τί τὸν ἱερῶμεν ; ὅτι ἴδωμ τὰ μὴ διδόντα
δικαιοσύνην, κατέλαβεν δικαιοσύνην, δικαιο-
σύνην δὲ τὴν ἐκ πίστεως·

What shall we say then ? * That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

* See on Matt. xii. ver. 18. clause 5.

* See on chap. iii. ver. 22. clause 1.

VER. 31.

Ἰσραὴλ δὲ διὰ τὸν νόμον δικαιοσύνης, εἰς
νόμον δικαιοσύνης οὐκ ἔφθασε ;

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

VER. 32.

Διὰ τί ; * Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς
ἐξ ἔργων νόμου. Προσέκλιναν γὰρ τῷ ἁλίῳ
τοῦ προσκόμματος·

Wherefore ? * Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone ;

* See on Matt. xix. ver. 20. clause 1.

VER. 33.

Καθὼς γέγραπται· Ἰδοὺ, τίθημι ἐν Σιών
λίθον προσκόμματος, καὶ πύτραν σκαν-
δάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ
κατασχυνθήσεται.

* As it is written, Behold, I lay in Sion a stumblingstone and rock of offence : * and whosoever believeth on him shall not be * ashamed.

* Gr. confounded.

* See on Matt. xxi. ver. 42. clause 1.

* See chap. v. ver. 5. clause 1.

CHAP. X.—VER. 1.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἡμῶν κα-
ρίας, καὶ ἡ δέσπεις ἡ πρὸς τοὺς Θεοὺς, ἡ
τοῦ Ἰσραὴλ ἔστιν εἰς σωτηρίαν.

Brethren, * my heart's desire and prayer to God for Israel is, that they might be saved.

* See on chap. ix. ver. 2.

VER. 2.

Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ
ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.

For I bear them record that * they have a zeal of God, but not according to knowledge.

* And when they heard it, they glorified the Lord ; and said unto him ; Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law, Acts xxi. 20. I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught

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according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day, xiii. 3. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them, xxvii. 9, 10. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14. They zealously affect you, but not well; yea, they would exclude you, that ye might affect them, iv. 17.

VER. 3.

Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπακούουσιν.

For they being ignorant of a God's righteousness, ^b and going about to establish their own righteousness, ^c have not submitted themselves unto the righteousness of God.

^a See on chap. i. ver. 17. clause 1.

^b And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15.

^c He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 27, 28. Neither have we hearkened unto thy servants and prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee; but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth

confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him, Dan. ix. 6—9. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, Luke xv. 17—21.

VER. 4.

Τέλος γὰρ νόμου Χριστός, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

^a For Christ is the end of the law for righteousness ^b to every one that believeth.

^a For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 3, 4. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 17, 18. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith, Gal. iii. 24. Which are a shadow of things to come; but the body is of Christ, Col. ii. 17. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: The Holy Ghost this signifying, That the way into the holiest of all was not yet made mani-

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ROM. X. 4—7.

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fest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 7—14. For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every

priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 1—14.

^b See on Mark xvi. ver. 16. clause 1.

VER. 5.

Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιῶν αὐτὰ ἀνθρώπος, ζήσεται ἐν αὐτοῖς.

^a For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

^a Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I am the Lord, Lev. xviii. 5.

VER. 6.

Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστὶ Χριστὸν καταγαγεῖν.

But ^a the righteousness which is of faith speaketh on this wise, ^b Say not in thine heart, Who shall ascend into heaven? (that is, ^c to bring Christ down from above:)

^a See on chap. iii. ver. 22. clause 1.

^b For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Deut. xix. 11, 12.

^c See on John iii. ver. 13. clause 1.

VER. 7.

Ἡ, τίς καταβήσεται εἰς τὴν ἄβυσσον, τοῦτ' ἐστὶ Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν

Or, ^a who shall descend into the deep? ^b (that is, to bring up Christ again from the dead.)

^a Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? Deut. xxx. 13.

^b See on Acts ii. ver. 24. clause 1.

A. D. 60.

ROM. X. 8—16.

A. D. 60.

VER. 8.

Ἄλλα τί λέγει; Ἐγγύς σου τὸ ῥῆμα ἔστιν ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου τοῦτο ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν

But what saith it? ^a The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

^a But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, Deut. xxx. 14.

VER. 9.

Ὅτι ἂν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ

That ^a if thou shalt confess with thy mouth the Lord Jesus, ^b and shalt believe in thine heart that God hath raised him from the dead, ^c thou shalt be saved.

^a See on Matt. x. ver. 32.

^b See on Acts ii. ver. 24. clause 1.

^c See on Mark xvi. ver. 16. clause 1.

VER. 10.

Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

For ^a with the heart man believeth unto righteousness; ^b and with the mouth confession is made unto salvation.

^a See on John xvi. ver. 10. clause 1.

^b See on Matt. x. ver. 32.

VER. 11.

Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐν αὐτῷ, οὐ καταισχυνθήσεται.

^a For the Scripture saith, Whosoever believeth on him shall not be ashamed.

^a See on Matt. xxi. ver. 42. clause 1.

VER. 12.

Οὐ γὰρ ἔστι διαστολὴ Ἰουδαίου τε καὶ Ἑλλήτος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτὴς εἰς πάντας τοὺς ἐπικαλούμενους αὐτόν.

^a For there is no difference between the Jew and the Greek: ^b for the same Lord over all is ^c rich unto all that call upon him.

^a See on Acts x. ver. 35. clause 1.

^b See on Luke ii. ver. 11. clause 3.

^c See on chap. ii. ver. 4. clause 2.

VER. 13.

Πᾶς γὰρ ὃς ἂν ἐπικαλέσεται τὸ ὄνομα Κυρίου, σωθήσεται.

^a For whosoever shall call upon the name of the Lord shall be saved.

^a See on Acts ii. ver. 21.

VER. 14.

Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἔπίστευσαν; πῶς δὲ πιστεύσουσιν εὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος;

^a How then shall they call on him in whom they have not believed? ^b and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

^a But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. xi. 6.

^b See on Matt. xxviii. ver. 19. clause 1.

VER. 15.

Πῶς δὲ κηρύξουσιν, ἂν μὴ ἀποσταλῶσι; καθὼς γέγραπται· Ὡς ὄρεαι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.

^a And how shall they preach, except they be sent? as it is written, ^b How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

^a See on Matt. ix. ver. 38. clauses 2, 3.

^b How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 17.

VER. 16.

Ἄλλ' οὐ πάντες ὑπακούσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· Κύριε, τίς ἐπίσταντε τῇ ἀκοῇ ἡμῶν;

But they have not all obeyed the Gospel. ^a For Esaias saith, Lord, who hath believed our report.

^a Gr. the hearing of us; or, our preaching.

^a Who hath believed our report? and to whom is the arm of the Lord revealed? Isa. lii. 1.

A. D. 60.

ROM. X. 17—21.—XI. 1, 2.

A. D. 60.

VER. 17.

Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἢ δὲ ἀκοῇ διὰ ῥήματος Θεοῦ.

^a So then faith cometh by hearing, and by hearing by the word of God.

^a See ver. 14. and on chap. i. ver. 16. clause 3.

VER. 18.

Ἀλλὰ λέγου· Μὴ οὐκ ἤκουσαν· Μουσῶντι εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

But I say, Have they not heard?
^a Yes verily, their sound went into all the earth, and their words ^b unto the ends of the world.

^a Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Psal. xix. 4.

^b See on chap. i. ver. 8. clause 4.

VER. 19.

Ἀλλὰ λέγου· Μὴ οὐκ ἔγνω Ἰσραὴλ· πρῶτος Μωσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐν οὐκ ἰδοι, ἐν ἰδοι ἀνελίττω ὡροσγινῶ ὑμᾶς.

But I say, ^a Did not Israel know? First ^b Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

^a See on Matt. x. ver. 6. clause 1.

^b They have moved me to jealousy with that which is not God: they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation, Deut. xxxii. 21.

VER. 20.

Ἡσαίας δὲ ἀποτολμᾷ, καὶ λέγου· Εὐρίστην τῆς ἐμῆς καὶ ζητοῦσιν, ἐμφανὲς ἐγερμένη τῆς ἐμῆς καὶ ἐπερωτῶς.

But Esaias is very bold, and saith, ^a I was found of them that sought me not; I was made manifest unto them that asked not after me.

^a I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name, Isa. lvi. 1.

VER. 21.

Πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξουσίησα τὰς χεῖράς μου πρὸς λαὸν ἀπειθεῖν καὶ ἀντιλογεῖν.

But to Israel he saith, ^a All day long I have stretched forth my hands unto a disobedient and gainsaying people.

^a I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts, Isa. lxi. 2.

CHAP. XI.—VER. 1.

Λέγου οὖν· Μὴ ἀπόστατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένουσι καὶ γὰρ ἱσὶν Ἰσραηλῆτες ἐγὼ, ἐκ σπέρματος Ἀβραάμ, καὶ ἐκ Βενιαμίν.

I say then, Hath God cast away his people? ^a God forbid. ^b For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

^a For the LORD will not forsake his people for his great name's sake; because it hath pleased the LORD to make you his people, 1 Sam. xii. 22. Will the LORD cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah, Psal. lxxvii. 7—9. For the LORD will not cast off his people, neither will he forsake his inheritance: xciv. 14. Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD, Jer. xiii. 37. Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth, Hos. ix. 8, 9.

^b See on Acts xxii. ver. 3.

VER. 2.

Οὐκ ἀπόστατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, οὐκ ἀπείνηκεν. Ἡ οὐκ ἔδωκε ἐν ἡμέρᾳ τί λέγου ἡ γενομένη; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγου.

A. D. 60.

ROM. XI. 2—10.

A. D. 60.

God hath not cast away * his people which he foreknew. Wot ye not what the Scripture saith * of Elias? how he maketh intercession to God against Israel, saying,

* Gr. in Elias?

* See on chap. viii. ver. 29. clause 1.

VER. 3.

Κύριε, τοὺς προφῆτας σου ἀπέκτανες, καὶ τὰ θυσιαστήρια σου κατέσκαφαν· καὶ ἐπιλείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου.

* Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

* And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away, 1 Kings xix. 10.

VER. 4.

* Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατίλισεν ἑμὲν τῷ ἱπτανοσχίλιους ἄνδρας, οἵτινες οὐκ ἱκαμῆσαν γόνυ τῇ Βάαλ.

But what saith the answer of God unto him? * I have reserved to myself seven thousand men, who have not bowed the knees to the image of Baal.

* Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him, 1 Kings xix. 18.

VER. 5.

Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐλογίην χάριτος γέγονεν.

Even so then at this present time also there is * a remnant * according to the election of grace.

* See on chap. ix. ver. 27.

* See on chap. ix. ver. 11. clause 2.

VER. 6.

Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις. Εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἔστι χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔστι ἐστὶν ἔργον.

And if by grace, * then is it no more of works: otherwise grace is no more grace. * But if it be of works, then is

it no more grace: otherwise work is no more work.

* See on chap. iii. ver. 27.

* See on Acts xv. ver. 11.

VER. 7.

Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτου οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπαρώσθησαν,

What then? Israel hath not obtained that which he seeketh for; * but the election hath obtained it, * and the rest were * blinded.

* Or, hardened.

* See on chap. ix. ver. 11. clause 2.

* See on Matt. xiii. ver. 14.

VER. 8.

(Καθὼς γέγραπται· * Ἐδωκαν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὅτα τοῦ μὴ ἀκοῦειν) ἕως τῆς σήμερον ἡμέρας.

* (According as it is written, God hath given them the spirit of * slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

* Or, remove.

* For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered, Isa. xxix. 10.

VER. 9.

Καὶ Δαβὶδ λέγει· Γενήθητι ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θῆραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς.

* And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

* Let their table become a snare before them: and that which should have been for their welfare, let it become a trap, Psal. lxxix. 22.

VER. 10.

Σκοτισθήσονται οἱ ὀφθαλμοὶ αὐτῶν καὶ μὴ βλέψωσι· καὶ τὸν ὥτον αὐτῶν καταρτὸς σύγαμψον.

* Let their eyes be darkened, that they may not see, and bow down their back alway.

* Let their eyes be darkened, that they see not; and make their loins continually to shake, Psal. lxxix. 23.

A. D. 60.

ROM. XI. 11—14.

A. D. 60.

VER. 11.

Λέγω ὅτι· Μὴ ἔτασαν, ἵνα πίσωσι ;
Μὴ γίνωτο· ἀλλὰ τὸ αὐτῶν παραπτώματι
ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώ-
σαι αὐτούς.

*I say then, * Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, * for to provoke them to jealousy.*

* Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? Ezek. xviii. 23. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye, S2. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel? xxxiii. 11.

* Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed, Acts xiii. 46—48. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I go unto the Gentiles, xviii. 6. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they depart-

ed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it, xxiv. 24—28.

* See on chap. x. ver. 19. clause 2.

VER. 12.

Εἰ δὲ τὸ παράπτωμα αὐτῶν πλεῖστος
κόσμος, καὶ τὸ ἥττημα αὐτῶν πλεῖστος
ἔθνη, πόσω μᾶλλον τὸ πλῆρωμα αὐτῶν;

*Now if the full of them be the riches of the world, and the * diminishing of them the riches of the Gentiles; how much more their fulness?*

* Or, decay, or, loss.

VER. 13.

Ἔμην γὰρ λέγω τοῖς ἔθνεσιν. ἐφ' ὧν
μέν εἰμι· ἐγὼ ἔθνη ἀπόστολος, τὴν διακονίαν μου δοξάζω·

*For I speak to you Gentiles, inasmuch * as I am the apostle of the Gentiles, I magnify mine office:*

* See on Acts ix. ver. 15. clause 2.

VER. 14.

Εἰ πως παραζηλώσω μεν τὴν σάρκα, καὶ
σώσω τινὰς ἐξ αὐτῶν.

*If by any means I may provoke to emulation them which are my flesh, and * might save some of them.*

* For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 1 Cor. vii. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 20.

A. D. 60.

ROM. XI. 15—21.

A. D. 60.

VER. 15.

Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγή
πρόσκειται τῇς ἐκ πρὸς ἡμᾶς, εἰ μὴ ζῶν ἐκ
νεκρῶν;

^a For if the casting away of them be
the reconciling of the world, what shall
the receiving of them be, but life from
the dead?

^a See on ver. 11. clause 2.

VER. 16.

Εἰ δὲ ἀπαρχὴ ἁγία, καὶ τὸ φέρονμα· καὶ
εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

^a For if the firstfruit be holy, the
temple is also holy: ^b and if the root be
holy, so are the branches.

^a And the first of all the first-fruits
of all things; and every oblation of
all, of every sort of your oblations,
shall be the priest's: ye shall also
give unto the priest the first of your
dough, that ye may cause the blessing
to rest in thine house, Ezek. xlv. 30.
Of his own will begat he us with the
word of truth, that we should be a
kind of first-fruits of his creatures,
Jam. i. 18.

^b And I will establish my covenant
between me and thee, and thy seed
after thee, in their generations, for an
everlasting covenant, to be a God
unto thee, and to thy seed after thee,
Gen. xvii. 7. Yet I had planted thee
a noble vine, wholly a right seed:
how then art thou turned into the de-
generate plant of a strange vine unto
me? Jer. ii. 21.

VER. 17.

Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, οὗ
δὲ ἀργύλειος ὡς ἐνεκεντρίσθης ἐν αὐτοῖς,
καὶ συγκοινωνῇς τῇς ῥίζης καὶ τῆς πωότητος
τῆς ἑλαιᾶς ἰγύνου,

^a And if some of the branches be broken
off, and thou, ^b being a wild olive
tree, were grafted in ^a among them, and
with them partakest of the root and fat-
ness of the olive tree;

Or, for them.

^a See on Matt. iii. ver. 10. clause 4.

^b Wherefore remember, that ye be-
ing in time past Gentiles in the flesh,
who are called Uncircumcision by that
which is called the Circumcision in
the flesh made by hands; That at
that time ye were without Christ,

being aliens from the commonwealth
of Israel, and strangers from the co-
venants of promise, having no hope,
and without God in the world: But
now, in Christ Jesus, ye who some-
times were far off, are made nigh by
the blood of Christ, Eph. ii. 11—13.

VER. 18.

Μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κα-
τακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις,
ἀλλ' ἡ ῥίζα σί.

^a Boast not against the branches. But
if thou boast, thou bearest not the root,
but the root thee.

^a See on chap. iii. ver. 27.

VER. 19.

Ἐπεὶ οὖν· Ἐξεκλάσθησαν οἱ κλάδοι,
ἵνα ἐγὼ ἐγκατετριβῶ.

Thou wilt say then, The branches
were broken off, that I might be grafted
in.

VER. 20.

Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθυσαν, οὐ
δὲ τῇ πίστει ἵστασιν· μὴ ὑψηλοφρονῇς,
ἀλλὰ φοβοῦ.

Well; ^a because of unbelief they were
broken off, ^b and thou standest by faith.
^c Be not highminded, but fear:

^a See on ver. 11. clause 2.

^b See on John viii. ver. 31.

^c See on Acts ix. ver. 31. clause 1.

VER. 21.

Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων
οὐκ ἐφείσατο, μήπως οὐδὲ σου φείσεται.

For if God spared not the natural
branches, ^a take heed lest he also spare
not thee.

^a But with many of them God was
not well pleased; for they were over-
thrown in the wilderness. Now these
things were our examples, to the in-
tent we should not lust after evil
things, as they also lusted. Neither
be ye idolaters, as were some of them;
as it is written, The people sat down
to eat and drink, and rose up to play.
Neither let us commit fornication, as
some of them committed, and fell in
one day three and twenty thousand.
Neither let us tempt Christ, as some
of them also tempted, and were de-
stroyed of serpents. Neither murmur
ye, as some of them also murmured,

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and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 5—12. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 5. See also on Matt. iii. ver. 10. clause 4.

VER. 22.

Ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεισθέντας ἀποτομίαν· ἐπὶ δὲ σὺ, χρηστότητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπὶ καὶ σὺ ἰκκυσήσῃ.

^a Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, ^b if thou continue in his goodness: ^c otherwise thou also shalt be cut off.

^a What if God, willing to shew his wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles! Rom. ix. 22—24. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand, For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people, Deut. xxxii. 39—43. And when ye see this your heart shall rejoice, and your bones shall flourish like an herb;

and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies, Isa. lvi. 1+.

^b See on John viii. ver. 31.

^c See on Matt. iii. ver. 10. clause 4.

VER. 23.

Καὶ ἑαῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἔγκαντριθῶσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἔγκαντρίσαι αὐτοὺς.

^a And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again.

^a I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? ver. 11, 12. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 15, 16.

VER. 24.

Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἔξωτός ἐστις ἀγροῦ καὶ παρὰ φύσιν ἐγκαντρίσθης εἰς καλλιέλαιον, πόσῃ μᾶλλον οὗτοι ὁ κατὰ φύσιν, ἔγκαντριθῶσονται τῇ ἰδίᾳ ἰλαρί;

^a For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

^a See on ver. 17. clause 2.

VER. 25.

Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, (ὅτι μὴ ὅτι παρὰ ἑαυτοῖς φρόνιμοι) ὅτι πάρος ποτε ἀπὸ μέρους τοῦ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλεῖστος τῶν ἐθνῶν εἰσέλθῃ.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; ^a that ^b blindness in part is happened to Israel, ^b until the fulness of the Gentiles be come in.

^a Or, hardness.

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* See on Matt. xiii. ver. 14.

* See on Luke xxi. ver. 24.

VER. 26.

καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται· κα-
θὼς γέγραπται· Ἦξο ἐκ Σιὼν ὁ ῥυόμενος,
καὶ ἀποστήσει ἀστυλίας ἀπὸ Ἰακώβ.

* And so all Israel shall be saved: *as* it is written, *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:*

* And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt, Isa. xi. 10—16. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee:

but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is *as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed; saith the Lord that hath mercy on thee, liv. 6—10. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me. Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel, Jer. iii. 17—23. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after. Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places;

and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God, xxx. 17—22. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD, xxxi. 35—37. Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul, xxxii. 37—41. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath

even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed, to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 24—26. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them: I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a Plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God, Ezek. xxxiv. 22—31. And say unto them, Thus saith the Lord God, Behold, I will take the children

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of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be king over them*: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even they and their children, and their children's children, for ever*; and my servant David *shall be their prince for ever*. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, xxxvii. 21—28. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen:

but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God, xxxix. 25—29. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places*; In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever, xliii. 5—9. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days, Hos. iii. 5. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be the hope of his people, and the strength of the children of Israel*. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, *that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim*. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion, Joel iii. 16—21. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God, Amos ix. 14, 15. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see, and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear, because of thee. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 15—20. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly who are of thee to whom the reproach of it was a

burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord, Zeph. iii. 14—20. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord, Zech. x. 6—12.

^b And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, Isa. lix. 20.

VER. 27.

Καὶ αὐτὴ αὐτοῖς ἢ παρ' ἑμοῦ διαβίη, ὅταν ἀφίλωμαι τὰς ἀμαρτίας αὐτῶν.

^a For this is my covenant unto them, when I shall take away their sins.

^a As for me, this is my covenant

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with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever, Isa. lix. 21.

VER. 28.

Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ἡμᾶς κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας.

^a As concerning the Gospel, they are enemies for your sakes: ^b but as touching the election, ^c they are beloved for the fathers' sakes.

^a See on ver. 11. clause 2.

^b See on chap. ix. ver. 11. clause 2.

^c If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land, Lev. xxvi. 41, 42. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt, Deut. vii. 7, 8. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day, x. 15. He hath remembered his covenant for ever, the word which he commanded to a thousand generations: Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, Psal. cv. 8—10. He will turn again; he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 19, 20.

VER. 29.

Ἀμαρτήματα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.

^a For the gifts and calling of God are without repentance.

^a God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? Numb. xxiii. 19. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed, Mal. iii. 6.

VER. 30.

Ὡσπερ γὰρ καὶ ἡμεῖς πρὸς ἡπίθεσιν τῷ Θεῷ, νῦν δὲ ἡλεήθητε τῇ τούτων ἀπειθείᾳ.

^a For as ye in times past have not ^b believed God, yet have now obtained mercy ^b through their unbelief:

^c Or, obeyed.

^a See on ver. 17. clause 2.

^b See on ver. 11. clause 2.

VER. 31.

Οὕτω καὶ οὗτοι νῦν ἡπίθεσαν τῇ ἡμαρτίᾳ ἰλίσαι, ἵνα καὶ αὐτοὶ ἡλεθῶσι.

Even so have these also now not ^a believed, that through your mercy they also may obtain mercy.

^c Or, obeyed.

VER. 32.

Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἰλυσθῇ.

For God hath ^a concluded them all in unbelief, ^a that he might have mercy upon all.

^c Or, shut them all up together.

^a See on John i. ver. 7. clause 2.

VER. 33.

Ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

O the depth of the riches both of the wisdom and knowledge of God! ^a how unsearchable are his judgments, and his ways past finding out!

^a I would seek unto God, and unto God would I commit my cause; Which doeth great things and unsearchable; marvellous things without number, Job v. 8, 9. Which doeth great things past finding out, yea, and wonders without number, ix. 10.

Lo, these are parts of his ways ; but how little a portion is heard of him ! but the thunder of his power who can understand ? xxvi. 14. Why dost thou strive against him ? for he giveth not account of any of his matters, xxxiii. 13. Teach us what we shall say unto him : for we cannot order our speech by reason of darkness. Shall it be told him that I speak ? If a man speak, surely he shall be swallowed up. And now men see not the bright light which is in the clouds ; but the wind passeth and cleanseth them. Fair weather cometh out of the north : with God is terrible majesty. Touching the Almighty, we cannot find him out : he is excellent in power, and in judgment, and in plenty of justice : he will not afflict, xxxvii. 19—23. Thy righteousness is like the great mountains ; thy judgments are a great deep : O LORD, thou preservest man and beast, Psal. xxxvi. 6. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known, lxxvii. 19. O LORD, how great are thy works ! and thy thoughts are very deep, xcii. 5. Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne, xcvi. 2. He hath made every thing beautiful in his time ; also he hath set the world in their heart ; so that no man can find out the work that God maketh from the beginning to the end, Eccl. iii. 11.

VER. 34.

Τίς γὰρ ἔγνω νοῦν Κυρίου ; ἢ τίς σύμ-
βουλος αὐτοῦ ἐγένετο ;

For ^a who hath known the mind of the Lord ? or who hath been his counsellor ?

^a Hast thou heard the secret of God ? and dost thou restrain wisdom to thyself ? Job xv. 8. Behold, God exalteth by his power : who teacheth like him ? Who hath enjoined him his way ? or who can say, Thou hast wrought iniquity ? xxxvi. 22, 23. Who hath directed the Spirit of the LORD, or being his counsellor, hath taught him ? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding ? Isa. xl. 13, 14. For who hath stood in the

counsel of the LORD, and hath perceived and heard his word ? who hath marked his word, and heard it ? Jer. xxiii. 18. For who hath known the mind of the LORD, that he may instruct him ? But we have the mind of Christ, 1 Cor. ii. 16.

VER. 35.

ἢ τίς ἀνταποδοῖσιν αὐτῷ, καὶ ἀνταποδοῖ-
σιν αὐτῷ ;

^a Or who hath first given to him, and it shall be recompensed unto him again ?

^a If thou be righteous, what givest thou him ? or what receiveth he of thine hand ? Job xxxv. 7. Who hath prevented me, that I should repay him ? whatsoever is under the whole heaven is mine, xli. 11.

VER. 36.

Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ σὺ
αὐτὸν τὰ πάντα. Αὐτῷ ἡ δόξα σὺς τοῖς
αἰῶνας. Ἀμήν.

^a For of him, and through him, and to him, are all things : ^b to whom be glory for ever. Amen.

^a See on Acts iv. ver. 24. and xvii. ver. 28.

^b To God only wise, be glory, through Jesus Christ, for ever. Amen, Rom. xvi. 27. Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name : worship the LORD in the beauty of holiness, Psal. xxix. 1, 2. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength ; Give unto the LORD the glory due unto his name : bring an offering, and come into his courts, xcvi. 7, 8. Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake, cxv. 1. Let them give glory unto the LORD, and declare his praise in the islands, Isa. xlii. 12. To whom be glory for ever and ever. Amen. Gal. i. 5. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen, Eph. iii. 21. Now unto God and our Father be glory for ever and ever. Amen, Phil. iv. 20. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen, 1 Tim. i. 17.

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Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honour and power everlasting. Amen, vi. 16. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen, 2 Tim. iv. 18. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, Heb. xiii. 21. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen, 2 Pet. iii. 18. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen, Jude 25. The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 10, 11. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever, v. 12—14. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen, vii. 10—12.

VOL. II.

CHAP. XII.—VER. 1.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

* See on chap. vi. ver. 13. clause 2.

† That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. xv. 16. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer, Psal. xix. 14. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, Phil. iv. 18. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

VER. 2.

Καὶ μὴ συσχηματίζεσθαι τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθαι τῇ ἀνακαινότητι τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

* And be not conformed to this world: † but be ye transformed by the renewing of your mind, ‡ that ye may prove what is § that good, and acceptable, and perfect, will of God.

* Thou shalt not follow a multitude to do evil: Exod. xxiii. 2. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk

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in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 14—18. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. i. 27. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, iv. 4. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 2. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning, ii. 20. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

^b See on John iii. ver. 6. clause 2.

^c O taste and see that the Lord is good: blessed is the man that trusteth in him, Psal. xxxiv. 8. Proving what is acceptable unto the Lord, Eph. v. 10.

^d Wherefore the law is holy; and the commandment holy, and just, and good, Rom. vii. 12. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous alto-

gether, Psal. xix. 7—9. (For the fruit of the Spirit is in all goodness and righteousness and truth;) Eph. v. 9.

VER. 3.

Λίγην γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν, παρ' ὃ δεῖ φρονεῖν· ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἡνάστω ὡς ὁ Θεὸς ἐμαίε, σα μέτρον ἵστίως. τῇ

For I say, ^athrough the grace given unto me, to every man that is among you, ^bnot to think of himself more highly than he ought to think; but to think ^csoberly, according as God hath dealt to every man the measure of faith.

^e Or, to sobriety.

^a See on chap. i. ver. 5. clause 1.

^b Well; because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear, Rom. xi. 20. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 18, 19. It is not good to eat much honey; so for men to search their own glory is not glory, xxv. 27. Seest thou a man wise in his own conceit? there is more hope of a fool than of him, xxvi. 12. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, Matt. xviii. 1—4. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. iv. 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, 2 Cor. xii. 7. For if a man think himself to be something, when he is nothing, he deceiveth him-

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self, Gal. vi. 3. *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.* Look not every man on his own things, but every man also on the things of others, Phil. ii. 3, 4. Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up, Col. ii. 18. But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 6. Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. v. 5, 6.

VER. 4.

Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχουσιν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν·

* For as we have many members in one body, and all members have not the same office:

* See on Matt. xxv. ver. 14. clause 2.

VER. 5.

Οὕτως οἱ πολλοὶ ἐν σῶμα ἵστανται ἐν Χριστῷ, ὁ δὲ καθ' ἑἷς, ἀλλήλων μέλη.

* So we, being many, are one body in Christ, and every one members one of another.

* For we, being many, are one bread, and one body; for we are all partakers of that one bread, 1 Cor. x. 17. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ, xii. 12. And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all, Eph. i. 22, 23. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another, iv. 25. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body, v. 25. For his body's sake, which is the church, Col. i. 24. And not holding the Head, from which all the

body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, ii. 19.

* See on John xvii. ver. 11. clause 6.

VER. 6.

ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείας, κατὰ τὴν ἀναλογίαν τῆς πίστεως·

* Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

* See on Matt. xxv. ver. 14. clause 2.

* See on 1 Cor. xiv. ver. 1. clause 3.

VER. 7.

εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·

* Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

* And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17.

* Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 2 Tim. ii. 24.

VER. 8.

εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει. ὁ μεταδίδους, ἐν ἀπολόγητι· ὁ προϊστάμενος, ἐν σωαδίᾳ· ὁ ἰλεῶν, ἐν ἰλαρότητι.

Or he that exhorteth, on exhortation: * he that *giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

* Or, imparteth. † Or, liberally.

* See on Matt. v. ver. 42. clause 1.

VER. 9.

ἡ ἀγάπη, ἀνυπόκριτος. Ἀποστυγαίνετε τὸ πονηρὸν, καλλώμενοι ὡς ἀγαθῶν.

* Let love be without dissimulation.

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Abhor that which is evil ; ^b cleave to that which is good.

* See on Mark ix. ver. 50. clause 3.

^b See on John viii. ver. 31.

VER. 10.

Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. Τῇ τιμῇ ἀλλήλους προηγούμενοι.

* Be kindly affectioned one to another ^a with brotherly love ; ^b in honour preferring one another ;

* Or, in the love of the brethren.

* See on Mark ix. ver. 50. clause 3.

^b See on Matt. xx. ver. 26, 27.

VER. 11.

Τῇ σπουδῇ μὴ ὀκνηροί. Τῷ πνεύματι ζήοντες. Τῷ καιρῷ δουλεύοντες.

* Not slothful in business ; fervent in spirit ; ^b serving the Lord ;

* Go to the ant, thou sluggard ; consider her ways, and be wise : Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathered her food in the harvest. How long wilt thou sleep, O sluggard ? when wilt thou arise out of thy sleep ? Yet a little sleep, a little slumber, a little folding of the hands to sleep ; So shall thy poverty come as one that travelleth, and thy want as an armed man, Prov. v. 6—11. The soul of the sluggard desireth, and hath nothing : but the soul of the diligent shall be made fat, xiii. 4. He also that is slothful in his work is brother to him that is a great waster, xviii. 9. Seest thou a man diligent in his business ? he shall stand before kings ; he shall not stand before mean men, xxii. 29. I went by the field of the slothful, and by the vineyard of the man void of understanding ; And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well ; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth ; and thy want as an armed man, xxiv. 30—34. Whatsoever thy hand findeth to do, do it with thy might : for there is no work, nor de-

vice, nor knowledge, nor wisdom, in the grave whither thou goest, Ecc. ix. 10. And I was afraid, and went and hid thy talent in the earth : lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath, Matt. xxv. 25—29. Let him that stole steal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, 1 Thess. iv. 11. Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ; Neither did we eat any man's bread for nought ; but wrought with labour and travail night and day, that we might not be chargeable to any of you : Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 6—12. This man was instructed in the way of the Lord ; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John, Acts. xviii. 25. Epa-

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phras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis, Col. iv. 12. 13.

^b See on chap. i. ver. 1. clause 2.

VER. 12.

Τῇ ἐλπίδι χαίροντες. Τῇ θλίψει ὑπομένοντες. Τῇ προσευχῇ προσκαρτερούντες.

^a Rejoicing in hope; ^b patient in tribulation; ^c continuing instant in prayer;

^a See on chap. v. ver. 2. clause 3.

^b See on chap. v. ver. 3. clause 1.

^c See on Luke xviii. ver. 1.

VER. 13.

Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Τὴν φιλοξενίαν διόκοντες.

^a Distributing to the necessity of saints; ^b given to hospitality.

^a See on chap. xv. ver. 25.

^b And he lift up his eyes, and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat, Gen. xviii. 2—8. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face

toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat, xix. 1—3. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, v. 10. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate, Tit. i. 7, 8. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares, Heb. xiii. 1, 2.

VER. 14.

Εὐλογεῖτε τοὺς διόκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.

^a Bless them which persecute you: bless, and curse not.

^a See on Matt. v. ver. 44. clause 2.

VER. 15.

Χαίρειν μετὰ χαίρόντων, καὶ κλαίειν μετὰ κλαίωντων.

^a Rejoice with them that do rejoice, ^b and weep with them that weep.

^a Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon

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her sides, and he dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb, Isa. lxvi. 10—14. And her neighbours and her cousins heard how the Lord hath shewed great mercy upon her; and they rejoiced with her, Luke i. 58. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek it diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, xv. 5—10. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 26. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all, 2 Cor. ii. 3. I joy, and rejoice with you all. For the same cause also do ye joy and rejoice with me, Phil. ii. 17, 18. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

^b But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I

bowed down heavily, as one that mourneth for his mother, Psal. xxxv. 13, 14. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people, Jer. ix. 1. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him, John xiii. 33—36. Who is weak, and I am not weak? who is offended, and I burn not? 2 Cor. xi. 29. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

VER. 16.

Τὸ αὐτὸ εἰς ἀλλήλους φρονῶντες. Μὴ τὰ ὑψηλὰ φρονῶντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόνημι παρ' ἑαυτοῖς.

^a Be of the same mind one toward another. Mind not high things, but ^b condescend to men of low estate. ^c Be not wise in your own conceits.

^d Or, be contented with mean things.

^a Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. xv. 5, 6. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. i. 10. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, Phil. i. 27. Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind, ii. 2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord, iv. 2. Finally, be ye

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all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, 1 Pet. iii. 8.

^b See on ver. 3. clause 2.

VER. 17.

Μὴ ἐνὶ κακῷ ἀπὸ τοῦ ἀποδιδόντες.
Προσούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.

^a *Recompense to no man evil for evil.*

^b *Provide things honest in the sight of all men.*

^a See on Matt. v. ver. 39. clause 2.

^b Providing for honest things, not only in the sight of the Lord, but also in the sight of men, 2 Cor. viii. 21. That ye may walk honestly toward them that are without, and that ye may have lack of nothing, 1 Thess. iv. 12. Abstain from all appearance of evil, v. 22.

VER. 18.

Εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

^a *If it be possible, as much as lieth in you, live peaceably with all men.*

^a Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it, Psal. xxxiv. 13, 14. Blessed are the peacemakers: for they shall be called the children of God, Matt. v. 9. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another, Mark ix. 50. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 2 Cor. xiii. 11. But the fruit of the Spirit is love, joy, peace, Gal. v. 22. Endeavouring to keep the unity of the Spirit in the bond of peace, Eph. iv. 3. And to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men, 1 Thess. v. 13, 14. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. For where envying and strife is, there is confusion

and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, Jam. iii. 16—18. Let him eschew evil, and do good; let him seek peace, and ensue it, 1 Pet. iii. 11.

VER. 19.

Ἢ αὐτοὺς ἐκδικῶντες, ἀγαπῶνται ἅλα δὲ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ ἐκδικῆσις· ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

^a See on Matt. v. ver. 39.

^b To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste, Deut. xxxii. 35. Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people, 43.

VER. 20.

Ἐὰν ᾤν πεινῇ ὁ ἐχθρὸς σου, θάμιζε αὐτόν· ἂν διψῇ, σὴνίσεις αὐτόν· τοῦτε γὰρ σοὶ, ἄνθρωπε, σωρὸς σαρρῶν ἐπὶ τῇ κεφαλῇ αὐτοῦ.

^a *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

^a If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee. Prov. xxv. 21, 22. See also on Matt. v. ver. 44. clause 2.

VER. 21.

Μὴ νικᾷ ὑπὸ τοῦ κακοῦ· ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

^a *Be not overcome of evil, but overcome evil with good.*

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* *He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city, Prov. xvi. 32. Not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.*

CHAP. XIII.—VER. 1.

Πᾶσα ψυχὴ ἰεουσiais ὑπερχούσαις ὑποτασσέσθω. Οὐ γὰρ ἐστὶν ἰεουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ αἰσὶν ἰεουσiais, ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσὶν.

* *Let every soul be subject unto the higher powers. b For there is no power but of God: the powers that be are ordained of God.*

* *Or, ordered.*

* *And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously, Deut. xvii. 12, 13. Put them in mind to be subject to principalities and powers, to obey magistrates; to be ready to every good work, Tit. iii. 1. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 13—15. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities, 2 Pet. ii. 10. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities, Jude 8. See also on Matt. xxii. 21. clause 1.*

b By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth, Prov. viii. 15, 16. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the

wise, and knowledge to them that know understanding, Dan. ii. 21. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, iv. 32. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, Rev. i. 5. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful, xvii. 14. and xix. 16.

VER. 2.

Ὅστις ὁ ἀντιτασσόμενος τῇ ἰεουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθίστηται· οἱ δὲ ἀνθιστάμενοι, ἑαυτοῖς κῆμα λήψονται.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

VER. 3.

Οἱ γὰρ ἀρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβέσθαι τὴν ἰεουσίαν; τὸ ἀγαθὸν ποιῶ, καὶ ἔξεις ἰσθαινον ἐξ αὐτῆς.

* *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*

* *If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked, Deut. xxi. 1. The king's favour is toward a wise servant: but his wrath is against him that causeth shame, Prov. xiv. 35.*

VER. 4.

Θεοῦ γὰρ διάκονός ἐστι σοι εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φόβου· οὐ γὰρ εὖ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν, ἐνδικὸς εἰς ἔργον τὰ τὸ κακὸν πράσσοντι.

* *For he is the minister of God to thee for good. b But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of*

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God, a revenger to execute wrath upon him that doeth evil.

* And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment, 2 Chron. xix. 6. These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him, Prov. xxiv. 23, 24. I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king is, there is power; and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment, Eccles. viii. 2—5. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this? Jer. vi. 28, 29. And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron. Then shall they cry unto the LORD, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings, Mic. iii. 1—4.

† Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation, ver. 2.

VER. 5.

Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ἰσχυρίαν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

* Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

* And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD, 1 Sam. xxiv. 5, 6. See also on ver. 1. clause 1.

VER. 6.

Διὰ τοῦτο γὰρ καὶ φόρους τιλεῖτε λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

VER. 7.

Ἀποδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τίλος, τὸ τίλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν.

* Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; † fear to whom fear; ‡ honour to whom honour.

* See on Matt. xxii. ver. 17. clause 1. and ver. 21. clause 1.

† Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, Eph. vi. 5. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward, 1 Pet. ii. 17, 18.

‡ Honour widows that are widows indeed, 1 Tim. v. 3. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine, 17. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed, vi. 1. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, 1 Pet. iii. 7. See also on Matt. xv. ver. 4. clause 2.

VER. 8.

Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾶν

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ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἑτερον, νόμον πενήλησεν.

Once no man any thing, but to love one another : for he that loveth another hath fulfilled the law.

^a See on Matt. vii. ver. 12.

VER. 9.

Τὸ γὰρ οὐ μοιχεύσεις· οὐ φονεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· οὐκ ἐπιθυμήσεις· καὶ εἰ τις ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

For this, ^a Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

^a See on Matt. xix. ver. 18, 19.

VER. 10.

Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πληρωμα ὃν νόμον ἡ ἀγάπη.

Love worketh no ill to his neighbour : therefore love is the fulfilling of the law.

^a Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ; Rejoiceth not in iniquity, but rejoiceth in the truth ; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7.

VER. 11.

Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἦδη ἐξ ὑπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτι ἐπιστεύσαμεν.

And that, ^a knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed.

^a See on Matt. xiv. ver. 5. clause 2.

VER. 12.

Ἡ νύξ ἀπορρέουσα, ἡ δὲ ἡμέρα ἡγγικεν· ἀποθώμεθα ὃν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσάμεθα τὰ ὄπλα τοῦ φωτός.

The night is far spent, the day is at hand : let us therefore cast off the

works of darkness, and let us put on the armour of light.

^a Again, a new commandment I write unto you ; which thing is true in him and in you : because the darkness is past, and the true light now shineth, 1 John ii. 8.

^b The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me ; and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the day-time : they know not the light. For the morning is to them even as the shadow of death : if one know them, they are in the terrors of the shadow of death, Job xxiv. 14—17. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats, Isa. ii. 20. Cast away from you all your transgressions, whereby ye have transgressed ; and make you a new heart and a new spirit : for why will ye die, O house of Israel ? Ezek. xviii. 31. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. And have no fellowship with the unfruitful works of darkness, but rather reprove them, v. 11. But now ye also put off all these ; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 8, 9. Ye are all the children of light, and the children of the day : we are not of the night, nor of darkness. Therefore let us not sleep, as do others ; but let us watch and be sober. For they that sleep, sleep in the night ; and they that be drunken, are drunken in the night, 1 Thess. v. 5—7. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, Jam. i. 21. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2.

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By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 2 Cor. vi. 7. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, Eph. vi. 11—17. And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 10—15. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

VER. 13.

Ὅς ἐν ἡμέρᾳ, εὐσχημένως περιπατήσωμεν· μὴ κώμοις καὶ μέθαις, μὴ πόταις καὶ ἀσέλγείοις, μὴ ἐριδὶ καὶ ζήλῳ·

* Let us walk * honestly, as in the day; ^b not in rioting and drunkenness, ^c not in chambering and wantonness, ^d not in strife and envying.

* Or, decently.

* And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh, Gal. v. 16. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. *This* I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, iv. 17—19. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light, v. 8. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil, 15, 16. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, Phil. i. 27. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample, iii. 16, 17. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, iv. 9. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. That ye may walk honestly toward them that are without, and that ye may have lack of nothing, iv. 12. Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation, 1 Pet.

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ii. 12. He that saith he abideth in him, ought himself also so to walk, even as he walked, 1 John ii. 6. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4.

^b See on Matt. xxiv. ver. 49. clause 2.

^c Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thess. iv. 3—5.

^d But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 15. Let us not be desirous of vain glory, provoking one another, envying one another, 26. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work, Jam. iii. 14—16. Wherefore laying

aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 1 Pet. ii. 1.

VER. 14.

Ἄλλα ἰνδύσασθε τὴν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς ἡρῶνας μὴ ποιεῖσθε εἰς ἐπιθυμίας.

^a But put ye on the Lord Jesus Christ, ^b and make not provision for the flesh, to fulfil the lusts thereof.

^a For as many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27.

^b Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. viii. 12, 13. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 16, 17. And they that are Christ's have crucified the flesh with the affections and lusts, 24. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 5—8. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

CHAP. XIV. VER. 1.

Τὸν δὲ ἀσθενούντα τῇ πίστει, προσλαμβάνεσθε; μὴ εἰς διακρίσεις διαλογισμῶν.

Him that is ^a weak in the faith ^b receive ye, ^c but not ^a to doubtful disputations.

^a Or, to judge his doubtful thoughts.

^a Behold, thou hast instructed many, and thou hast strengthened the weak hands, Job iv. 3. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a

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fearful heart, Be strong, fear not; behold, your God will come *with vengeance, even God with a recompense*; he will come and save you, Isa. xxxv. 3, 4. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young, xl. 11. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was broken*, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them, Es. xxxiv. 4. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was broken*, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment, 16. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, 1 Cor. ix. 22. See also on Matt. xviii. ver. 6.

^b Wherefore receive ye one another, as Christ also received us to the glory of God, Rom. xv. 7. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 40—42. And whoso shall receive one such little child in my name receiveth me, xviii. 5. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Receive him therefore in the Lord with all gladness; and hold such in reputation, Phil. ii. 29. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, 2 John 10. We therefore

ought to receive such, that we might be fellow-helpers to the truth. I wrote unto the Church: but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church, 3 John 8—10.

^c For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind, ver. 2—5.

VER. 2.

"Ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἐσθίων λάρνακα ἐσθίει.

For one believeth ^a that he may eat all things: ^b another, who is weak, eateth herbs.

^a See on Matt. xv. ver. 11. clause 1.

^b Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin, ver. 22, 23.

VER. 3.

"Ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενήτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρίνῃτω. Ὁ Θεὸς γὰρ αὐτὸν προσέλαβετο.

Let not him that eateth ^a despise him that eateth not; and let not him which eateth not ^b judge him that eateth: ^c for God hath received him.

^a But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ, ver. 10. But if thy brother be grieved with thy

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meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died, 15. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak, 21. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, Matt. xviii. 10. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others, Luke xviii. 9. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 11—13.

^b See on Matt. vii. ver. 1.

^c Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons, Acts x. 34. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, 44. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith, xv. 8, 9.

VER. 4.

Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήναι ἢ πίπτει. Σταθῆσαι δέ. δυνατός γάρ ἐστιν ὁ Θεὸς στήσαι αὐτόν.

^a Who art thou that judgest another man's servant? to his own master he standeth or falleth. ^b Yea, he shall be holden up: for God is able to make him stand.

^a Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? Acts xi. 17. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the

Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 4, 5. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Jam. iv. 11, 12.

^b Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him, ver. 3. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again, xi. 23. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also the heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, Deut. xxxiii. 27—29. Hold up my goings in thy paths, that my footsteps slip not, Psal. xvii. 5. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous, Psal. xxxvii. 17. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand, 24. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, 28. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect

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unto thy statutes continually, crix. 116, 117. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee, xiii. 5. New unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

VER. 5.

*Ος μὲν κρίνει ἡμέραν, παρ' ἡμέραν, ὥς δι κρινεῖ πᾶσαν ἡμέραν. ἵναστος ἐν τῷ ἴδίῳ νοῦ πειθοποιεῖσθω.

One man ^aesteemeth one day above another: another esteemeth every day alike. ^b Let every man be fully ^apersuaded in his own mind.

*Or, assured.

^a But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years, Gal. iv. 9, 10. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days: Which are a shadow of things to come: but the body is of Christ, Col. ii. 16, 17.

^b I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean, ver. 14. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin, 23. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled, 1 Cor. viii. 7. And through thy knowledge shall the weak brother perish, for whom Christ died? 11. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart con-

demn us not, then have we confidence toward God, 1 John iii. 19—21.

VER. 6.

Ὁ φρονῶν τὴν ἡμέραν, Κυρίου φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίου οὐ φρονεῖ· ὁ ἰσθίων, Κυρίου ἰσθίσι· εὐχαριστοῦν γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἰσθίων, Κυρίου οὐκ ἰσθίσι, καὶ εὐχαριστοῦν τῷ Θεῷ.

He that ^aregardeth ^athe day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; ^bfor he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

*Or, observeth.

^a And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever, Exod. xii. 14. It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations, 42. And Moses said, Eat that to-day; for to-day is a sabbath unto the LORD: to-day ye shall not find it in the field, xvi. 25. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Isa. lviii. 5. Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves? Zech. vii. 5, 6.

^b See on Matt. xiv. ver. 19. clause 3.

VER. 7.

Οὐδεὶς γὰρ ἑμῶν ἑαυτῷ ἔζη, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.

For ^anone of us liveth to himself, and no man dieth to himself.

^a For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living, ver. 9. What, know ye not that your body is the temple of the Holy

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Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 19, 20. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain, but if I live in the flesh this is the fruit of my labour: yet what I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you, Phil. i. 20—24. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 2.

VER. 8.

Ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν
 ἰάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνή-
 σκωμεν. Ἐάν τε οὖν ζῶμεν, ἰάν τε ἀποθνή-
 σκωμεν, τοῦ Κυρίου ἵσμεν.

For whether we live, we live unto the Lord; and whether we die, ^a we die unto the Lord: ^b whether we live therefore, or die, we are the Lord's.

^a This spake he, signifying by what death he should glorify God, John xxi. 19. For David, after he had served his own generation by the will of God, and was laid unto his fathers, and saw corruption, Acts xiii. 36. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course

with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, xx. 24. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, xxi. 13. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all, Phil. ii. 17. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me, 30. Who died for us, that, whether we wake or sleep, we should live together with him, 1 Thess. v. 10.

^b Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, And ye are Christ's; and Christ is God's, 1 Cor. iii. 22, 23. But every man in his own order, Christ the firstfruits: afterward they that are Christ's at his coming, xv. 23. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words, 1 Thess. iv. 14—18. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

VER. 9.

Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ
 ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ
 ζώντων κυριεύσῃ.

For to this end ^a Christ both died and rose and revived, that he might be ^b Lord both of the dead and living.

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* Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 10—12. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 26. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead, 2 Cor. v. 14. Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

^b See on Matt. xxviii. ver. 18.

VER. 10.

Σὺ δὲ τί κρίνεις ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουσιᾷς τὸν ἀδελφόν σου; πάντες γὰρ παρασχησόμεθα τῷ βήματι τοῦ Χριστοῦ.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? ^a for we shall all stand before the judgment-seat of Christ.

^a See on John v. ver. 22.

VER. 11.

Γέγραπται γάρ· Ζῶ ἔτι, λέγει Κύριος· ὅτι ἡμοὶ κάμψαι πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

^a For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

^a Look unto me, and be ye saved, VOL. II.

all the ends of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Isa. xlv. 22, 23.

VER. 12.

* Ἀρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

^a So then every one of us shall give account of himself to God.

^a See on Matt. xii. ver. 36. and xviii. ver. 23. clause 2.

VER. 13.

Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκάνδαλον.

Let us not therefore judge one another any more: but judge this rather, ^a that no man put a stumbling-block or an occasion to fall in his brother's way.

^a See on Matt. xviii. ver. 6, 7.

VER. 14.

Οἶδα, καὶ πείπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι εὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

^a I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: ^b but to him that esteemeth any thing to be ^a unclean, to him it is unclean.

^a Gr. common.

^a See on Matt. xv. ver. 11. clause 1.

^b And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin, ver. 23. Howbeit there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak, 1 Cor. viii. 7—9.

VER. 15.

Εἰ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματι σου ἐκείνον ἀπόλλῃς, ὑπὲρ οὗ Χριστὸς ἀπέθανε.

2 U

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But if *thy* brother be grieved with thy meat, now walkest thou not *charitably. *Destroy not him with thy meat for whom Christ died.

*Gr. according to charity.

*And through thy knowledge shall the weak brother perish, for whom Christ died? 1 Cor. viii. 11.

VER. 16.

Μὴ βλασφημεῖσθε ὅν ὑμῶν τὸ ἀγαθόν.

*Let not then your good be evil spoken of:

*Abstain from all appearance of evil, 1 Thess. v. 22.

VER. 17.

Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ Θεοῦ βρω-
σις καὶ πόσις, ἀλλὰ δικαιοσύνη, καὶ εἰρήνη,
καὶ χαρὰ ἐν Πνεύματι ἁγίῳ.

For *a* the kingdom of God *b* is not meat and drink; but *c* righteousness, *d* and peace, and joy in the Holy Ghost.

*See on Matt. iii. ver. 2. clause 2.

b See on Matt. xv. ver. 11. clause 1.

c See on Matt. v. ver. 20.

d See on chap. v. ver. 1. clause 2.

VER. 18.

Ὁ γὰρ ἐν τοῖς δουλοῦν τῷ Χριστῷ,
εὐάριστος τῷ Θεῷ, καὶ δέκμιος τοῖς ἀνθρώ-
ποις.

For *a* he that in these things serveth Christ *b* is acceptable to God, and approved of men.

*See on chap. i. ver. 1. clause 2.

b See on Acts x. ver. 35. clause 3.

VER. 19.

*Ἀρα ὅν τὰ τῆς εἰρήνης διώκωμεν, καὶ
τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

*Let us therefore follow after the things which make for peace, *b* and things wherewith one may edify another.

*See on Matt. v. ver. 9. clause 1.

b Let every one of us please his neighbour for his good to edification, Rom. xv. 2. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved, 1 Cor. x. 32, 33. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek

that ye may excel to the edifying of the church, xiv. 12. Let all things be done unto edifying, 26. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Wherefore comfort yourselves together, and edify one another, even as also ye do, 1 Thess. v. 11. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do, 1 Tim. i. 4.

VER. 20.

Μὴ ἐνεκεν βρώματος κατὰλιν τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν καθαρὰ· ἀλλὰ κα-
κὸν τῷ ἀνθρώπῳ τῷ διὰ προσκείμενον ἐσθιοντι.

*For meat destroy not the work of God. *b* All things indeed are pure; *c* but it is evil for that man, who eateth with offence.

*See on ver. 15.

b See on Matt. xv. ver. 11. clause 1.

c See on Matt. xviii. ver. 6.

VER. 21.

Καλὸν τὸ μὴ φαγεῖν κρέα, μὴδὲ πίνειν
οἶνον, μὴδὲ ἐν ᾧ ὁ ἀδελφός σου προσκίπται,
ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or *b* made weak.

VER. 22.

Σὺ πιστὶν ἔχεις· κατὰ σιαυτὸν ἔχει
ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρίνειν
ἑαυτὸν ἐν ᾧ δοκιμάζει.

*Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

*And herein do I exercise myself, to have always a conscience void of offence toward God and toward men, Acts xxiv. 16. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31.

VER. 23.

Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατα-
κριται, ἐτι οὐκ ἐκ πίστεως· πάν δὲ ὁ οὐκ
ἐκ πίστεως, ἁμαρτία ἐστίν.

*And he that *a* doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

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*Or, discerneth, and putteth a difference between meats.

* I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean, ver. 14. Howbeit there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled, 1 Cor. viii. 7.

CHAP. XV.—VER. 1.

Ὁσαίωμεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ δοκίματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοὺς ἀρρίσκουσιν.

* We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

* To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, 1 Cor. ix. 22. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 1, 2. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men, 1 Thess. v. 14.

VER. 2.

ἕκαστος γὰρ ἡμῶν τὸ πλεονέκτην ἀγαπᾷ ὡς τὸ ἀγαθὸν πρὸς ἀλλοτρίαν.

* Let every one of us please his neighbour for his good to edification.

* See on chap. xiv. ver. 19.

VER. 3.

καὶ γὰρ ὁ Χριστὸς ὁυκ ἑαυτὸν ἤρατον, ἀλλὰ ἑαυτὸν ἡρώσαντα ὅτι ἰσχυροποιᾷ τὸν ταπεινόν, ὁδοποιᾷ τὸν ἐλάττω.

* For even Christ pleased not himself; but, as it is written, ^b The reproaches of them that reproached thee fell on me.

* And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt, Matt. xvi.

39. I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me, John v. 30. Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour, xii. 27. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

^b For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me, Psal. lxi. 9.

VER. 4.

Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἴχωμεν.

For whatsoever things were written aforetime were written for our learning, ^b that we through patience and comfort of the Scriptures might have hope.

* But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, Rom. iv. 24, 25. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope, 1 Cor. ix. 9, 10. For the Scripture saith, whosoever believeth on him shall not be ashamed, x. 11. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ^c That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15—17. We have also a more sure

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word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Tim. ii. 19—21. See also on 1 Cor. x. ver. 6. clause 1.

^b See on chap. v. ver. 2. clause 3.

VER. 5.

Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δὴν ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν.

Now ^a the God of patience ^b and consolation ^c grant you to be likeminded one toward another ^a according to Christ Jesus:

^a Or, after the example of.

^a The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. See also on Matt. xxiii. ver. 37. clause 3.

^b Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 3—5. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus, vii. 6.

^c See on John xiii. ver. 14, 15.

VER. 6.

ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι, δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

^a That ye may with one mind and one mouth glorify God, ^b even the Father of our Lord Jesus Christ.

^a See on chap. xii. ver. 16. clause 1.

^b See on Matt. vii. ver. 21. clause 4.

VER. 7.

Δὲ προσλαμβάνετε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν Θεοῦ.

^a Wherefore receive ye one another, ^b as Christ also received us ^c to the glory of God.

^a See on chap. xiv. ver. 1. clause 2.

^b See on John vi. ver. 37. clause 3.

^c To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That we should be to the praise of his glory, who first trusted in Christ, 12. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ, 2 Thess. i. 11, 12.

VER. 8.

Λίγω δὲ Ἰησοῦν Χριστὸν διάκονον γενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων.

Now I say ^a that Jesus Christ was a minister of the circumcision ^b for the truth of God, to confirm the promises made unto the fathers:

^a See on Matt. xv. ver. 24. clause 1.

^b See on Luke i. ver. 54.

VER. 9.

Τὰ δὲ ἔθνη ὑπὲρ ἑλείους δοξάσαι τὸν Θεὸν καθὼς γέγραπται· Διὰ τοῦτο ἔξομολογήσασθε μοι εἰς ἔθνη, καὶ τῷ ὀνόματι σωθεῖσθε.

^a And that the Gentiles might glorify God for his mercy; ^b as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

^a See on Matt. xii. ver. 18. clause 5.

^b Therefore I will give thanks unto thee, O Lord, among the heathen, and I will sing praises unto thy name, 2 Sam. xxii. 50. and Psal. xviii. 49.

VER. 10.

καὶ πάλιν λέγει· Εὐφρανέσθε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

^a And again he saith, Rejoice, ye Gentiles, with his people.

^a Rejoice, O ye nations, with his people: for he will avenge the blood

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of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people, Deut. xxxii. 43.

VER. 11.

Καὶ πάλιν αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἱστανέσθε αὐτὸν πάντες οἱ λαοί.

And again, ^a Praise the Lord, all ye Gentiles; and laud him, all ye people.

^a O praise the Lord, all ye nations; praise him, all ye people, Psal. cxviii. 1.

VER. 12.

Καὶ πάλιν Ἡσαΐας λέγει· Ἔσται ἡ ρίζα τοῦ Ἰησοῦ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν ἐπ' αὐτῷ ἔθνη ἑλπιούσιν.

And again, Esaias saith, ^a There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

^a And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi. 10.

VER. 13.

Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσας ἡμᾶς πλάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι, εἰς τὸ περισσῶσαι ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

Now ^a the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

^a See on chap. i. ver. 7. clause 5.

VER. 14.

Πείπισμαι δι, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μιστοὶ ἰσθὶ ἀγαθωσύνης, πεπληρωμένοι πλάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

^a And I myself also am persuaded of you, my brethren, ^b that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

^a When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say, Philem. 21. But, beloved, we

are persuaded better things of you, and things that accompany salvation, though we thus speak, Heb. vi. 9.

^b Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 11. Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding, Col. i. 8, 9. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8.

VER. 15.

Τολμηρότερον δι ἔγραψα ὑμῖν, ἀδελφοί, ἀπὰ μέρους, ὥς ἐπαναμνησέσθαι ὑμᾶς, διὰ τὴν χάριν τὴν δοθείσαν μοι ὑπὸ σου Θεοῦ.

Nevertheless, brethren, I have written the more boldly unto you in some sort, ^a as putting you in mind, ^b because of the grace that is given to me of God,

^a If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained, 1 Tim. iv. 6. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers, 2 Tim. ii. 14. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance, 2 Pet. i. 12, 13.

^b See on chap. i. ver. 5. clause 1.

VER. 16.

Εἰς τὸ εἶναι με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱεροργαῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορά τῶν ἱδνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.

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^a That I should be the minister of Jesus Christ to the Gentiles, ^b ministering the Gospel of God, ^c that the ^e offering up of the Gentiles might be acceptable, ^d being sanctified by the Holy Ghost.

* Or, sacrificing.

^a See on Acts ix. ver. 15. clause 2.

^b See on chap. i. ver. 1. clauses 3—5.

^c See on chap. xii. ver. 1. clause 2.

^d See on Matt. v. ver. 8. clause 1.

VER. 17.

Ἐγὼ οὖν καυχώσιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς θεοῦ.

^a I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

^a I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 16—18. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord, xii. 1. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me, 6. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing, 11.

VER. 18.

Οὐ γὰρ τολμήσω λαλεῖν τι ἂν ὁ κατήργησατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἰσθῆν, λόγῳ καὶ ἔργῳ.

For I will not dare to speak of any of those things ^a which Christ hath not wrought ^b by me, ^c to make the Gentiles ^d obedient, by word and deed.

^a See on Matt. x. ver. 1. clause 2.

^b Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, Acts xv. 12. And when he had saluted them, he declared particularly what things God

had wrought among the Gentiles by his ministry, xxi. 19. And God wrought special miracles by the hands of Paul, xix. 11.

^c But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the Gospel of Christ: Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand, 2 Cor. x. 13—16.

^d See on chap. i. ver. 5. clause 3.

VER. 19.

Ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικῆ πειπλημένῳ τὸ εὐαγγέλιον τοῦ Χριστοῦ.

^a Through mighty signs and wonders, by the power of the Spirit of God; ^b so that from Jerusalem, and round about unto Illyricum, ^c I have fully preached the Gospel of Christ.

^a But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. But the manifestation of the Spirit is given to every man to profit withal; For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues, 1 Cor. xii. 7—10. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds, 2 Cor. xii. 12. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which

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are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

^b And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him, Acts ix. 28, 29. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch, xi. 26. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister, xiii. 4, 5. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down, 13, 14. They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the Gospel, xiv. 6, 7. And the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 20, 21. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia, 24, 25. And he went through Syria and Cilicia, confirming the churches, xv. 41. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, say-

ing, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony, xvi. 6—12. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews, xvii. 1. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither, went into the synagogue of the Jews, 10. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed, 15, 16. After these things, Paul departed from Athens, and came to Corinth, xviii. 1. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews, 18, 19. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples, 21—23. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, xix. 1. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, xx. 1, 2.

^c And how I kept back nothing that

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was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 20, 21.

VER. 20.

Οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ἀνομάσθη Χριστός, ἵνα μὴ ἴπ' ἄλλότρετον θεμέλιον οἰκοδομῶ·

* Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should ^b build upon another man's foundation :

* But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the Gospel of Christ: Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand, 2 Cor. x. 13—16.

^b For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire, 1 Cor. iii. 9—15. And are built upon the founda-

tion of the apostles and prophets, Jesus Christ himself being the chief corner-stone; In whom all the building, fitly framed together, groweth into an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22.

VER. 21.

Ἀλλὰ, καθὼς γέγραπται· Οἷς οὐκ ἀγγέλην περὶ αὐτοῦ, ὄφονται· καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι.

But as it is written, * To whom he was not spoken of, they shall see: and they that have not heard shall understand.

* So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider, Isa. lii. 15.

VER. 22.

Διὸ καὶ ἐνικοπτόμεν τὰ πολλὰ τοῦ ἑλθεῖν πρὸς ὑμᾶς.

For which cause also * I have been much hindered from coming to you.

* Or, many ways, or, oftentimes.

^a See on chap. i. ver. 13. clause 1, 2.

VER. 23.

Νυνὶ δὲ μηκέτι τόπον ἔχον ἐν τοῖς κλίμασι τούτοις, ἐπιποδῖαν δὲ ἔχον τοῦ ἑλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἑτῶν·

But now having no more place in these parts, ^a and having a great desire them many years to come unto you;

^a See on chap. i. ver. 13. clauses 1, 2.

VER. 24.

Ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπερὺμένος διατάσθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προσημειοθῆναι ἐκεῖ· ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled * with your company.

* Gr. with you, ver. 32.

VER. 25.

Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἀγίοις·

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* But now I go unto Jerusalem to minister unto the saints.

* And when he had gone over those parts, and had given them much exhortation, he came into Greece. And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia, Acts xx. 2, 3. Now after many years, I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult, xxiv. 17, 18. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go, 1 Cor. xvi. 1—6. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints, 2 Cor. viii. 1—4.

VER. 26.

Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινα ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ.

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

VER. 27.

Εὐδόκησαν γὰρ, καὶ ὀφείλεται αὐτῶν εἶναι εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν

ἐκινῶμεσαν τὰ ἴθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

It hath pleased them verily; and their debtors they are. * For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

* If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 11.

VER. 28.

Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.

When therefore I have performed this, and have sealed to them this fruit, * I will come by you into Spain.

* After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21.

VER. 29.

Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληράματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι.

* And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

* And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing, Ezek. xxxiv. 26. See also on chap. i. ver. 11. clause 2.

VER. 30.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγορίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, * that ye strive together with me in your prayers to God for me;

* Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf, 2 Cor. i. 11. Brethren pray

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for us, 1 Thess. v. 25. Finally brethren pray for us, 2 Thess. iii. 1.

VER. 31.

ἵνα μὴ θῶ ἀπὸ τῶν ἀπειθοῦντων ἐν τῇ Ἰουδαίᾳ· καὶ ἵνα ἡ διακονία μου, ἥ εἰς Ἱερουσαλὴμ, εὐπρόσδεκτος γένηται τοῖς ἀγίοις·

* That I may be delivered from them that * do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints:

* Or, are disobedient.

* And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, Acts xx. 22, 23.

VER. 32.

ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.

* That I may come unto you with joy by the will of God, and may with you be refreshed.

* See on chap. i. ver. 12. clause 1.

* See on Acts xviii. ver. 21.

VER. 33.

Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.

Now * the God of peace be with you all. Amen.

* For the same form of expression, see, Rom. xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20.

CHAP. XVI.—VER. 1.

Συνιστῆμι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, ὣσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς·

I commend unto you Phœbe our sister, which is a servant of the church which is at * Cenchrea:

* And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow, Acts xviii. 18.

VER. 2.

ἵνα αὐτὴν προσεξήσατε ἐν Κυρίῳ ἁγίως τῶν φόρων, καὶ παραστήτε αὐτὴ ἐν ᾧ ἂν

ὑμῶν χρεῖζα πρέγματι· καὶ γὰρ αὕτη προστατίς πολλῶν ἐγενήθη, καὶ αὐτοῦ ἑμοῦ.

* That ye receive her in the Lord, as becomeith saints, and that ye assist her in whatsoever business she hath need of; for she hath been a succourer of many, and of myself also.

* See on chap. xiv. ver. 1. clause 2.

VER. 3.

Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ.

Greet * Priscilla and Aquila, my helpers in Christ Jesus:

* And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto him, Acts xviii. 2. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, 1 Cor. xvi. 19. Salute Prisca and Aquila, and the household of Onesiphorus, 2 Tim. iv. 19.

VER. 4.

Οἵτινες ὑπὲρ τῆς ψυχῆς μου τὴν ἑαυτῶν τράχηλον ὑπήνεγκαν οἷς οὐκ ἔχω μόνος εὐχαριστῶ. ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν.

Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

VER. 5.

Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε ἑπαίνετον τὸν ἀγαπητὸν μου, ὃς ἔστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν.

Likewise * greet the church that is in their house. Salute my well-beloved Epœnetus, who is the first-fruits of Achaia unto Christ.

* See on Matt. xviii. ver. 20. clause 1.

VER. 6.

Ἀσπάσασθε Μαρίαν, ἣτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.

Greet Mary, who bestowed much labour on us.

VER. 7.

Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουλιαν τοὺς συγγενεῖς μου, καὶ συναίματους μου· οἵτινες εἰσιν ἐπίσκοποι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἑμοῦ γενήσαντο ἐν Χριστῷ.

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ROM. XVI. 7—18.

A. D. 60.

Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

^aSee on John vi. ver. 56.

VER. 8.

Ἀσπάσαοι Ἀμπλίας, τὴν ἀγαπῶν μου ἐν Κυρίῳ.

Greet Amplias my beloved in the Lord.

VER. 9.

Ἀσπάσαοι Οὐρβανὸν, τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυιν τὴν ἀγαπῶν μου.

Salute Urbane, our helper in Christ, and Stachys my beloved.

VER. 10.

Ἀσπάσαοι Ἀπellaν, τὸν δοκιμὸν ἐν Χριστῷ. Ἀσπάσαοι τοὺς ἐν τῷ Ἀριστοβούλῳ.

Salute Apelles approved in Christ. Salute them which are of Aristobylus' household.

^a Or, friends.

VER. 11.

Ἀσπάσαοι Ἡρῳδίου, τὸν συγγενὴ μου. Ἀσπάσαοι τοὺς ἐκ τοῦ Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ.

Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

^a Or, friends.

VER. 12.

Ἀσπάσαοι Τρύφαιναν καὶ Τρυφῶσαν, τὰς κοπιῶσας ἐν Κυρίῳ. Ἀσπάσαοι Περσίδα τὴν ἀγαπῶντι, ὅτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

VER. 13.

Ἀσπάσαοι Ρούφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἡμοῦ.

Salute Rufus, chosen in the Lord, and his mother and mine.

^aSee on Matt. xx. ver. 16. clause 2.

VER. 14.

Ἀσπάσαοι Ἀσίνουριαν, Φλίγωνα, Ἐρμῆαν, Πατρόβαν, Ἐρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφοὺς.

Salute Ananias, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

^aSee on Matt. xxiii. ver. 8. clause 3.

VER. 15.

Ἀσπάσαοι φιλόλογον καὶ Ἰουλίαν, Νηρία καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπῶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους.

Salute Philologus, and Julia, Nereus, and his sister, and Olympus, and all the saints which are with them.

VER. 16.

Ἀσπάσαοι ἀλλήλους ἐν φιλήματι ἀγίῳ. Ἀσπάζονται ἡμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ.

^a Salute one another with an holy kiss.

^b The churches of Christ salute you.

^a For the same form of expression see, 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.

^b See on 1 Cor. xvi. ver. 20. clause 1.

VER. 17.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ πῶν διδαχῶν ἣν ὑμεῖς ἔμαθτε, ποιῶντας καὶ ἐκκληνῶντες ἀπ' αὐτῶν.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

^a Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, Phil. iii. 17, 18. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, 2 Thess. iii. 14.

^b See on Acts xx. ver. 30. clause 1.

^c See on Matt. xviii. ver. 7. clauses 1, 2.

^d See on Matt. xviii. ver. 17. clause 2.

VER. 18.

Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ταυτῶν κοιλίᾳ καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἑκαπατώσι τὰς καρδίας τῶν ἀγαθῶν.

^a For they that are such serve not our Lord Jesus Christ, but their own belly;

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^cand by good words and fair speeches deceive the hearts of the simple.

^a See on Matt. vi. ver. 24. clause 1.

^b See on Matt. xxiv. ver. 49. clause 2.

^c See on Matt. vii. ver. 15.

VER. 19.

Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. Χαίρω οὖν τὸ ἐφ' ὑμῶν. Σίλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν, ἀκαραιοὺς δὲ εἰς τὸ κακόν.

^a For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet ^b I would have you wise unto that which is good, and ^c simple concerning evil.

^{*} Or, harmless.

^a See on chap. i. ver. 8. clause 3.

^b See on Matt. x. ver. 16. clauses 2, 3.

VER. 20.

Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

And ^a the God of peace ^b shall ^{*} bruise ^c Satan under your feet shortly. ^d The grace of our Lord Jesus Christ be with you. Amen.

^{*} Or, tread.

^a See on chap. xv. ver. 33.

^b And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15.

^c See on Matt. iv. ver. 1. clause 4.

^d See on chap. i. ver. 7. clause 7.

VER. 21.

Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσον καὶ Σωσίπατρος, οἱ συγγενεῖς μου.

^a Timotheus my workfellow, ^b and Lucius, ^c and Jason, ^d and Sosipater, my kinsmen, salute you.

^a See on Acts xviii. ver. 5.

^b Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, Acts xiii. 1.

^c But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all

the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people, Acts xvii. 5.

^d And there accompanied him into Asia, Sopater of Berea, Acts xx. 4.

VER. 22.

Ἀσπάζομαι ὑμᾶς ἰνὰ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ.

I Tertius, who wrote this epistle, salute you in the Lord.

VER. 23.

Ἀσπάζεταιται ὑμᾶς Γάιος, ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζεταιται ὑμᾶς Ἐραστος, ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος, ὁ ἀδελφός.

^a Gaius mine host, and of the whole church, saluteth you. ^b Erastus the chamberlain of the city saluteth you, and Quartus a brother.

^a And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus, Acts xx. 4.

^b See on Acts xix. ver. 22. clause 3.

VER. 24.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

^a The grace of our Lord Jesus Christ be with you all. Amen.

^a See on chap. i. ver. 7. clause 7.

VER. 25.

Τὸ δὲ δυναμένον ὑμᾶς στηρίξει κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνις αἰώνις σσιγημένον.

^a Now to him that is of power to stablish you ^b according to my Gospel, ^c and the preaching of Jesus Christ, ^d according to the revelation of the mystery, which was kept secret since the world began,

^a See on chap. xiv. ver. 4. clause 2.

^b See on chap. ii. ver. 16. clause 3.

^c And straightway he preached Christ in the synagogues, that he is the Son of God, Acts ix. 20. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. For I de-

A. D. 60.

ROM. XVI. 25—27.

A. D. 60.

terminated not to know any thing among you, save Jesus Christ, and him crucified, ii. 2. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5.

^d But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory, 1 Cor. ii. 7. *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

VER. 26.

Φανερωθέντος δὲ νῦν διὰ τῆς γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πᾶσι, εἰς πάντα τὰ ἔθνη γνωρισθέντος·

But now is made manifest, and by the

Scriptures of the prophets, ^a according to the commandment of ^b the everlasting God, ^c made known to all nations for ^d the obedience of faith:

^a See on Matt. xxviii. ver. 19. clause 1. and 20. clause 1.

^b See on chap. i. ver. 20. clause 3.

^c See on Matt. xii. ver. 18. clause 5.

^d See on chap. i. ver. 5. clause 3.

VER. 27.

Μόνῳ σοφῶς Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

To God only wise, be glory through Jesus Christ for ever. Amen.

^a See on chap. xi. ver. 36. clause 2.

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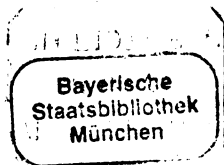
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A. D. 59.

I COR. I. 1—6.

A. D. 59.

CHAP. 1.—VER. 1.

ΠΑΤΡΟΣ, κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Σωθῆνης ὁ ἀδελφός.

^a Paul, called to be an apostle of Jesus Christ through the will of God, ^b and Sothēnes our brother.

^a See on Rom. i. ver. 1. clauses 1. 3.

^b Then all the Greeks took Sothēnes, the chief ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of those things, Acts. xviii. 17.

VER. 2.

Τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὓσιν ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπισκευαμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παντί τόπῳ αὐτῶν τε καὶ ἡμῶν.

Unto ^a the church of God which is at Corinth, to them that are ^b sanctified ^c in Christ Jesus, ^d called to be saints, ^e with all that in every place call upon the name of Jesus Christ ^f our Lord, both their's and our's: .

^a And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them, Acts xviii. 8—11. For the same form of expression, see

VOL. III.

² Cor. i. 1.; Gal. i. 2.; 1 Thess. i. 1.; 2 Thess. i. 1.

^b See on Luke i. ver. 75.

^c See on John xiv. ver. 18.

^d See on Rom. i. ver. 7. clause 3.

^e See on Acts ix. ver. 14. clause 2.

^f See on Luke ii. ver. 11. clause 3.

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Grace be unto you, and peace, from God our father, and from the Lord Jesus Christ.

^a See on Rom. i. ver. 7. clauses 4—7.

VER. 4.

Εὐχαριστῶ τῷ Θεῷ μου πάντοτε ἐν Χριστῷ Ἰησοῦ, ὅτι τῇ χάριτι τοῦ Θεοῦ τῇ δωρεᾷ ὑμῖν ἐν Χριστῷ Ἰησοῦ.

^a I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

^a See on Rom. i. ver. 8. clause 1.

VER. 5.

Ὅτι ἐν παντί ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντί λόγῳ καὶ πάσῃ γνώσει.

^a That in every thing ye are enriched by him, ^b in all utterance, ^c and in all knowledge;

^a See on John i. ver. 16. clause 1.

^b See on Acts ii. ver. 4. clause 2.

^c See on John xiv. ver. 26. clause 3.

VER. 6.

Καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἔβεβαιώθη ἐν ὑμῖν.

Even as the testimony of Christ was ^a confirmed in you:

^a And they went forth, and preach-

B

A. D. 59.

I COR. I. 6—9.

A. D. 59.

ed every where, the Lord working with them, and confirming the word with signs following. Amen, Mark xvi. 20. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. i. 3, 4.

VER. 7.

ἵνα ὑμεῖς μὴ ὑστερήσῃτε ἐν μὲν
χαρίσματι, ἀπειδεχόμενοι τῆς ἀποκά-
λυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

So that ^aye come behind in no gift:
waiting for the ^acoming of our Lord
Jesus Christ:

* Gr. revelation.

* For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong, 2 Cor. xii. 13.

^b See on 1 Thess. i. ver. 10. clause 1.

VER. 8.

Ὅτι καὶ βασιλεύσει ὑμεῖς ἕως τέλους
ἀνεγκλήτως ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ.

^a Who shall also confirm you unto the end, ^b that ye may be blameless ^c in the day of our Lord Jesus Christ.

^a See on Rom. xiv. ver. 4. clause 2.

^b Who shall lay any thing to the charge of God's elect? Rom. viii. 33. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish, Eph. v. 27. That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight, Col. i. 21, 22. To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 13. And the very God

of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it, v. 23, 24. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

^c Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ, Phil. i. 6. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, 10. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, ii. 16. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, 2 Pet. iii. 10.

VER. 9.

Πιστὸς ὁ Θεός, δι' οὗ ἐκλήθητε εἰς
κοινωνίαν τοῦ υἱοῦ αἰνῶντος Ἰησοῦ Χριστοῦ τοῦ
Κυρίου ἡμῶν.

^a God is faithful, ^b by whom ye were called ^c unto the fellowship of ^d his Son Jesus Christ ^e our Lord.

* Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations, Deut. vii. 9. Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds, Psal. xxxvi. 5. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail, lxxxix. 33. Great is thy faithfulness, Lam. iii. 23. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, 1 Cor. x. 13. Faithful is he that calleth you, who also will do it, 1 Thess. v. 24. But the Lord

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is faithful, who shall establish you, and keep you from evil, 2 Thess. iii. 3. If we believe not, yet he abideth faithful; he cannot deny himself, 2 Tim. ii. 13. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) Heb. x. 23. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator, 1 Pet. iv. 19. And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness doth he judge and make war, Rev. xix. 11.

^bSee on Rom. i. ver. 6. clause 2.

^cSee on John vi. ver. 56.

^dSee on Matt. xiv. ver. 33. clause 2.

^eSee on Luke ii. ver. 11. clause 3.

VER. 10.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ὥστε διὰ κατηγετισμένον ἢ τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.

^a Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no ^a divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

^a Gr. schisms.

^aSee on Rom. xii. ver. 16. clause 1.

VER. 11.

Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἐρίδες ἐν ὑμῖν εἰσι.

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, ^a that there are contentions among you.

^a For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 1 Cor. iii. 3, 4. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another, Why do ye not rather take wrong? why do

ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren, vi. 6—8. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you, xi. 18, 19.

VER. 12.

Ἀγῶν δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

VER. 13.

Μιμεῖσται ὁ Χριστός; ὃ μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐκαπτίσθης;

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

VER. 14.

Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον

I thank God that I baptized none of you, ^a but Crispus ^b and Gaius;

^a And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized, Acts xviii. 8.

^b See on Rom. xvi. ver. 23. clause 1.

VER. 15.

ἵνα μὴ τις εἰπῇ ὅτι εἰς τὸ ἑμὸν ὄνομα ἐβάπτισα.

Lest any should say that I had baptized in mine own name.

VER. 16.

Ἐβάπτισα δὲ καὶ τὸν Στεφάνῳ οἶκον λοιπὸν οὐκ οἶδα εἰ τίνα ἄλλον ἐβάπτισα.

And I baptized also ^a the household of Stephanas: besides, I know not whether I baptized any other.

^a I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every

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one that helpeth with us, and labourereth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied, 1 Cor. xvi. 15—17.

VER. 17.

Οὐ γὰρ ἀπίστωλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

For Christ sent me not to baptize, but to preach the gospel: ^a not with wisdom of ^{*} words, ^b lest the cross of Christ should be made of none effect.

^{*} Or, speech.

^a And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, 1 Cor. ii. 1. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, 4. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 7. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) x. 3, 4.

^b That your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 5.

VER. 18.

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἔστι, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἔστι.

^a For the preaching of the cross ^b is to them that perish foolishness; ^c but unto us which are saved it is the power of God.

^a But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, ver. 23. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned, ii. 14.

^b For we are unto God a sweet savour of Christ, in them that are saved,

and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 15, 16. But if our Gospel be hid, it is hid to them that are lost, iv. 3.

^c See on Rom. i. ver. 16. clause 3.

VER. 19.

Ἐγγραπται γὰρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀδοτήσω.

^a For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

^a Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, Isa. xxix. 14.

VER. 20.

Ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἠμαρτανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;

^a Where is the wise; where is the scribe? where is the disputer of this world? ^b hath not God made foolish the wisdom of this world?

^a Where is the Scribe? where is the receiver? where is he that counted the towers? Isa. xxxiii. 18.

^b See on Matt. vi. ver. 23. clause 2.

VER. 21.

Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σώσαι τοὺς πιστεύοντας.

^a For after that in the wisdom of God the world by wisdom knew not God, ^b it pleased God by the foolishness of preaching to save them that believe.

^a Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an

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image made like to corruptible man,
Rom. i. 21—23.

^b See on Rom. i. ver. 16. clause 3.

VER. 22.

Ἐσταιδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι,
καὶ Ἕλληες σοφίαν ζητοῦσιν·

^a For the Jews require a sign, ^b and
the Greeks seek after wisdom:

^a See on Matt. xii. ver. 38. clause 3.

^b Then certain philosophers of the
Epicureans, and of the Stoics, en-
countered him. And some said,
What will this babblers say? other
some, He seemeth to be a setter forth
of strange gods: because he preached
unto them Jesus, and the resurrec-
tion. And they took him, and brought
him into Areopagus, saying, May we
know what this new doctrine, whereof
thou speakest, is? For thou bringest
certain strange things to our ears: we
would know therefore what these
things mean. (For all the Athenians,
and strangers which were there, spent
their time in nothing else, but either
to tell or to hearsome new thing, Acts
xviii. 18—21.

VER. 23.

Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυ-
ρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι
δὲ μωρίαν·

^a But we preach Christ crucified,
^b unto the Jews a stumblingblock, ^c and
unto the Greeks foolishness;

^a For I determined not to know any
thing among you, save Jesus Christ,
and him crucified, 1 Cor. ii. 2. And
we are witnesses of all things which
he did, both in the land of the Jews
and in Jerusalem; whom they slew
and hanged on a tree. Him God raised
up the third day, and shewed him
openly; Not to all the people, but
unto witnesses chosen before of God,
even to us, who did eat and drink
with him after he rose from the dead.
And he commanded us to preach unto
the people, and to testify that it is he
which was ordained of God to be the
Judge of quick and dead. To him
give all the prophets witness, that
through his name whosoever believeth
in him shall receive remission of sins,
Acts x. 39—43. For we preach not
ourselves, but Christ Jesus the Lord,

2 Cor. iv. 5. See also on Matt. xx.
ver. 28. clause 3.

^b See on Matt. xi. ver. 6. clause 2.

^c See on ver. 18. clause 1.

VER. 24.

Αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ
Ἕλλησι Χριστὸν Θεοῦ δύναμει καὶ Θεοῦ
σοφίαν·

^a But unto them which are called, both
Jews and Greeks, ^b Christ the power of
God, and the wisdom of God.

^a See on Rom. i. ver. 7. clause 3.

^b See on Rom. i. ver. 16. clause 2.

VER. 25.

Ὅτι τὸ μαρὸν τοῦ Θεοῦ, σοφώτερον τῶν
ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ,
σχυρότερον τῶν ἀνθρώπων ἐστί.

Because the foolishness of God is wiser
than men; and the weakness of God is
stronger than men.

VER. 26.

Βλέπετε γὰρ τὴν κλησὶν ὑμῶν, ἀδελφοί,
ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολ-
λοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς·

For ye see your calling, brethren,
how that ^a not many wise men after the
flesh, not many mighty, not many noble,
are called:

^a See on Matt. xi. ver. 25. clause 3.

VER. 27.

Ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο
ὁ Θεός, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ
τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεός,
ἵνα καταισχύνῃ τὰ ἰσχυρὰ·

^a But God hath chosen the foolish
things of the world to confound the wise;
and God hath chosen the weak things of
the world to confound the things which
are mighty;

^a Out of the mouth of babes and
sucklings hast thou ordained strength,
because of thine enemies; that thou
mightest still the enemy and the
avenger, Psal. viii. 2. and Matt. xxi.
16. For he bringeth down them that
dwell on high; the lofty city he lay-
eth it low; he layeth it low, even to
the ground; he bringeth it even to the
dust. The foot shall tread it down,
even the feet of the poor, and the steps
of the needy, Isa. xvi. 5, 6. And Je-
sus, walking by the sea of Galilee,

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saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them, Matt. iv. 18—21. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 14, 15. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee, Acts xxiv. 24, 25. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 7.

VER. 28.

Καὶ τὰ ἀγενή τοῦ κόσμου, καὶ τὰ ἔξουθενήμενα ἐξελήξατο ὁ Θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

VER. 29.

Ὅπως μὴ ναυχήσονται πᾶσα σὰρξ ἐνώπιον αὐτοῦ.

^a That no flesh should glory in his presence.

^a For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 1 Cor. iv. 7. Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as

if it were no wood, Isa. x. 15. Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD, Jer. ix. 23, 24.

VER. 30.

Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστέ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῶν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἀγαθὸς καὶ ἀπολύτρωσις·

But of him are ye ^a in Christ Jesus, ^b who of God is made unto us ^c wisdom, and ^d righteousness, and ^e sanctification, and redemption:

^a See on John xiv. ver. 18.

^b And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18.

^c See on Luke xxi. ver. 15. clause 1.

^d See on John xvi. ver. 10. clause 1.

^e And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins, Matt. i. 21. And for their sakes I sanctify myself, that they also might be sanctified through the truth, John xvii. 19. That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, Acts xxvi. 18. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 10. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

^f See on Rom. viii. ver. 23. clause 3.

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VER. 31.

Ἦνα, καθὼς γέγραπται· Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

^aThat, according as it is written, He that glorieth, let him glory in the Lord.

^a Glory ye in his holy name: let the heart of them rejoice that seek the Lord, 1 Chron. xvi. 10. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise, 35. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel, Isa. xli. 16. In the Lord shall all the seed of Israel be justified, and shall glory, xlv. 25. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory, Jer. iv. 2. But he that glorieth, let him glory in the Lord, 2 Cor. x. 17. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, Gal. vi. 14.

CHAP. II.—VER. 1.

Καθὼς ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον ὡ καθ' ὑπεροχὴν λόγου ὃ σοφίας, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ.

And I, brethren, ^a when I came to you, ^b came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

^a After these things, Paul departed from Athens, and came to Corinth: And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that ^c Jesus was Christ, Acts xviii. 1—5.

^b See on chap. i. ver. 17.

VER. 2.

Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τί ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρώμενον.

For ^a I determined not to know any thing among you, save Jesus Christ, and him crucified.

^a See on chap. i. ver. 23. clause 1.

VER. 3.

Καὶ ἦν ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρέμῳ πολλῷ ἐγνώμην πρὸς ὑμᾶς.

^a And I was with you in weakness, and in fear, and in much trembling.

^a Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them, Acts xviii. 9—11. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without ^b were fightings, within ^c were fears, 2 Cor. vii. 5.

VER. 4.

Καὶ ὁ λόγος μου καὶ τὸ κήρυμά μου οὐκ ἐν παιδοῖς ἀνθρωπίνης σοφίας λόγους, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως.

^a And my speech and my preaching was not with ^a enticing words of man's wisdom, ^b but in demonstration of the Spirit and of power:

^a Or, persuasible.

^a See on chap. i. ver 17.

^b It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall

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not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you, John xvi. 8—14. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God, Rom. xv. 18, 19. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake, 1 Thess. i. 5. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

VER. 5.

ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

^a That your faith should not ^a stand in the wisdom of men, but in the power of God.

^a Gr. be.

^a See on chap. i. ver. 17.

VER. 6.

Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων.

Howbeit we speak wisdom among ^a them that are perfect: ^b yet not the wisdom of this world, nor of the princes of this world, that come to nought:

^a See on Matt. v. ver. 48. clause 1.

^b See on chap. i. ver. 17. clause 1.

VER. 7.

Ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ, τὴν ἀποκρυφισμένην, ἣν προόρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

But we speak the wisdom of God in a mystery, ^a even the hidden wisdom, which God ordained before the world ^b unto our glory:

^a See on Matt. xi. ver. 25. clause 3.
^b The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1.

VER. 8.

Ἦν οὐδείς τῶν ἀρχόντων τοῦ αἰῶνος τοῦτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἑσταύρωσαν.

^a Which none of the princes of this world knew: ^b for had they known it, they would not have crucified ^c the Lord of glory.

^a See on John i. ver. 10. clause 3.

^b Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, Luke xxiii. 34. And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers, Acts iii. 17. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him, xiii. 27. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart, 2 Cor. iii. 14, 15. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

^c Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah, Psal. xxiv. 7—10. See also on Luke ii. ver. 11. clause 3.

VER. 9.

Ἀλλὰ καθὼς γέγραπται· Ὁ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτὰν.

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^a But as it is written, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

^a For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what he hath prepared for him that waiteth for him, Isa. lxi. 4.*

VER. 10.

Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ. Τὸ γὰρ Πνεῦμα πάντα ἔρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.

^a But God hath revealed them unto us ^b by his Spirit: ^c for the Spirit searcheth all things, yea, ^d the deep things of God.

^a See on Matt. xi. ver. 25. clause 4.

^b See on John xvi. ver. 13. clause 2.

^c See on Acts viii. ver. 29.

^d O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen, Rom. xi. 33—36.

VER. 11.

Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου, τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

VER. 12.

Ἡμεῖς δὲ οὐ τὸ πνεῦμα, τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ἔκ τοῦ Θεοῦ χαρισθέντα ἡμῖν.

Now we have received, not the spirit of the world, ^a but the spirit which is of God; ^b that we might know the things that are freely given to us of God.

^a See on Rom. viii. ver. 16. clauses 1, 2.

^b See on John xiv. ver. 26. clause 3.

VER. 15.

Ἄ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου, πνευματικῶς πνευματικῶς συγκρίνοντες.

Which things also we speak, ^a not in the words which man's wisdom teacheth, ^b but which the Holy Ghost teacheth; ^c comparing spiritual things with spiritual.

^a See on chap. i. ver. 17. clause 1.

^b See on Matt. xx. ver. 20.

^c Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, Rom. xii. 6.

VER. 14.

Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἔστι, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

^a But the natural man ^b receiveth not the things of the Spirit of God: ^c for they are foolishness unto him: ^d neither can he know them, because they are spiritually discerned.

^a These be they who separate themselves, sensual, having not the Spirit, Jude 19.

^b Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, Matt. xvi. 22, 25. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? John iii. 3, 4. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word, viii. 42, 43. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded

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is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 5—8.

^c For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20.

^d See on John vi. ver. 45. clause 1, 2.

VER. 15.

^e Ο δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτοὺς δὲ ἑπ' οὐδενὸς ἀνακρίνεται.

^a But he that is spiritual ^a judgeth all things, yet he himself is [†] judged of no man.

^{*} Or, discerneth.

[†] Or, discerned.

^a The secret of the LORD is with them that fear him; and he will shew them his covenant, Psal. xxv. 14. Evil men understand not judgment: but they that seek the LORD understand all things, Prov. xxviii. 5. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil, Heb. v. 14.

VER. 16.

Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβεβήκει αὐτόν; Ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

^a For who hath known the mind of the Lord, that he ^a may instruct him? ^b But we have the mind of Christ.

^{*} Gr. shall.

^a Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Isa. xl. 13, 14. For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it? Jer. xxiii. 18.

^b All things that I have heard of my Father I have made known unto you, John xv. 15. I have manifested thy name unto the men which thou gavest me out of the world, xvii. 6. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me, 8. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ, Gal. i. 11, 12.

CHAP. III.—VER. 1.

Καὶ ἐγὼ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοί, ὡς νηπίοις ἐν Χριστῷ.

^a And I, brethren, could not speak unto you as unto spiritual, ^a but as unto carnal, even as unto ^b babes in Christ.

^a See verses 3, 4.

^b I write unto you, little children, because your sins are forgiven you for his name's sake, 1 John ii. 12.

VER. 2.

Γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρώμα· οὐκ ἔτι γὰρ ἠδυνάσθε, ἀλλ' οὔτε ἐτι νῦν δυνάσθε.

^a I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

^a For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern good and evil, Heb. v. 12—14. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 3.

Ἐτι γὰρ σαρκικοί ἐστέ. Ὅπου γὰρ ἐν ὑμῖν ἔπιλος καὶ ἐρις καὶ διχόστασιαι, οὐχὶ σαρκικοί ἐστέ, καὶ κατὰ ἀνθρώπου περὶ πατεῖτε;

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For ye are yet carnal: for whereas ^a there is among you envying, and strife, and ^{*} divisions, are ye not carnal, ^b and walk [†] as men?

^{*} Or, factions.

[†] Gr. according to man.

^a See on chap. i. ver. 11.

^b See on Matt. vii. ver. 11. clause 1.

VER. 4.

Οταν γὰρ λέγῃ τις· Ἐγὼ μὲν εἰμι Παῦλου ἑταῖρος δέ· Ἐγὼ Ἀπολλῶν· οὐχὶ σαρκικοί ἐστε;

For while ^a one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

^a Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another, iv. 6.

VER. 5.

Τίς οὖν ἐστὶ Παῦλος, τίς δὲ Ἀπολλῶν, ἀλλ' ἡ διάκωνος δι' ὃν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν;

Who then is Paul, and who is Apollos, ^a but ministers by whom ye believed, even as the Lord gave to every man?

^a See on Matt. xxv. ver. 14. clause 2.

VER. 6.

Ἐγὼ ἐφύτευσα, Ἀπολλῶν ἐπότισεν, ἀλλ' ὁ Θεὸς ἠξάνη.

^a I have planted, ^b Apollos watered; ^c but God gave the increase.

^a According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, ver. 10. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ix. 1. See also on chap. i. ver. 2. clause 1.

^b And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to

Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly, Acts xviii. 24—26.

^c But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep, Psal. cxxvii. 1, 2. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it, Isa. lv. 10, 11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations, lxi. 11. And the Lord added to the church daily such as should be saved, Acts ii. 47. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, xi. 18. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul, xvi. 14. Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the

Spirit of the living God ; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward : Not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God, 2 Cor. iii. 2—5.

VER. 7.

Ἵσπε οὐτε ὁ φυτεύων ἐστὶ τι, οὐτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός.

So then neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase.

VER. 8.

Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσιν ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.

Now he that planteth and he that watereth are one : * and every man shall receive his own reward according to his own labour.

* Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities, Luke xix. 16—19.

VER. 9.

Θεοὺ γὰρ ἴσμεν συναγροὶ Θεοῦ γάρηγιον, Θεοῦ οἰκοδομὴ ἴσμεν.

For * we are labourers together with God : ^b ye are God's * husbandry, ^c ye are God's building.

* Or, tillage.

^a See on Matt. ix. ver. 37. clause 2.

^b See on ver. 6. clause 3.

^c See on Matt. xvi. ver. 18. clause 3.

VER. 10.

Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τίθεινα, ἄλλος δὲ ἐποικοδομαί : ἕκαστος δὲ βλέπειτω πῶς ἐποικοδομαί.

* According to the grace of God which is given unto me, ^b as a wise master-builder, ^c I have laid the foundation, ^d and another buildeth thereon. * But let every man take heed how he buildeth thereupon.

* See on Rom. i. ver. 5. clause 1.

^b Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, Matt. vii. 24. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? xxiv. 45. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15.

^c See on ver. 6. clause 1.

^d Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 1 Cor. xv. 12.

* And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17. Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God ; if any man minister, *let him do it* as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 10, 11.

VER. 11.

Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κεῖμενον, ὅς ἐστιν Ἰησοῦς ὁ Χριστός.

* For other foundation can no man lay than that is laid, which is Jesus Christ.

* See on Acts iv. ver. 12. clause 1. and Matt. xvi. ver. 18. clause 2.

VER. 12.

Εἰ δέ τις ἐποικοδομαί ἐπὶ τὸν θεμέλιον τούτων, χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην.

Now if any man build upon this foundation * gold, silver, precious stones, ^b wood, hay, stubble ;

* If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and

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of good doctrine, whereunto thou hast attained, 1 Tim. iv. 6.

^bThe prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord, Jer. xxiii. 28. But in vain they do worship me, teaching for doctrines the commandments of men, Matt. xv. 9.

VER. 13.

Ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἕκάστου τὸ ἔργον ὅποιόν ἐστι, τὸ πῦρ δοκιμάσει.

^a Every man's work shall be made manifest: for the day shall declare it, because ^a it shall be revealed by fire; ^b and the fire shall try every man's work of what sort it is.

^c Gr. is revealed.

^a Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

^b To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness, Isa. viii. 20—22. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place, xxviii. 17. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Jer. xxiii. 29. Because, even because they have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a

stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God, I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones, in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar; and will say unto you, The wall is no more, neither they that daubed it; To wit, the prophets of Israel, which prophecy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God, Ezek. xiii. 10—16.

VER. 14.

Εἴ τις τὸ ἔργον μίμνῃ ὃ ἐπαποδοίμῃ, μισθὸν λήψεται·

^a If any man's work abide which he hath built thereupon, he shall receive a reward.

^a See on Matt. xxiv. ver. 47.

VER. 15.

Εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὗτος δὲ ὡς διὰ πυρός.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

VER. 16.

Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστὶ, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;

^a Know ye not that ye are the temple of God, and that ^b the Spirit of God dwelleth in you?

^a See on John vi. ver. 56.

^b See on John xiv. ver. 17.

VER. 17.

Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρῃ, φθερεῖ ταῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἳ τινὲς ἐστὲ ὑμεῖς.

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^aIf any man ^{*}defile the temple of God, him shall God destroy; for the temple of God is holy; which temple ye are.

^{*} Or, destroy.

^{*} Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 18—20. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name, Lev. xx. 3. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean, Numb. xix. 20.

VER. 18.

Μηδὲς ἑαυτὸν ἐξαπατᾶτω· εἰ τις δοκᾷ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μαρὲς γινέσθω, ἵνα γένηται σοφός.

Let no man deceive himself. ^{} If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.*

^{*} For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 18—21. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 2. Woe unto them that are wise in their own eyes, and prudent in their own sight, Isa. v. 21.

VER. 19.

Ἡ γὰρ σοφία τοῦ κόσμου τούτου, μαρὲς παρὰ τῷ Θεῷ ἵστα. Γέγραπται γάρ· Ὁ δρασσομένης τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

For the wisdom of this world is foolishness with God. ^{} For it is written, He taketh the wise in their own craftiness.*

^{*} He taketh the wise in their own craftiness; and the counsel of the forward is carried headlong, Job v. 13.

VER. 20.

Καὶ ἄλλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰς μάταιον.

And again, ^{} The Lord knoweth the thoughts of the wise, that they are vain.*

^{*} The Lord knoweth the thoughts of man, that they are vanity, Psal. xciv. 11.

VER. 21.

Ὅσα μὴδὲς καυχᾶσθαι ἐν ἀνθρώποις. Πάντα γὰρ ὑμῶν ἵστιν·

^{*} Therefore let no man glory in men. ^b For all things are your's:

^{*} Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. That your faith should not stand in the wisdom of men, but in the power of God, ii. 5. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another, iv. 6.

^b See on Rom. viii. ver. 28. clause 1.

VER. 22.

Εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα· πάντα ὑμῶν ἵστιν·

^{*} Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

^{*} For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are

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under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, 1 Cor. ix. 19—22. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 23.

ἡμεῖς δὲ Χριστοῦ· Χριστὸς δὲ Θεοῦ.

^a And ye are Christ's; ^b and Christ is God's.

^a See on John vi. ver. 39. clause 3.

^b See on Matt. iii. ver. 17. clause 2.

CHAP. IV.—VER. 1.

Οὕτως ἡμεῖς λογιζόμεθα ἄθροιστος, ὡς ὑπηρέτας Χριστοῦ, καὶ οἰκονόμους μυστηρίων Θεοῦ.

Let a man so account of us, ^a as of the ministers of Christ, ^b and stewards of the mysteries of God.

^a See on Matt. xxiv. ver. 45. clause 1.

^b See on Matt. xiii. ver. 11. clause 2.

VER. 2.

Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστὸς τις εὐρεθῇ.

^a Moreover it is required in stewards, that a man be found faithful.

^a See on Matt. xxiv. ver. 45. clause 1.

VER. 3.

Ἐμὰ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ἡμῶν ἀνακρίθῃ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἡμεῖς ἀνακρίνομεν.

But with me it is a very small thing that I should be judged of you, or of man's ^a judgment: yea, I judge not mine own self.

^a Gr. day.

VER. 4.

Οὐδὲν γὰρ ἡμεῖς οὐκ οἶδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.

^a For I know nothing by myself; ^b yet am I not hereby justified: ^c but he that judgeth me is the Lord.

^a For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that we may have somewhat to answer them which glory in appearance, and not in heart, 2 Cor. v. 12.

^b Who can understand his errors? cleanse thou me from secret faults, Psal. xix. 12.

^c But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee, 1 Chron. xxix. 17. The righteous God trieth the hearts and reins, Psal. vii. 9. Shall not God search this out? for he knoweth the secrets of the heart, xlii. 21. Every way of a man is right in his own eyes: but the Lord pondereth the hearts, Prov. xxi. 2. But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, Jer. xi. 20. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, xvii. 10.

VER. 5.

Ὅστις μὴ πρὸ καιροῦ τι κρίνῃ, ἕως ἂν ἔλθῃ ὁ Κύριος· ὃς καὶ φάνησιν τὰ κρυπτά τοῦ σκότους· καὶ φανερῶσι τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἰπταὶνος γενήσεται ἐκαστῶ ἀπὸ τοῦ Θεοῦ.

^a Therefore judge nothing before the time, ^b until the Lord come, ^c who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: ^d and then shall every man have praise of God.

^a See on Matt. vii. ver. 1.

^b See on Matt. xxiv. ver. 30. clauses 2, 3.

^c See on Matt. x. ver. 26. clause 2.

^d See on Matt. xxv. ver. 21. clause 1.

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VER. 6.

Ταῦτα δὲ, ἀδελφοί, μετασηματίσα εἰς ἑμαυτὸν καὶ Ἀπολλῶν, δι' ἡμᾶς· ἵνα ἐν ἡμῖν μάθῃτε τὸ μὴ ὑπὲρ ὃ γίγνεται φροσύνῃ, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; ^a that ye might learn in us not to think of men above that which is written, ^b that no one of you be puffed up for one against another.

^a Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? Isa. ii. 22. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ, Matt. xxiii. 8—10. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, Rom. xii. 3.

^b Therefore let no man glory in men. For all things are yours, 1 Cor. iii. 21.

VER. 7.

Τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβὼν;

For ^a who ^a maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

^a Gr. distinguisheth thee.

^a Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of

knowledge, by the same Spirit; To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, 1 Cor. xii. 4—11.

VER. 8.

Ἦδη κεκορσμένοι ἐστέ, ἦδη ἐπλουτήσατε, χωρὶς ἡμῶν ἑκασιλεύσατε καὶ ὀφελόν γε ἑκασιλεύσατε· ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν·

Now ye are full, now ye are rich, ye have reigned as kings without us: and ^a I would to God ye did reign, ^b that we also might reign with you.

^a For the same form of expression see Acts xxvi. 29. 2 Cor. xi. 1.

^b For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20.

VER. 9.

Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἰσχύτους ἀπέδειξεν ὡς ἐπιθανάτους· ὅτι θάνατον ἠγαθήμεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

^a For I think that God hath set forth ^a us the apostles last, as it were appointed to death: for we are made a [†] spectacle unto the world, and to angels, and to men.

^a Or, us the last apostles, as.

[†] Gr. theatre.

^a See on Matt. v. ver. 10. clause 1.

VER. 10.

Ἡμεῖς μωροὶ διὰ Χριστὸν ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἰσχυροὶ, ὑμεῖς δὲ ἀτιμοί.

We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

VER. 11.

Ἀχρὶ τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνῶμεν, καὶ πελαφισθόμεθα, καὶ ἄσφατοι ἐσμεν·

^a Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

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^a In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27. I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need, Phil. iv. 12.

^b See on Acts xiv. ver. 19.

VER. 12.

Καὶ κοπιῶμεν, ἐργαζόμενοι ταῖς ἰδίαις χερσὶ· λοιδορούμενοι, εὐλογοῦμεν διωκόμενοι, ἀνεχόμεθα·

^a And labour, working with our own hands: ^b being reviled, we bless; ^c being persecuted, we suffer it:

^a See on Acts xviii. ver. 3.

^b See on Matt. v. ver. 44. clause 2.

^c See on Matt. v. ver. 10. clause 1. and ver. 12. clause 1.

VER. 13.

βλασφημούμενοι, παρακαλοῦμεν ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίφημα ἕως ἄρτι.

Being defamed, we intreat: ^a we are made as the filth of the earth, and are the offscouring of all things unto this day.

^a And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live, Acts xxii. 22.

VER. 14.

Οὐχ ἐντρέπον ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ·

^a I write not these things to shame you, ^b but as my beloved sons I warn you.

^a I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you, 2 Cor. vii. 3. We do all things, dearly beloved, for your edifying, xii. 19.

^b O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged, 2 Cor. vi. 11—13.

VER. 15.

Ἐὰν γὰρ μωροὺς παιδαγωγῶς ἔχητι ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ

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Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus ^a I have begotten you through the Gospel.

^a See on chap. iii. ver. 6. clause 1.

VER. 16.

Παρακαλῶ οὖν ὑμᾶς, μιμηταὶ μου γίνεσθε.

^a Wherefore I beseech you, be ye followers of me.

^a Be ye followers of me, even as I also am of Christ, 1 Cor. xi. 1. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample, Phil. iii. 17. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost, 1 Thess. i. 6. Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 9. Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation, Heb. xiii. 7. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock, 1 Pet. v. 2, 3.

VER. 17.

Διὰ τοῦτο ἐπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκει.

^a For this cause have I sent unto you Timotheus, ^b who is my beloved son, ^c and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

^a So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season, Acts xix. 22.

^b Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our

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Lord, 1 Tim. i. 2. To Timothy, my dearly beloved son : Grace, mercy, and peace, from God the Father and Christ Jesus our Lord, 2 Tim. i. 2.

* See on Matt. xxiv. ver. 45. clause 1.

VER. 18.

Ὡς μὴ ἐρχομένου δὲ μου πρὸς ὑμᾶς, ἑφυσιώθησάν τινες·

Now some are puffed up, as though I would not come to you.

VER. 19.

Ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.

* But I will come to you shortly, ^b if the Lord will, and will know, not the speech of them which are puffed up, but the power.

* Now I will come unto you, when I shall pass through Macedonia : for I do pass through Macedonia, 1 Cor. xvi. 5. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21. And in this confidence I was minded to come unto you before, that ye might have a second benefit ; And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

^b See on Acts xviii. ver. 21.

VER. 20.

Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.

* For the kingdom of God is not in word, but in power.

* See on Rom. xiv. ver. 17.

VER. 21.

Τί στέλεται ; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματι τε πραύτητος ;

What will ye ? * shall I come unto you with a rod, or in love, and in the spirit of meekness ?

* Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction, 2 Cor. xiii. 10.

CHAP. V.—VER. 1.

Ὅλος ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς Ἰουδαίοις νομιμάζεται, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν ;

* It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

* And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, 2 Cor. xii. 21.

VER. 2.

Καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἔξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας ;

And ye are puffed up, and have not rather mourned, * that he that hath done this deed might be taken away from among you.

* See on Matt. xviii. ver. 17. clause 2.

VER. 3.

Ἐγὼ μὲν γὰρ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἦδη κέκριμα ὡς παρὼν, τὸν οὕτω τοῦτο καταργασάμενον,

* For I verily, as absent in body, but present in spirit, have * judged already, as though I were present, concerning him that hath so done this deed,

* Or, determined.

* For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ, Col. ii. 5.

VER. 4.

Ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

* In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

* See on Matt. xviii. ver. 18.

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VER. 5.

Παραδούνα τὸν τοιοῦτον τῷ Σατανᾷ εἰς ἐλεῖσθαι τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

^aTo deliver such an one unto Satan for the destruction of the flesh, ^bthat the spirit may be saved ^cin the day of the Lord Jesus.

^aSee on Acts xxvi. ver. 18. clause 3.

^bAnd if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother, 2 Thess. iii. 14, 15.

^cSee on chap. i. ver. 8. clause 3.

VER. 6.

Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ ἔδωκε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

Your glorying is not good. ^aKnow ye not that a little leaven leaveneth the whole lump?

^aSee on Matt. xiii. ver. 33. clause 1.

VER. 7.

Ἐκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέοι φύραμα, καθὼς ἔσται ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός.

^aPurge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. ^bFor even Christ our Pass-over ^cis ^asacrificed for us:

^aOr, slain.

^aSeven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel, Exod. xii. 15. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind, Eph. iv. 22.

^bSee on Matt. xxvi. ver. 2. clause 2.

^cSee on Matt. xx. ver. 28. clause 3.

VER. 8.

Ὅποτε ἑορτάζομεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις εὐαγγελικῆς καὶ ἀληθείας.

Therefore let us keep the ^afeast, ^anot with old leaven, neither with the leaven of malice and wickedness; ^bbut with the unleavened bread of sincerity and truth.

^aOr, holy day.

^aSee on Matt. xvi. ver. 6. clause 2.

^bNow therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord, Josh. xxiv. 14. Jesus saw Nathanael coming to him, and saith to him, Behold an Israelite indeed, in whom is no guile! John i. 47.

VER. 9.

Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναμείγνυσθαι πόρνοις·

^aI wrote unto you in an epistle not to company with fornicators:

^aFlee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 1 Cor. vi. 18.

VER. 10.

Καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἅρα ἐκ τοῦ κόσμου ἐξελθεῖν.

Yet not altogether with the fornicators of this world, or with the covetous, or extor: ioners, or with idolaters; for then must ye needs go out of the world.

VER. 11.

Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναμείγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοῖδορος, ἢ μέθυσις, ἢ ἄρπαξ· τῷ τοιούτῳ μηδὲ συνεσθῆναι.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; ^awith such an one no not to eat.

^aSee on Matt. xviii. ver. 17. clause 2.

VER. 12.

Τί γὰρ μοι καὶ τοὺς ἔξω κρίνεις; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

^aFor what have I to do to judge ^bthem also that are without? do not ye judge them that are within?

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^a Jesus answered, My kingdom is not of this world, John xviii. 36.

^b For the same form of expression see Mark iv. 11.; Col. iv. 5.; 1 Thess. iv. 12.; 1 Tim. iii. 7.

VER. 13.

Τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Καὶ ἐξαλείψει τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

But them that are without God judgeth. ^a Therefore put away from among yourselves that wicked person.

^a See on Matt. xviii. ver. 18.

CHAP. VI.—VER. 1.

Τολμα τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἑτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἀγίων;

^a Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

^a See on Matt. xviii. ver. 15—17.

VER. 2.

Οὐκ οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινούσι; καὶ εἰ ἐν ὑμῶν κρίνεται ὁ κόσμος, ἀνάξιοι ἴστε κριτηρίων ἑλαχίστων;

^a Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

^a See on Matt. xix. ver. 28. clause 3.

VER. 3.

Οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά;

Know ye not that we shall judge angels? how much more things that pertain to this life?

VER. 4.

Βιωτικά μὲν οὖν κριτήρια ἴαν ἔχητε, τοὺς ἐξουθενούμενους ἐν τῇ ἐκκλησίᾳ, τοὺς καθίζετε.

If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

VER. 5.

Πρὸς ἑντροπήν ὑμῖν λέγω. Οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

VER. 6.

Ἄλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστον;

But brother goeth to law with brother, and that before the unbelievers.

VER. 7.

Ἦδη μὲν οὖν ὅλως ἥττημα ἐν ὑμῖν ἔστιν. ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διὰ τί οὐχὶ μᾶλλον ἀδικαῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστρεφείσθε;

^a Now therefore there is utterly a fault among you, because ye go to law one with another. ^b Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

^a From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not, Jam. iv. 1, 2.

^b Say not thou, I will recompense evil: but wait on the Lord, and he shall save thee, Prov. xx. 22. See also on Matt. v. ver. 39. clause 2. and ver. 40.

VER. 8.

Ἄλλὰ ὑμεῖς ἀδικαίτε καὶ ἀποστρεφείτε, καὶ ταῦτα ἀδελφούς.

Nay, ye do wrong, and defraud, and that your brethren.

VER. 9.

Ἦ οὐκ οἴδατε ὅτι ἀδίκαι βασιλείαν Θεοῦ οὐ κληρονομήσουσι; μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενεκοῖται,

^a Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

^a For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. See also on Rom. i. ver. 18.

VER. 10.

Οὔτε κλέπται, οὔτε πλεονέκται, οὔτε

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μήτορες, οὐ λαῖδοι, οὐχ ἄρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι.

*Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, * shall inherit the kingdom of God.*

* See on Matt. xxv. ver. 46. clause 1.

VER. 11.

Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἰδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

* And such were some of you: ^b but ye are washed, but ye are sanctified, ^c but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

* Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led, 1 Cor. xii. 2.

^b See on Matt. iii. ver. 11. clause 3.

^c See on Acts xv. ver. 11.

VER. 12.

Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθίσκομαι ὑπὸ τινος.

* All things are lawful unto me, ^b but all things are not * expedient: all things are lawful for me, but I will not be brought under the power of any.

* Or, profitable.

* All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not, 1 Cor. x. 23. See also on Matt. xv. ver. 11. clause 1.

^b But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9—13. Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ,

ix. 12. But if any man say unto you, This is offered in sacrifice unto idols; eat not, for his sake that shewed it and for conscience sake: for the earth is the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? For, if I by grace be a partaker, why am I evil spoken of, for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved, x. 28—33. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin, Rom. xiv. 15—23.

VER. 13.

Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν ὁ δὲ Θεὸς καὶ ταῦτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι.

*Meats for the belly, and the belly for meats: but God shall destroy both it and them. * Now the body is not for fornication, ^b but for the Lord; and the Lord for the body.*

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* See on Acts xv. ver. 20. clause 2.

^b See on John vi. ver. 56. and Rom. vi. ver. 13. clause 2.

VER. 14.

Ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξήγειρεν διὰ τῆς δυνάμεως αὐτοῦ.

* And God hath both raised up the Lord, ^b and will also raise up us by his own power.

* See on Acts ii. ver. 24.

^b See on Matt. xxii. ver. 30. clause 1.

VER. 15.

Οὐκ οἰδατε ὅτι τὰ σώματα ὑμῶν, μέλη Χριστοῦ ἵσιν; ἅρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; Μὴ γένοιτο.

* Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

* See on Rom. xii. ver. 5. clause 1.

VER. 16.

Ἡ οὐκ οἰδατε ὅτι ὁ κολλώμενος τῇ πόρῃ, ἐν σώμα ἵσιν; Ἔσονται γὰρ, φθοῖν, οἱ δύο εἰς σάρκα μίαν.

What! * know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

* See on Matt. xix. ver. 5, 6.

VER. 17.

Ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἐν πνεύμα ἵσιν.

* But he that is joined unto the Lord is one spirit.

* That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me, John xvii. 21. I in them, and thou in me, that they may be made perfect in one, 23. For we are members of his body, of his flesh, and of his bones, Eph. v. 30.

VER. 18.

Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα ὃ ἂν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματος ἵσιν ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

* Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

* Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

VER. 19.

Ἡ οὐκ οἰδατε, ὅτι τὸ σῶμα ὑμῶν, ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματος ἵσιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἵσιν ἑαυτῶν;

What! * know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

* See on John xiv. ver. 17.

VER. 20.

Ἠγοράσθητε γὰρ τιμῇ; δοξάσατε δὲ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ᾧτινά ἐστι τοῦ Θεοῦ.

* For ye are bought with a price: ^b therefore glorify God ^c in your body, and in your spirit, which are God's.

* Ye are bought with a price; be not ye the servants of men, 1 Cor. vii. 23. Feed the church of God, which he hath purchased with his own blood, Acts xx. 28. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again, 2 Cor. v. 14, 15. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 18, 19. See also on Matt. xx. ver. 28. clause 3.

^b See on Matt. v. ver. 16. clause 2.

^c See on Rom. vi. ver. 13. clause 2.

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Περὶ δὲ ὧν ἐγγράφαί μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἀπτεῖσθαι.

Now concerning the things whereof ye wrote unto me: * It is good for a man not to touch a woman.

* See on Matt. xix. ver. 11.

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VER. 2.

Διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχτω, καὶ ἑκάστη τὸν ἰδίον ἄνδρα ἔχτω.

^a Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

^a Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 3.

Τῇ γυναίκι ὁ ἄνθρωπος τὴν ὀφειλομένην εὐνοίαν ἀποδίδτω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

VER. 4.

Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἄνθρωπος ὁμοίως δὲ καὶ ὁ ἄνθρωπος τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.

The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

VER. 5.

Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ πορείᾳ καὶ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

VER. 6.

Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγὴν·

^a But I speak this by permission, and not of commandment.

^a But to the rest speak I, not the Lord, ver. 12. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love, 2 Cor. viii. 8. That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting, xi. 17.

VER. 7.

Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτὸν· ἀλλ' ἕκαστος ἰδίῳ χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.

For I would that all men were even as I myself. ^a But every man hath his proper gift of God, one after this manner, and another after that.

^a See on Matt. xix. ver. 11.

VER. 8.

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔστιν ἵαν μείνωσιν ὡς καὶ γὰρ.

I say therefore to the unmarried and widows, It is good for them if they abide even as I.

VER. 9.

Εἰ δὲ οὐκ ἐγκρατεύσονται, γαμήσονται· κρεῖσσον γὰρ ἐστὶ γαμῆσαι ἢ πυρεῦσθαι.

But if they cannot contain, let them marry: for it is better to marry than to burn.

VER. 10.

Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, ὁ γυναικα ἀπὸ ἀνδρός μὴ χωριθῆναι·

And unto the married I command, yet not I, but the Lord, ^a Let not the wife depart from her husband:

^a See on Matt. v. ver. 32. clause 2.

VER. 11.

Ἐὰν δὲ καὶ χωριθῇ, μανέντω ἀγαμος, ἢ τῷ ἀνδρί καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι.

But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

VER. 12.

Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος· εἰ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οικεῖν μετ' αὐτοῦ, μὴ ἀφίεντω αὐτήν.

^a But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

^a See on ver. 6.

VER. 13.

Καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ

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αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίενται αὐτόν·

And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

VER. 14.

Ἡγίασαι γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναίκῃ· καὶ ἡγίασαι ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρὶ· ἵνα ἅρα τὰ τέκνα ὑμῶν ἀκαθάρτά ἐσιν· νῦν δὲ ἁγιά ἐσιν.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

VER. 15.

Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθαι οὐ διδούλωται· ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός.

But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: * but God hath called us * to peace.

* Gr. in peace.

* See on Rom. xii. ver. 18.

VER. 16.

Τί γὰρ οἶδας, γυναίκα, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

For what knowest thou, O wife, whether thou shalt save thy husband? or * how knowest thou, O man, whether thou shalt save thy wife?

* Gr. what.

VER. 17.

Εἰ μὴ ἐκάστη ὡς ἐμίρισεν ὁ Θεός, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατήτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσεται.

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

VER. 18.

Περιτεταμένους τις ἐκλήθη; μὴ ἐπισπάσθω. Ἐν ἀκροβυστία τις ἐκλήθη; μὴ περιτεμίσθω.

Is any man called being circumcised? let him not become uncircumcised. Is

any called in uncircumcision? let him not be circumcised.

VER. 19.

Ἡ περιτομὴ οὐδὲν ἐστίν, καὶ ἡ ἀκροβυστία οὐδὲν ἐστίν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ.

* Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

* See on Rom. ii. 25, 26, 28, 29.

VER. 20.

Ἐκαστος ἐν τῇ κλήσει ἧ ἐκλήθη, ἐν ταύτῃ μενέτω.

* Let every man abide in the same calling wherein he was called.

* And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages, Luke iii. 10—14. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 28. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all, Col. iii. 11. Servants, be subject to your masters with all fear: not only to the good and gentle, but also to the froward, 1 Pet. ii. 18.

VER. 21.

Δούλος ἐκλήθης; μὴ σοι μελέτω ἄλλ' εἰ καὶ δύνασαι ἐλευθερὸς γίνεσθαι, μᾶλλον χρῆσαι.

Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

VER. 22.

Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δούλος, ἀπαλευθερὸς Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δούλος ἐστὶ Χριστοῦ.

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^aFor he that is called in the Lord, being a servant, is the Lord's ^afree-man: ^blikewise also he that is called, being free, is Christ's servant.

^aGr. made free.

^aSee on John viii. ver. 32. clause 2.

^bSee on Rom. i. ver. 1. clause 2.

VER. 23.

Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

^aYe are bought with a price; ^bbe not ye the servants of men.

^aSee on chap. vi. ver. 20. clause 1.

^bLet every man abide in the same calling wherein he was called, ver. 20.

VER. 24.

Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μείνετω παρὰ τῷ Θεῷ.

^aBrethren, let every man, wherein he is called, therein abide with God.

^aSee on ver. 20.

VER. 25.

Περὶ δὲ τῶν παρένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἡλεημένος ἐπὶ Κυρίου πιστὸς εἶναι.

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, ^aas one that hath obtained mercy of the Lord to be faithful.

^aSee on Rom. i. ver. 5. clause 1.

VER. 26.

Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐπιστάσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

I suppose therefore that this is good for the present ^adistress, I say, that it is good for a man so to be.

^aOr, necessity.

VER. 27.

Δίδωσαι γυναῖκί; μὴ ζήτη λύσιν. Δέωσαι ἀπὸ γυναικός; μὴ ζήτη γυναικα.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

VER. 28.

Ἐὰν δὲ καὶ γήμης, οὐχ ἡμεῖς· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἡμεῖς· θλίψιν δὲ τῇ σαρκὶ ἔχουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φοιδομαι.

^aBut and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

^aSee on ver. 2.

VER. 29.

Τοῦτο δὲ φημι, ἀδελφοί, ὁ καιρὸς συν-εσταλμένος· τὸ λοιπὸν ἐστὶν ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ᾤσιν·

But this I say, brethren, ^athe time is short: it remaineth, that both they that have wives be as though they had none;

^aMan that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not, Job xiv. 1, 2. Behold, thou hast made my days as an hand-breadth, and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah, Psal. xxxix. 5. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale that is told, xc. 5—9. As for man, his days are as grass; as a flower of the field, so he flourisheth: For the wind passeth over it, and it is gone; and the place thereof shall know it no more, ciii. 15, 16. For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun? Eccl. vi. 12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light, Rom. xiii. 12. But the end of all things is at hand: be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7.

VER. 30.

Καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες·

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And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not.

VER. 31.

Καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

And they that use this world, as not abusing it: ^afor the fashion of this world passeth away.

^a And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, 1 John ii. 17.

VER. 32.

Θέλω δὲ ὑμᾶς ἀμερίμους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ.

^a But I would have you without carefulness. He that is unmarried careth for the things ^a that belong to the Lord, how he may please the Lord:

^a Gr. of the Lord.

^a See on Matt. vi. ver. 25. clause 2.

VER. 33.

Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναίκί.

But he that is married, careth for the things that are of the world, how he may please his wife.

VER. 34.

Μερίμνηται ἡ γυνὴ καὶ ἡ παρθένος. Ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾗ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρὶ.

There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

VER. 35.

Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα ἐρώχω ὑμῖν ἐπιβάλλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπρόσδεον τῷ Κυρίῳ ἀπερισπασίως.

And this I speak for your own profit; not that I may cast a snare upon you,

but for that which is comely, and that ye may attend upon the Lord without distraction.

VER. 36.

Εἰ δὲ τις ἀσχημονεῖ ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾗ ὑπέρτακτος, καὶ οὕτως ὀφείλει γίνεσθαι· ὃ δέλει ποιεῖται, οὐχ ἀμαρτάνει· γαμίζεσσαν.

But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

VER. 37.

Ὅς δὲ ἔστηκεν ἰδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει παρὰ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκερικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν αὐτοῦ παρθένον, καλῶς ποιεῖ.

Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

VER. 38.

Ὡστε καὶ ἡ ἐκγαμίζων, καλῶς ποιεῖ· ὃ δὲ μὴ ἐκγαμίζων, κρεῖσσον ποιεῖ.

So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

VER. 39.

Γυνὴ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ὃ δέλει γαμῆσθαι· μόνον ἐν Κυρίῳ.

^a The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^b only in the Lord.

^a See on Matt. v. ver. 32. clause 2. ^b Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 2 Cor. vi. 14, 15.

VER. 40.

Μακαριώτερα δὲ ἐστὶν ἐὰν εὖτα μείνη, κατὰ τὴν ἐμὴν γνώμην· δεῦξαι δὲ πρὸς Πνεῦμα Θεοῦ ἔχειν.

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1 COR. VII. 40.—VIII. 1—8.

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But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAP. VIII.—VER. 1.

Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκον ἵχουμεν. Ἡ γινώσκis φυσιοῖ, ἡ δὲ ἀγάπη οικοδομαῖ.

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

VER. 2.

Εἰ δὲ τις δοκεῖ εἰδέναι τι, οὐδὲν οὐδὲν ἵσκει καθὼς δεῖ γινώσκει.

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

VER. 3.

Εἰ δὲ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἵσται ὡς αὐτοῦ.

But if any man love God, the same is known of him.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him, Nah. i. 7. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 23. I am the good shepherd, and know my sheep, and am known of mine, John x. 14. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

VER. 4.

Περὶ τῆς ἐρώσεως ὧν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδωλὸν ἐν κόσμῳ, καὶ ὅτι εἰδὼς Θεὸς ἵσται ὅτι μὴ εἷς.

As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

^a See on Acts xiv. ver. 15. clause 1.

^b See on Acts iv. ver. 24.

VER. 5.

Καὶ γὰρ εἰς αἰὲς ἀνερχόμενοι θεοὶ, εἴτε

ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. (ὡςπερ εἰσι θεοὶ πολλοὶ, καὶ κύριοι πολλοί.)

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

VER. 6.

Ἄλλ' ἡμῖν εἷς Θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

^a But to us there is but one God, the Father, ^b of whom are all things, ^c and we in him; ^d and one Lord Jesus Christ, by whom are all things, and we ^e by him.

^e Or, for him.

^a One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all, Eph. iv. 5, 6.

^b See on Acts iv. ver. 24. and xvii. ver. 28.

^c See on John vi. ver. 56. and vi. ver. 13. clause 2.

^d See on John v. ver. 19. clause 2.

VER. 7.

Ἄλλ' οὐχ ἐν πᾶσιν ἡ γινώσκis· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδωλοῦ ὥς ἄρει, ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνειδήσις αὐτῶν ἀσθενὴς οὕσα μολύνεται.

Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

^a I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean, Rom. xiv. 14. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin, 23.

VER. 8.

Βρώμα δὲ ἡμᾶς οὐ παρίσται τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισσύνεμεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα.

^a But meat commendeth us not to God: for neither, if we eat, ^b are we the better; neither, if we eat not, ^c are we the worse.

^b Or, have we the more.

^c Or, have we less.

^a See on Matt. xv. ver. 11. clause 1.

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VER. 9.

Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενούσιν.

^a But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak.

^{*} Or, power.

^a See on Matt. xviii. ver. 6.

VER. 10.

Ἐὰν γάρ τις ἴδῃ σε τὸν ἔχοντα γνώσιν, ἐν εἰδωλείᾳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be ^{*} emboldened to eat those things which are offered to idols;

^{*} Gr. edified.

VER. 11.

Καὶ ἀπολείται ὁ ἀσθενὴν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν.

^a And through thy knowledge shall the weak brother perish, for whom Christ died?

^a Destroy not him with thy meat; for whom Christ died, Rom. xiv. 15.

VER. 12.

Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενούσαν, εἰς Χριστὸν ἁμαρτάνετε.

^a But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

^a See on Matt. xxv. ver. 40. clause 4.

VER. 13.

Διότις ἐὶς ῥεῖμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

^a Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

^a See on chap. vi. ver. 12. clause 2.

CHAP. IX.—VER. 1.

Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἰώρανα; οὐ τὸ ἔργον μου ὑμεῖς ἴσθε ἐν Κυρίῳ;

^a Am I not an apostle? am I not free? ^b have I not seen Jesus Christ our Lord? ^c are ye not my work in the Lord?

^a See on Rom. i. ver. 1. clause 3.

^b And last of all he was seen of me also, as of one born out of due time, 1 Cor. xv. 8. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 3—6.

^c See on chap. iii. ver. 6. clause 1.

VER. 2.

Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γὰρ ὑμῖν εἰμὶ· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἴσθε ἐν Κυρίῳ.

If I be not an apostle unto others, yet doubtless I am to you: ^a for the seal of mine apostleship are ye in the Lord.

^a Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart, 2 Cor. iii. 1—3.

VER. 3.

Ἡ ἐμὴ ἀπολογία τοῖς ἐμοῖ ἀνακρίουσιν, αὕτη ἔστι.

Mine answer to them that do examine me is this,

VER. 4.

Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν;

^a Have we not power to eat and to drink?

^a See on Matt. x. ver. 10. clause 3.

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I COR. IX. 5—13.

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VER. 5.

Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναικα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς;

^a Have we not power to lead about a sister, ^a a wife, as well as other apostles, and as ^b the brethren of the Lord, ^a and Cephas?

^a Or, woman.

^a See on chap. vii. ver. 2.

^b See on Matt. xii. ver. 46.

^c And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever, Matt. viii. 14.

VER. 6.

Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;

Or I only and Barnabas, ^a have not we power to forbear working?

^a Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 8, 9.

VER. 7.

Τίς στρατεύεται ἰδιοῖς ὀφθαλμοῖς ποτιῖ; τίς φυτεύει ἀμπέλωνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

VER. 8.

Μὴ κατὰ ἄνθρωπον ταῦτα λαλοῦ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;

Say I these things as a man? or saith not the law the same also?

VER. 9.

Ἐν γὰρ τῷ Μωσείῳ νόμῳ γέγραπται· Οὐ φημάσεις ζῶν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ,

^a For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. ^b Doth God take care for oxen?

^a Thou shalt not muzzle the ox when he treadeth out the corn, Deut. xxv. 4. ^b See on Matt. vi. ver. 26. clause 1.

VER. 10.

Ἡ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλας ὁ ἀροτριῶν ἀροτριᾶν καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν, ἐπ' ἐλπίδι.

Or saith he it altogether for our sakes?

^a For our sakes, no doubt, this is written: ^b that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

^a See on Matt. x. ver. 10. clause 3.

^b Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours, John iv. 35—38.

VER. 11.

Εἰ ἡμεῖς ὑμῶν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσομεν;

^a If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

^a See on Matt. x. ver. 10. clause 3.

VER. 12.

Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐχ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στίχομεν, ἵνα μὴ ἐγκοπὴν τινὰ δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

If others be partakers of this power over you, are not we rather? ^a Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ.

^a See on Acts xviii. ver. 3.

VER. 13.

Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ Δουσιαστα-

ρίαι προσδιδόντες, τῇ θυσιαστηρίῳ συμμερίζονται ;

^a *Do ye not know, that they which minister about holy things * live of the things of the temple? and they which wait at the altar are partakers with the altar?*

Or, feed.

^a Behold Israel after the flesh : are not they which eat of the sacrifices partakers of the altar? 1 Cor. x. 18. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering. All the males among the children of Aaron shall eat of it: it shall be a statute for ever in your generations, concerning the offering of the Lord made by fire: every one that toucheth them shall be holy, Lev. vi. 16—18. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy. As the sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith shall have it. And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered. And all the meat-offerings that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it. And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one as much as another, vii. 6—10. And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, reserved from the fire: Every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be

most holy for thee and for thy sons. In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this is thine: the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them, which they shall offer unto the Lord, them have I given thee. And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine: every one that is clean in thine house shall eat of it. Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord. And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine. All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee, and to thy seed with thee, Numb. xvii. 8—19.

VER. 14.

Οὕτω καὶ ὁ Κύριος διατάζει τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.

^a *Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*

^a See on Matt. x. ver. 10. clause 3.

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1 COR. IX. 15—20.

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VER. 15.

Ἐγὼ δὲ οὐδενὶ ἔχρησάμην τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἡμοῖς· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καυχῆμαί μου ἵνα τις κενώσῃ.

^a But I have used none of these things: ^b neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

^a See on Acts xviii. ver. 3.

^b And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia, 2 Cor. xi. 9, 10. For what is it where-in ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother: Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? xii. 13—18.

VER. 16.

Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκεινται οὐαὶ δὲ μοι ἔστιν, ἵαν μὴ εὐαγγελίζωμαι.

^a For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!

^a But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the

Gentiles, and kings, and the children of Israel, Acts ix. 15.

VER. 17.

Εἰ γὰρ ἰκὼν τούτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἀκὼν, οἰκονομῶσαν πεπίστευμαι.

^a For if I do this thing willingly, I have a reward; but if against my will, ^b a dispensation of the Gospel is committed unto me.

^a See on Matt. xxv. ver. 21.

^b See on Matt. xxiv. ver. 45. clause 2.

VER. 18.

Τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θῶσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρῆσασθαι τῇ ἰξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

^a What is my reward then? Verily, that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.

^a See on ver. 15. clause 2.

VER. 19.

Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἑμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείους κερδήσω.

^a For though I be free from all men, yet have I made myself servant unto all, ^b that I might gain the more.

^a See on Matt. xx. ver. 27.

^b See on Rom. xi. ver. 14.

VER. 20.

Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

^a And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

^a Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 3. And when they heard it, they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to for-

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sake Moses, saying, That they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them: Them take, and purify thyself with them, and be at charges with them; that they may shave *their* heads: and all may know, that those things whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them, xxi. 20—26.

VER. 21.

Τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὂν ἄνομος Θεῷ, ἀλλ' ἔνομος Χριστῷ) ἵνα κερδήσω ἀνόμους.

To them that are without law, as without law, ^a (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

^a See on Matt. v. ver. 17. clause 1. and ver. 19. clause 7.

VER. 22.

Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.

^a To the weak became I as weak, that I might gain the weak: ^b I am made all things to all men; that I might by all means save some.

^a See on Rom. xv. ver. 1.

^b Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved, 1 Cor. x. 33.

VER. 25.

Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶ αὐτοῦ γένημαι.

And this I do for the Gospel's sake, that I might be partaker thereof with you.

VER. 24.

Οὐκ οἶδα τι ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον; Οὕτω τρέχετε ἵνα καταλάβητε.

Know ye not that they which run in a race run all, but one receiveth the prize? ^a So run, that ye may obtain.

^a Ye did run well; who did hinder you that ye should not obey the truth? Gal. v. 7. I have fought a good fight, I have finished my course, I have kept the faith, 2 Tim. iv. 7.

VER. 25.

Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ὑπαρτεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθάσιν στέφανον λάβωσιν, ἡμεῖς δὲ ἀφθαρτον.

And every man that strieth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, ^a but we an incorruptible.

^a Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4.

VER. 26.

Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδόλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων·

^a I therefore so run, not as uncertainly; ^b so fight I, not as one that beatech the air:

^a See on John x. ver. 28. clauses 2, 3.

^b Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. vi. 11, 12. See also on Matt. xi. ver. 12.

VER. 27.

Ἀλλ' ὑποπατάζω μου τὸ σῶμα καὶ δου-

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λαγωγῶ· μήπως ἄλλοις κηρύξας, αὐτὸς ἀδοκιμὸς γένημαι.

^a But I keep under my body, and bring it into subjection: ^b lest that by any means, when I have preached to others, I myself should be ^c a castaway.

^a See on Rom. viii. ver. 13. clause 3.

^b See on Matt. vii. ver. 22. clause 2.

^c Reprobate silver shall men call them, because the Lord hath rejected them, Jer. vi. 30. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place, Acts i. 25. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates, 2 Cor. xiii. 5, 6.

CHAP. X.—VER. 1.

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον.

Moreover, brethren, ^a I would not that ye should be ignorant, how that all our fathers were under the cloud, ^b and all passed through the sea;

^a And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people, Exod. xiii. 21, 22. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of

the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. And so it was, when the cloud was a few days, upon the tabernacle; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed; whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed, Numb. ix. 15—22.

^b And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left, Exod. xiv. 21, 22. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left, 29. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over, Josh. iv. 23.

VER. 2.

Καὶ πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ.

^a And were all baptized unto Moses in the cloud and in the sea;

^a Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples, John ix. 28.

VER. 3.

Καὶ πάντες τὸ αὐτὸ βρῆμα πνευματικὸν ἔφαγον.

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* And did all eat the same spiritual meat ;

* See on John vi. ver. 31.

VER. 4.

Καὶ πάντες τὸ αὐτὸ πνεῦμα πνευματικῶν ἔπιον· ἵπινον γὰρ ἐκ πνευματικῆς ἀκολου-
θείσης πίττας· ἡ δὲ πίττα ἦν ὁ Χριστός.

* And did all drink the same spiritual drink: for they drank of that spiritual Rock that * followed them: ^b and that Rock was Christ.

* Or, went with them.

* Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel, Exod. xvii. 6. And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly: and the congregation drank, and their beasts also, Numb. xx. 11.

^b See on John iv. ver. 10. clause 3.

VER. 5.

Ἄλλ' οὐκ ἐν τοῖς πλείοσι αὐτῶν εἰδόκει-
ται ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρή-
μῳ.

* But with many of them God was not well pleased: for they were over-
thrown in the wilderness.

* And the LORD spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your car-

cases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness, Numb. xiv. 26—33. These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai: For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun, xxvi. 63—65. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed. So it came to pass, when all the men of war were consumed and dead from among the people, Deut. ii. 15, 16. Harden not your heart, as in the pro-
vocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I swear in my wrath, that they should not enter into my rest, Psal. xciv. 8—11:

VER. 6.

Ταῦτα δὲ τόποι ἡμῶν ἐγενήθησαν, εἰς τὸ
μὴ εἶναι ἡμᾶς ἐπιθυμῶντας κακῶν, καθὼς
καμείνοι ἐπιθύμουν.

* Now these things were our * exam-
ples, ^b to the intent we should not lust
after evil things, as they also lusted.

* Gr. figures.

* Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, ver. 11. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it, Heb. iv. 1. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, 11. And turning the cities of Sodom and Gomorrah

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into snakes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly, 2 Pet. ii. 6. and Jude 7.

^b And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick, Numb. xi. 4, 5. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, And he let it fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust: but while their meat was yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel, Psal. lxxviii. 27—31. They soon forgot his works; they waited not for his counsel; But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 13, 14.

VER. 7.

Μηδὲ ἰδωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὡς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγαῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν.

^a Neither be ye idolaters, ^b as were some of them; as it is written, ^c The people sat down to eat and drink, and rose up to play.

^a Wherefore, my dearly beloved, flee from idolatry, ver. 14. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? 20—22. Little children keep yourselves from idols, 1 John v. 21.

^b And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves: they are quickly turned aside out of the way which I commanded them; they have made them a molten image, Deut. ix. 12.

^c And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play, Exod. xxxii. 6.

VER. 8.

Μηδὲ πορνείωμεν, καθὼς τινες αὐτῶν ἐπέπνευσαν, καὶ ἔπεσαν ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες.

^a Neither let us commit fornication, ^b as some of them committed, and fell in one day three and twenty thousand.

^a See on Acts xv. ver. 20. clause 2.

^b And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand, Numb. xxv. 1—9.

VER. 9.

Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καὶ τινες αὐτῶν ἐκείρασαν, καὶ ὑπὸ τῶν ὄφειων ἀπώλοντο.

^a Neither let us tempt Christ, as some of them also tempted, ^b and were destroyed of serpents.

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* Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? Exod. xvii. 2. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? 7. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him, xxiii. 20, 21. Ye shall not tempt the Lord your God, as ye tempted him in Massah, Deut. vi. 16. And they tempted God in their heart, by asking meat for their lust, Psal. lxxviii. 18. Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works forty years, Heb. iii. 7—9.

^b And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died, Numb. xxi. 6.

VER. 10.

Μηδὲ γογγύζετε, καθὼς καὶ τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπόλλυντο ὑπὸ τοῦ ὀλοθρευτοῦ.

* Neither murmur ye, ^b as some of them also murmured, and were destroyed of the destroyer.

* Do all things without murmurings and disputings; That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 14, 15.

^b And the people murmured against Moses, saying, What shall we drink? Exod. xv. 24. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we

sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger, xvi. 2, 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? xvii. 3.

VER. 11.

Ταῦτα δὲ πάντα τύποι συνίστανται ἡμῶν· ἡ γράφη δὲ πρὸς νοθεύσαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

* Now all these things happened unto them for ^a ensamples: and they are written for our admonition, ^b upon whom the ends of the world are come.

* Or, types.

* See on ver. 6. clause 1.

^b Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time, 1 John ii. 18.

VER. 12.

* Ὡστε ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πίσση.

* Wherefore let him that thinketh he standeth take heed lest he fall.

* Happy is the man that feareth the Lord: but he that hardeneth his heart shall fall into mischief, Prov. xxviii. 14. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, Matt. xiv. 33—35. Well; because of unbelief they were broken off, and thou standest by faith: Be not highminded, but fear, Rom. xi. 20.

VER. 13.

Πειρασμὸς ὑμᾶς οὐκ ἐילהεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθαι, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπερβαλεῖν.

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There hath no temptation taken you but such as is ^a common to man : ^a but God is faithful, ^b who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

^a Or, moderate.

^a See on chap. i. ver. 9. clause 1.

^b For the rod of the wicked shall not rest upon the lot of the righteous ; lest the righteous put forth their hands unto iniquity, Psal. cxxv. 3. Who delivered us from so great a death, and doth deliver : in whom we trust that he will yet deliver, 2 Cor. i. 10. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom ; to whom be glory for ever and ever. Amen, 2 Tim. iv. 18. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9.

VER. 14.

Διόπερ, ἀγαπητοί μου, φύγετε ἀπὸ τῆς εἰδωλολατρείας·

Wherefore, my dearly beloved, ^a flee from idolatry.

^a See on ver. 7. clause 1.

VER. 15.

Ὡς φρονίμοις λέγων· κρίνατε ὑμεῖς ὃ φημι·

I speak as to wise men ; judge ye what I say.

VER. 16.

Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἔστι ; τὸν ἄρτον δὲ κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἔστιν ;

^a The cup of blessing which we bless, ^b is it not the communion of the blood of Christ ? ^c The bread which we break, ^d is it not the communion of the body of Christ ?

^a See on Luke xxii. ver. 20.

^b Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat in-

deed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me. This is that bread which came down from heaven ; not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever, John vi. 53—58.

^c See on Matt. xxvi. ver. 26. clauses 1, 2.

^d See on Matt. xxvi. ver. 26. clause 3.

VER. 17.

Ὅτι εἰς ἄρτος, ἓν σῶμα, οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.

^a For we being many are one bread, and one body : for we are all partakers of that one bread.

^a See on Rom. xii. ver. 5. clause 1.

VER. 18.

Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθιόντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσι ;

^a Behold Israel after the flesh : are not they which eat of the sacrifices partakers of the altar ?

^a See on chap. ix. ver. 13.

VER. 19.

Τί ὦν φημι ; ὅτι εἰδωλον, τί ἐστιν ; ἢ ὅτι εἰδωλόθυτον, τί ἐστιν ;

What say I then ? ^a that the idol is any thing, or that which is offered in sacrifice to idols is any thing ?

^a See on Acts xiv. ver. 15. clause 1.

VER. 20.

Ἄλλ' ὅτι ἡ θύσι τὰ ἴθνη, δαιμονίους θύσι, καὶ οὐ Θεῷ. Οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

^a But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils.

^a And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations, Lev. xvii. 7. They provoked him to jealousy with

strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not, Deut. xxxii. 16, 17. And he ordained him priests for the high places, and for the devils, and for the calves which he had made, 2 Chron. xi. 15.

VER. 21.

Οὐ δύνασθε ποτήριον Κυρίου πίνειν, καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου ματίζειν, καὶ τραπέζης δαιμονίων.

* Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

* See on Matt. vi. ver. 24. clause 1.

VER. 22.

Ἡ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἴσμεν;

* Do we provoke the Lord to jealousy? are we stronger than he?

* Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, Exod. xx. 4. For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God, xxxiv. 14. Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God, Deut. iv. 23, 24. Ye shall not go after other gods, of the gods of the people which are round about you: (For the Lord thy God is a jealous God among you,) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth, vi. 14, 15. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not, xxxii. 16, 17. And Joshua said unto the people, Ye cannot serve the Lord: for he is an holy

God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good, Josh. xxiv. 19, 20. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard this, he was wroth, and greatly abhorred Israel, Psal. lxxviii. 58, 59.

VER. 23.

Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομοῦσι.

* All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

* See on chap. vi. ver. 12.

VER. 24.

Μηδὲς τὸ ἰαντοῦ ζητήτω, ἀλλὰ τὸ τοῦ ἑτέρου ἵναστος.

* Let no man seek his own, but every man another's wealth.

* See on Rom. xiv. ver. 19. clause 2.

VER. 25.

Πᾶν τὸ ἐν μακίλλῳ πωλούμενον ἰδοῦτε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

* Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

* See on Rom. xiv. ver. 14. clause 2.

VER. 26.

Τοῦ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρες αὐτῆς.

* For the earth is the Lord's, and the fulness thereof.

* Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, Exod. xix. 5. Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is, Deut. x. 14. Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine, Job. xli. 11. The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein, Psal. cxiv. 1. If

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I were hungry, I would not tell thee ; for the world is mine, and the fulness thereof, 1. 12.

VER. 27.

Εἰ δὲ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ δίδασκε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μὴδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

If any of them that believe not bid you to a feast, and ye be disposed to go ; whatsoever is set before you, eat, asking no question for conscience sake.

VER. 28.

Ἐὰν δὲ τις ὑμῖν εἴπῃ· Τοῦτο εἰδωλόθυτον ἐστὶ· μὴ ἐσθίετε, δι' ἐκείνον τὸν μὴ νόσαντα, καὶ τὴν συνείδησιν τοῦ γὰρ Κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτοῦ.

But if any man say unto you, ^a This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake : for the earth is the Lord's, and the fulness thereof :

^a I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him it is unclean, Rom. xiv. 14.

VER. 29.

Συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. Ἰναπὶ γὰρ ἢ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνείδησεως ;

Conscience, I say, not thine own, but of the other : for why is my liberty judged of another man's conscience ?

VER. 30.

Εἰ δὲ ἐγὼ χάριτι μετέχω, τί βλασφημῶμαι ὑπὲρ οὐ ἐγὼ εὐχαριστῶ ;

For if I by ^a grace be a partaker, why am I evil spoken of for that for which I give thanks ?

^a Or, thanksgiving.

VER. 31.

Εἴτε ὡς ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

^a Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

^a And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. If any

man speak, let him speak as the oracles of God ; if any man minister, let him do it as of the ability which God giveth : that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11.

VER. 32.

^a Ἀπείσκοποι γίνεσθε καὶ Ἰουδαίος καὶ Ἑλλήσι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ,

^a Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God :

^a See on chap. vi. ver. 12.

VER. 33.

Καθὼς καὶ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

^a Even as I please all men in all things, not seeking mine own profit, ^b but the profit of many, that they may be saved.

^a See on chap. ix. ver. 20. and Rom. xv. ver. 1.

^b To the weak became I as weak, that I might gain the weak : I am made all things to all men, that I might by all means save some, Rom. ix. 22.

CHAP. XI.—VER. 1.

Μιμηταί μου γίνεσθε, καθὼς καὶ ἐγὼ Χριστοῦ.

^a Be ye followers of me, even as I also am of Christ.

^a See on chap. iv. ver. 16.

VER. 2.

Ἐπαίνῳ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.

Now I praise you, brethren, that ye remember me in all things, and keep the ^a ordinances, as I delivered them to you.

^a Or, traditions.

VER. 3.

Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστὶν κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.

But I would have you know, ^a that the head of every man is Christ ; ^b and the head of the woman is the man ; ^c and the head of Christ is God.

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^a See on Matt xxviii. ver. 18.

^b Unto the woman he said, I will greatly multiply thy sorrow and thy conception ; in sorrow thou shalt bring forth children ; and thy desire shall be to thy husband, and he shall rule over thee, Gen. iii. 16. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church : and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing, Eph. v. 22—24. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. ii. 11, 12. Likewise, ye wives, be in subjection to your own husbands ; that if any obey not the word, they also may without the word be won by the conversation of the wives, 1 Pet. iii. 1. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands : Even as Sara obeyed Abraham, calling him lord, 5, 6.

^c See on John xiv. ver. 28. clause 3.

VER. 4.

Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.

Every man praying or prophesying, having his head covered, dishonoureth his head.

VER. 5.

Πᾶσα δὲ γυνὴ προσευχόμενη ἢ προφητεύουσα ἀκατακαλύπτῃ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἔν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρμείνῃ.

But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head : for that is even all one as if she were shaven.

VER. 6.

Εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κείρασθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

For if the woman be not covered, let her also be shorn : but if it be a shame for a woman to be shorn or shaven, let her be covered.

VER. 7.

Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, ἕκον καὶ δόξα Θεοῦ ὑπάρχων γυνὴ δὲ δόξα ἀνδρός ἐστίν.

For a man indeed ought not to cover his head, ^a forasmuch as he is the image and glory of God : but the woman is the glory of the man.

^a What is man, that thou art mindful of him ? and the son of man, that thou visitest him ? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands : thou hast put all things under his feet, Psal. viii. 4—6.

VER. 8.

Οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός·

For the man is not of the woman ; but the woman of the man.

VER. 9.

Καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

^a Neither was the man created for the woman ; but the woman for the man.

^a And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air ; and brought them unto Adam to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field : but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept ; and he took one of his ribs, and closed up the flesh instead thereof : And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh : she shall be called woman, because she was taken out of Man, Gen. ii. 18—23.

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VER. 10.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἰχουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους,

For this cause ought the woman to have *power on her head because of the angels.

* i. e. a covering, in sign that she is under the power of her husband.

VER. 11.

Πλὴν οὕτως ἀνὴρ ὡς ἡ κεφαλὴ τοῦ σώματος, οὗτος ὡς ἡ κεφαλὴ τοῦ σώματος, ἐν Κυρίῳ·

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

VER. 12.

Ὡς περ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς ἐκκλησίας, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

For as the woman is of the man, even so is the man also by the woman; * but all things of God.

* See on Acts iv. ver. 24. and xvii. ver. 28.

VER. 13.

Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἔστι γυναικα ἀκατακάλυπτον τῷ Θεῷ προσεῖναι;

Judge in yourselves: is it comely that a woman pray unto God uncovered?

VER. 14.

Ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἔαν κομᾷ; ἀτιμία αὐτῷ ἔστι;

Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

VER. 15.

Γυνὴ δὲ ἔαν κομᾷ, δόξα αὐτῇ ἔστιν. ὅτι ἡ κόμη αὐτῇ περιβολαίου δίδεται αὐτῇ.

But if a woman have long hair, it is a glory to her: for her hair is given her for a * covering.

* Or, veil.

VER. 16.

Εἰ δὲ τις δοκᾷ φιλόνομος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

But if any man seem to be contentious, we have no such custom, neither the churches of God.

VER. 17.

Τοῦτο δὲ παραγγέλλων οὐκ ἰπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἥττον συνίρχεσθε.

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

VER. 18.

Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω.

For first of all, when ye come together in the church, I hear that there be * divisions among you; and I partly believe it.

* Or, schisms.

VER. 19.

Δεῖ γὰρ καὶ αἵρεσις ἐν ὑμῖν εἶναι, ἵνα οἱ δοκιμοὶ φανεροὶ γίνωνται ἐν ὑμῖν.

* For there must be also * heresies among you, ^b that they which are approved may be made manifest among you.

* Or, sects.

* See on Matt. xviii. ver. 7. clause 2. ^b They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us, 1 John ii. 19.

VER. 20.

Συνερχομένων ὧν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν.

When ye come together therefore into one place, * this is not to eat the Lord's supper.

* Or, ye cannot eat.

VER. 21.

Ἐκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

VER. 22.

Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ κατασχύνετε τοὺς μὴ

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ἔχοντας· τί ὑμῖν εἶπω· ἵκανόν ὑμᾶς
ἐν τούτῳ· οὐκ ἵκανῶ.

What? have ye not houses to eat and
to drink in? or despise ye the Church of
God, and shame them * that have not?
What shall I say to you? shall I praise
you in this? I praise you not.

* Or, that are poor.

VER. 23.

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ
καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν
τῇ νυκτὶ ᾗ παρεδίδото, ἔλαβεν ἄρτον

For I have received of the Lord that
which also I delivered unto you, That
the Lord Jesus the same night in which
he was betrayed took bread:

VER. 24.

Καὶ εὐχαριστήσας ἔλασεν, καὶ εἶπε·
Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα
τὸ ὑπὲρ ὑμῶν κλάμμενον· τούτο ποιεῖτε εἰς
τὴν ἑμὴν ἀνάμνησιν.

And when he had given thanks, he
broke it, and said, Take, eat: this is
my body, which is broken for you: this
do * in remembrance of me.

* Or, for a remembrance.

* See on Matt. xxvi. ver. 26.

VER. 25.

Ἐσαύτως καὶ τὸ ποτήριον, μετὰ τὸ
δαιτῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ᾗ
καὶ νυνὶ διαθήκη ἐστὶν ἐν τῷ ἡμῶν αἵματι·
τούτο ποιεῖτε ὡς ἂν πίνετε, εἰς τὴν
ἑμὴν ἀνάμνησιν.

* After the same manner also he took
the cup, when he had supped, saying,
This cup is the new testament in my
blood: this do ye, as oft as ye drink it,
* in remembrance of me.

* Or, for a remembrance.

* See on Matt. xxvi. ver. 27, 28.

VER. 26.

Ὅσῳκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τούτου,
καὶ τὸ ποτήριον τούτου πίνετε, τὸν θάνατον
τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν
ἔλθῃ.

For as often as ye eat this bread, and
drink this cup, * ye do shew the Lord's
death * till he come.

* Or, shew ye.

* See on Matt. xxiv. ver. 30.

VER. 27.

* Ὅστις ὅς ἂν ἐσθίῃ τὸν ἄρτον τούτου, ἢ
πίνη τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἐνοχὸς
ἔσται τοῦ σώματος καὶ αἵματος τοῦ
Κυρίου.

Wherefore whosoever shall eat this
bread, and drink this cup of the Lord,
unworthily, shall be guilty of the body
and blood of the Lord.

VER. 28.

Δοκιμαζέτω δὲ ἑαυτὸν ἕκαστος, καὶ
οὕτως ἐκ τοῦ ἄρτου ἐσθίτω, καὶ ἐκ τοῦ
ποτηρίου πίντω.

But let a man examine himself, and
so let him eat of that bread, and drink
of that cup.

VER. 29.

* Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα
ἑαυτοῦ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ
σῶμα τοῦ Κυρίου.

For he that eateth and drinketh un-
worthily, eateth and drinketh * damna-
tion to himself, * not discerning the
Lord's body.

* Or, judgment.

* But strong meat belongeth to
them that are of full age, even those
who, by reason of use, have their
senses exercised to discern both good
and evil, Heb. v. 14.

VER. 30.

Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ
ἄρρωστοι, καὶ κοιμῶνται ἱκανοί.

For this cause many are weak and
sickly among you, and many sleep.

VER. 31.

Εἰ γὰρ ἑαυτοὺς διακρίνομεν, οὐκ ἂν ἐπι-
νομεθα.

For if we would judge ourselves, we
should not be judged.

VER. 32.

Κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου παιδεύμε-
θα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

But when we are judged, * we are
chastened of the Lord, that we should
not be condemned with the world.

* Thou shalt also consider in thine
heart, that, as a man chasteneth his
son, so the Lord thy God chasteneth
thee, Deut. viii. 5. Behold, happy

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is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up; he woundeth, and his hands make whole, Job v. 17, 18. That he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God, oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living, xxxiii. 17—30. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked, Psal. xciv. 12, 13. My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth, Prov. iii. 11, 12.

VER. 33.

ὅστις, ἀδελφοί μου, συνέρχεται εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεται

Wherefore, my brethren, when ye come together to eat, tarry one for another.

VER. 34.

Εἰ δὲ τις πεινᾷ, ἐν οἴκῳ ἐσθίτω, ἵνα μὴ εἰς κλέμα συνέρχῃ. Τὰ δὲ λοιπὰ, ὡς ἂν ἴδω, διατάξομαι.

And if any man hunger, let him eat at home; that ye come not together unto *condemnation. *And the rest will I set in order when I come.

* Or, judgment.

* See on chap. iv. ver. 19. clause 1.

CHAP. XII.—VER. 1.

Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ δύναμαι ὑμᾶς ἀγνοεῖν.

* Now concerning spiritual gifts, brethren, I would not have you ignorant.

* See on Matt. xxv. ver. 14. clause 2.

VER. 2.

Οἴδατε ὅτι ἴθνη ἦτε, πρὸς τὰ ἰδωλὰ τὰ ἀφανα, ὡς ἂν ἤγασθε, ἀπαγόμενοι.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

VER. 3.

Διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν, λόγῳ ἀνάθεμα Ἰησοῦν καὶ οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ.

Wherefore I give you to understand, * that no man speaking by the Spirit of God calleth Jesus * accursed: ^b and that no man can say that Jesus is the Lord, but by the Holy Ghost.

* Or, anathema.

* But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me, Mark ix. 39.

^b And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 16, 17.

VER. 4.

Διαφορῆς δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα.

* Now there are diversities of gifts, but the same Spirit.

* See on Matt. xxv. ver. 14. clause 2.

VER. 5.

Καὶ διαφέρειαι διακονιῶν ἰσὶ, καὶ ὁ αὐτὸς Κύριος.

And there are differences of * administrations, * but the same Lord.

Or, ministeries.

* Neither be ye called masters : for one is your Master, even Christ, Matt. xxiii. 10. Jesus Christ; (he is Lord of all,) Acts x. 36. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9.

VER. 6.

Καὶ διαφέρειαι ἐνεργημάτων ἰσὶν, ὁ δὲ αὐτὸς ἰσὶ Θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

* And there are diversities of operations, but it is the same God which worketh all in all.

* See on Matt. xxv. ver. 14. clause 2.

VER. 7.

Ἐκλόσθη δὲ δίδραται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.

* But the manifestation of the Spirit is given to every man to profit withal.

* I would that ye all spake with tongues, but rather that ye prophesied : for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying, 1 Cor. xiv. 5. Wherefore tongues are for a sign, not to them that believe, but to them that believe not : but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth, 22—25. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his

goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou wert an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 14—30.

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And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 8.

* Ωι μὲν γὰρ διὰ τοῦ Πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα.

* For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;

* The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned, Isa. l. 4. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding, Dan. ii. 21.

VER. 9.

* Ἐτέρω δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλω δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι.

* To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

* See on Matt. xvii. ver. 20. clause 1.

* See on Matt. x. ver. 8. clause 1.

VER. 10.

* Ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω δὲ προφητεία, ἄλλω δὲ διακρίσεις πνευματικῆς, ἐτέρω δὲ γίνη γλωσσῶν, ἄλλω δὲ ἱερμηνεῖα γλωσσῶν.

* To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

* See on Mark xvi. ver. 20.

* See on Acts xiii. ver. 1.

* Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Acts v. 3.

* See on Acts ii. ver. 4. clause 2.

* If any man speak in an unknown tongue let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no in-

terpreter, let him keep silence in the church; and let him speak to himself, and to God, 1 Cor. xiv. 27, 28.

VER. 11.

Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

* But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

* John answered and said, A man can receive nothing, except it be given him from heaven, John iii. 27. But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you, 2 Cor. x. 13.

VER. 12.

Καθάπερ γὰρ τὸ σῶμα ἐν ἑστὶ, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνός, πολλά ὄντα, ἐν ἑστὶ σῶμα· οὕτω καὶ ὁ Χριστός.

* For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

* See on Rom. xii. ver. 5. clause 1.

VER. 13.

Καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δούλοι, εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν Πνεῦμα ἐποτίσθημεν.

* For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

* Gr. Greeks.

* See on Matt. iii. ver. 11. clause 3.

* Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29.

* See on chap. vii. ver. 20.

* See on John iv. ver. 10. clause 3.

VER. 14.

Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά.

For the body is not one member, but many.

VER. 15.

Ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χεὶρ,
οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρά τοῦτο
οὐκ ἴστιν ἐκ τοῦ σώματος;

If the foot shall say, Because I am
not the hand, I am not of the body; is it
therefore not of the body?

VER. 16.

Καὶ ἐὰν εἴπῃ τὸ ὄς· Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρά τοῦτο οὐκ ἴστιν ἐκ τοῦ σώματος;

And if the ear shall say, Because I am
not the eye, I am not of the body; is it
therefore not of the body?

VER. 17.

Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή;
εἰ ὅλον ἀκοή, ποῦ ἡ ὀσφρησις;

If the whole body were an eye, where
were the hearing? If the whole were
hearing, where were the smelling?

VER. 18.

Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἃν ἑκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν.

But now hath God set the members
every one of them in the body, as it hath
pleased him.

VER. 19.

Εἰ δὲ ἦ τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;

And if they were all one member,
where were the body?

VER. 20.

Νυνὶ δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

But now are they many members, yet
but one body.

VER. 21.

Οὐ δύναται δὲ ὀφθαλμός εἰπεῖν τῇ χειρὶ· Χρεῖαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ· Χρεῖαν ὑμῶν οὐκ ἔχω.

And the eye cannot say unto the hand,
I have no need of thee: nor again the
head to the feet, I have no need of you.

VER. 22.

Ἀλλὰ πολλὰ μᾶλλον τὰ δοκούντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχουσιν, ἀναγκαῖά ἐστι.

Nay, much more those members of the
body, which seem to be more feeble, are
necessary:

VER. 23.

Καὶ ἃ δοκῶμεν ἀτιμώτερα εἶναι τοῦ σώματος, τοῦτοις τιμὴν περισσοτέραν περιτίθμεν καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει.

And those members of the body, which
we think to be less honourable, upon these
we bestow more abundant honour; and
our uncomely parts have more abundant
comeliness.

* Or, put on.

VER. 24.

Τὰ δὲ εὐσχήμονα ἡμῶν, οὐ χρεῖαν ἔχει. Ἀλλ' ὁ Θεὸς συνεκίρασε τὸ σῶμα, τῷ ὑπεροῦντι περισσοτέραν δόξιν τιμὴν.

For our comely parts have no need:
but God hath tempered the body together,
having given more abundant honour to
that part which lacked:

VER. 25.

ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι· ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεμινῶσι τὰ μέλη.

That there should be no schism
in the body; but that the members should
have the same care one for another.

* Or, division.

VER. 26.

Καὶ εἴτε πάσχει ἐν μέλος, συμπαύσκει πάντα τὰ μέλη· εἴτε δοξάζεται ἐν μέλος, συγχαίρει πάντα τὰ μέλη.

* And whether one member suffer, all
the members suffer with it; or one member
be honoured, all the members rejoice
with it.

* See on Rom. xii. ver. 15.

VER. 27.

Ἵμεῖς δὲ ἴσμεν σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.

* Now ye are the body of Christ, and
members in particular.

* See on Rom. xii. ver. 5. clause 1.

VER. 28.

Καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφῆτας, τρίτον διδασκάλους, ἑβδίτη ἀνέμεις, εἴτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κωσμησεις, γίνεσθαι γλωσσῶν.

And God hath set some in the Church,
first apostles, secondarily prophets, thirdly

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teachers, after that miracles, then gifts of healings, helps, governments, * diversities of tongues.

* Or, kinds.

VER. 29.

Μὴ πάντες ἀποστολῶν; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες ἐκκλησιαστικοί;

Are all apostles? are all prophets? are all teachers? are all * workers of miracles?

* Or, powers.

VER. 30.

Μὴ πάντες χάρισμα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσιν;

Have all the gifts of healing? do all speak with tongues? do all interpret?

VER. 31.

Ζηλοῦτε δὲ τὰ, χάρισμα τὰ κρείττω· καὶ ἔτι καὶ ὑπερβολὴν ἰδὼν ὑμῶν δίκτυον.

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAP. XIII.—VER. 1.

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γίγνομαι χαλκὸς ἡχῶν, ἢ κύμβαλον ἀλαλάζον.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

VER. 2.

Καὶ ἐὰν ἔχω προφητείας, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν· καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μετακινεῖν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

VER. 3.

Καὶ ἐὰν διδώσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καθίσταμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

And though I bestow all my goods to feed the poor, and though I give my

body to be burned, and have not charity, it profiteth me nothing.

VER. 4.

Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περὶ σεβασμῶν, οὐ φυσιοῦται,

* Charity suffereth long, and is kind; charity envieth not; charity * vaunteth not itself, is not puffed up,

* Or, is not rash.

* Hatred stirreth up strifes: but love covereth all sins, Prov. x. 12. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins, 1 Pet. iv. 8.

^b Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, Col. iii. 12, 13. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth, 1 John iii. 16—18.

^c See on Rom. xiii. ver. 13. clause 4.

VER. 5.

Οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

* Doth not behave itself unseemly, ^b seeketh not her own, ^c is not easily provoked, thinketh no evil;

* Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you, 2 Thess. iii. 6, 7.

^b See on Rom. xiv. ver. 19.

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^c Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God, Jam. i. 19, 20.

VER. 6.

Οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ.

^a Rejoiceth not in iniquity, ^b but rejoiceth ^c in the truth;

^c Or, with.

^a Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. Fools make a mock at sin: but among the righteous there is favour, Prov. xiv. 9. And when he was come near, he beheld the city, and wept over it, Luke xix. 41.

^b And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians, Exod. xviii. 9. What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice, Phil. i. 18. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. I have no greater joy than to hear that my children walk in truth, 3 John 4.

VER. 7.

Πάντα στίγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

^a Beareth all things, believeth all things, hopeth all things, ^b endureth all things.

^a See on Rom. xv. ver. 1, 2.

^b See on Matt. v. ver. 12. clause 1.

VER. 8.

Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Εἴτε δι' προφητείας, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνώσεις, καταργηθήσονται.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

VER. 9.

Ἐκ μέρους γὰρ γινώσκωμεν, καὶ ἐκ μέρους προφητεύομεν.

^a For we know in part, and we prophesy in part.

^a Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2.

VER. 10.

Ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.

^a But when that which is perfect is come, then that which is in part shall be done away.

^a And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof, Rev. xxi. 22, 23. And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 4, 5.

VER. 11.

Ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.

When I was a child, I spake as a child, I understood as a child, I ^athought as a child: but when I became a man, I put away childish things.

^a Or, reasoned.

VER. 12.

Βλέπομεν γὰρ ἄρτι δι' ὀπίπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκομαι καθὼς καὶ ἐπεγινώσθη.

^a For now we see through a glass, ^adarkly; ^b but then face to face: now I know in part; but then shall I know even as also I am known.

^a Or, in a riddle.

^a But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 18.

^b See on ver. 10.

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VER. 13.

Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μέζων δὲ τούτων ἡ ἀγάπη.

And now abideth faith, hope, charity, these three; but ^a the greatest of these is charity.

^a See verses 1—4. And above all these things put on charity, which is the bond of perfectness, Col. iii. 14.

CHAP. XIV.—VER. 1.

Διώμιτε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά· μᾶλλον δὲ ἵνα προφητεύητε·

^a Follow after charity, and desire ^b spiritual gifts, ^c but rather that ye may prophesy.

^a He that followeth after righteousness and mercy, findeth life, righteousness, and honour, Prov. xxi. 21. Let us therefore follow after the things which make for peace, Rom. xiv. 19. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 11. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14. Let him seek peace, and ensue it, 1 Pet. iii. 11.

^b See on Matt. xxv. ver. 14. clause 2.

^c See ver. 3. and 39. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, Rom. xii. 6.

VER. 2.

Ὁ γὰρ λαλῶν γλώσση, οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man ^a understandeth him; howbeit in the spirit he speaketh mysteries.

* Gr. heareth.

VER. 3.

Ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παρακλήσιν καὶ παραμυθίαν.

But he that prophesieth ^a speaketh unto men to edification, and exhortation, and comfort.

^a See on Rom. xiv. ver. 19. clause 2.

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VER. 4.

Ὁ λαλῶν γλώσση, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ.

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

VER. 5.

Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μέζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτός ἐστι μὴ διερμηνεύη, ἵνα ἡ ἐκκλησία οἰκοδομῇ λάβη.

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

VER. 6.

Νυνὶ δὲ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ;

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

VER. 7.

Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολῇ τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

And even things without life giving sound, whether pipe or harp, except they give a distinction in the ^a sounds, how shall it be known what is piped or harped?

* Or, tunes.

VER. 8.

Καὶ γὰρ ἐὰν ᾄδῃς φωνὴν σάλπιγγος δῶ, τίς παρασκευάζεται εἰς πόλεμον;

For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

VER. 9.

Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὖσημεν λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἵστεθε γὰρ εἰς αἶρα λαλούντες.

So likewise ye, except ye utter by the tongue words ^a easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

* Gr. significant.

E

VER. 10.

Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἔστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφρονον.

There are, it may be, so many kinds of voices in the world, and none of them is without signification.

VER. 11.

Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἵσταμαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἑμοὶ βάρβαρος·

Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

* See on Rom. i. ver. 14. clause 2.

VER. 12.

Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστὶ πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσύνετε.

Even so ye, forasmuch as ye are zealous of * spiritual gifts, seek that ye may excel to the edifying of the church.

* Gr. spirits.

* See on Rom. xiv. ver. 19. clause 2.

VER. 13.

Διότις ὁ λαλῶν γλώσσῃ, προσευχίσθω ἵνα διαρρηκνῇ.

Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

VER. 14.

Ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὃ δὲ νοῦς μου ἀμαρπτός ἐστι·

For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

VER. 15.

Τί οὖν ἐστὶ; προσεύχομαι τῷ πνεύματι, προσεύχομαι δὲ καὶ τῷ νοῖ. ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῖ·

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

VER. 16.

Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὃ ἀνεπαληράν τὸν τόπον τοῦ ἰδιώτου, πῶς ἔρει τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἢ καὶ ἐν τῇ λέγεις οὐκ οἶδαι;

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

VER. 17.

Σὺ μὲν γὰρ καλῶς εὐχαριστοῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

For thou verily givest thanks well, but the other is not edified.

VER. 18.

Εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν·

I thank my God, I speak with tongues more than ye all:

VER. 19.

Ἀλλ' ἐν ἐκκλησίᾳ θίλω πάντα λόγους διὰ τοῦ νοῦς μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχῶ, ἢ μυρίους λόγους ἐν γλώσσῃ.

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

VER. 20.

Ἀδελφοί, μὴ παῖδια γίνεσθε ταῖς φρεσὶν ἀλλὰ τῇ καρδίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλεια γίνεσθε.

* Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be * men.

* Gr. perfect, or, of a ripe age.

* But yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19.

VER. 21.

Ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσαις, καὶ ἐν χυλίσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' αὐτοὶ εἰσακούσονται μου, λέγει Κύριος.

* In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

* The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. xxviii. 49. For with stammering lips, and another tongue,

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will he speak to this people, Isa. xxviii. 11. Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say, Jer. v. 15.

VER. 22.

Ὅστις αἱ γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἢ δι' ἐκκλησίαν, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.

^a Wherefore tongues are for a sign, not to them that believe, but to them that believe not: ^b but prophesying serveth not for them that believe not, but for them which believe.

^a See on Acts ii. ver. 4. clause 2.

^b But he that prophesieth speaketh unto men to edification, and exhortation, and comfort, ver. 3.

VER. 23.

Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλῶσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιώται ἢ ἀπίστοι, οὐκ ἔρωσιν ὅτι μαίνοσθε;

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

VER. 24.

Ἐὰν δὲ πάντες προφητεύουσιν, εἰσέλθῃ δὲ τις ἀπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων.

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

VER. 25.

Καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται· καὶ οὕτω πρὸς τὸ πρόσωπον, προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστί.

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

VER. 26.

Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχοσθε, ἡμεῖς ὑμῶν ψαλμὸν ἔχει, διδασκὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει· ἐρμηνείαν ἔχει· πάντα πρὸς ἐκδοκὴν γενέσθω.

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ^a Let all things be done unto edifying.

^a See on Rom. xiv. ver. 19. clause 2.

VER. 27.

Ἐἴτε γλῶσση τις λαλήσῃ, κατὰ δύο, ἢ τὸ πλείστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἰς διερμηνεύτω.

If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

VER. 28.

Ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ.

But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

VER. 29.

Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρίνέτωσαν.

Let the prophets speak two or three, and let the other judge.

VER. 30.

Ἐὰν δὲ ἄλλω ἀποκαλυφθῇ καθήμενος, ὁ πρῶτος σιγάτω.

If any thing be revealed to another that sitteth by, let the first hold his peace.

VER. 31.

Δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μαθηθῶσι, καὶ πάντες παρακαλῶνται.

For ye may all prophesy one by one, that all may learn, and all may be comforted.

VER. 32.

Καὶ πνεύματα προφητῶν προφήταις ὑποτάσσονται.

^a And the spirits of the prophets are subject to the prophets.

^a Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1.

VER. 33.

Οὐ γὰρ ἐστὶν ἀναστασασίας ὁ Θεός, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

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For God is not the author of * confusion, ^a but of peace, as in all churches of the saints.

* Gr. tumult, or, unquietness.

^a Now the God of peace be with you all. Amen, Rom. xv. 33.

VER. 34.

Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτίθεται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεται, καθὼς καὶ ὁ νόμος λέγει.

^a Let your women keep silence in the churches: for it is not permitted unto them to speak; ^b but they are commanded to be under obedience, as also saith the law.

^a Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. ii. 11, 12.

^b See on chap. xi. ver. 3. clause 2.

VER. 35.

Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοῦ ἰδίου ἀνδρὸς ἐπερωτάτωσαν· αἰσχρὸν γὰρ ἐστὶ γυναῖξιν ἐν ἐκκλησίᾳ λαλεῖν.

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

VER. 36.

* Ἡ ἀφ' ὧν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;

^a What? came the word of God out from you? or came it unto you only?

^a And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, Isa. ii. 3.

VER. 37.

Εἰ τις δοκεῖ προφήτης εἶναι ἢ πνευματικῶς, ἐπιγινώσκτω ὃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί·

^a If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

^a And the spirits of the prophets are subject to the prophets, ver. 32.

VER. 38.

* Εἰ δέ τις ἀγνοεῖ, ἀγνοέτω.

^a But if any man be ignorant, let him be ignorant.

^a Let them alone, they be blind leaders of the blind, Matt. xv. 14.

VER. 39.

* Ὡστε, ἀδελφοί, ζηλοῦτε τὸ προφητεῦειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

VER. 40.

Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινίσθω.

Let all things be done decently and in order.

CHAP. XV.—VER. 1.

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἰσχύκατε.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand;

VER. 2.

Δι' οὗ καὶ σώζεσθι, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε ἐκτός ἐι μὴ, εἰκὴ ἐπιστεύσατε.

^a By which also ye are saved, ^b if ye keep in memory [†] what I preached unto you, ^c unless ye have believed in vain.

* Or, hold fast.

† Gr. by what speech.

^a See on Rom. i. ver. 16. clause 3.

^b See on John viii. ver. 31.

^c We then as workers together with him, beseech you also that ye receive not the grace of God in vain, 2 Cor. vi. 1.

VER. 3.

Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς·

For I delivered unto you first of all that which I also received, ^a how that Christ died for our sins ^b according to the scriptures;

^a See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

^b See on Luke xxiv. ver. 44.

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VER. 4.

Καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ
τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·

^a And that he was buried, ^b and that
he rose again the third day according to
the scriptures :

^a See on Matt. xxvii. ver. 60.

^b See on Matt. xvi. ver. 21. clause 3.

VER. 5.

Καὶ ὅτι ὤφθη Κηφᾷ, εἰτα τοῖς δώδεκα·

^a And that he was seen of Cephas,
^b then of the twelve :

^a The Lord is risen indeed, and hath
appeared to Simon, Luke xxiv. 34.

^b See on Luke xxiv. ver. 36.

VER. 6.

Ἐπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελ-
φοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν
ἕως ἄρτι, τινὲς δὲ καὶ κοιμήθησαν·

After that, he was seen of above five
hundred brethren at once ; of whom the
greater part remain unto this present,
but some are fallen asleep.

VER. 7.

Ἐπειτα ὤφθη Ἰακώβῳ· εἰτα τοῖς ἀπο-
στόλοις πᾶσιν.

After that, he was seen of James ;
^a then of all the apostles.

^a See on Matt. xxviii. ver. 17.

VER. 8.

Ἐσχάτον δὲ πάντων, ὥσπερ αἱ τῷ ἐκτρώ-
ματι, ὤφθη καὶ ἐμοί.

^a And last of all he was seen of me
also, as of ^a one born out of due time.

^a Or, an abortive.

^a See on Acts ix. ver. 3, 4. and ver.
5. clause 1.

VER. 9.

Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστό-
λων, ὅς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστο-
λος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ·

^a For I am the least of the apostles,
that am not meet to be called an apostle,
^b because I persecuted the Church of
God.

^a Unto me, who am less then the
least of all saints, is this grace given,
that I should preach among the

Gentiles the unsearchable riches of
Christ, Eph. iii. 8.

^b See on Acts viii. ver. 3.

VER. 10.

Χάριτι δὲ Θεοῦ εἰμι ὃ εἰμι· καὶ ἡ χάρις
αὐτοῦ ἡ εἰς ἐμὲ, οὐ κενὴ ἐγενήθη, ἀλλὰ πε-
ρισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ
ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.

^a But by the grace of God I am what
I am : ^b and his grace which was be-
stowed upon me was not in vain ; ^c but
I laboured more abundantly than they
all : ^d yet not I, but the grace of God
which was with me·

^a See on Matt. xxv. ver. 14. clause 2.

^b We then, as workers together with
him, beseech you also that ye receive
not the grace of God in vain, 2 Cor.
vi. 1.

^c See on Rom. xv. ver 19.

^d Not that we are sufficient of our-
selves to think any thing, as of our-
selves ; but our sufficiency is of God ;
Who also hath made us able minis-
ters of the new testament ; not of the
letter, but of the spirit : for the letter
killeth, but the spirit giveth life,
2 Cor. iii. 5, 6. (For he that wrought
effectually in Peter to the apostleship
of the circumcision, the same was
mighty in me toward the Gentiles,)
Gal. ii. 8. I can do all things through
Christ which strengtheneth me, Phil.
iv. 13. Whom we preach, warning
every man, and teaching every man
in all wisdom ; that we may present
every man perfect in Christ Jesus :
Whereunto I also labour, striving ac-
cording to his working, which work-
eth in me mightily, Col. i. 28, 29.

VER. 11.

Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτως κηρύσσο-
μεν, καὶ οὕτως ἐπιστεύσατε.

Therefore whether it were I or they,
so we preach, and so ye believed.

VER. 12.

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν
ἐγήγερται, πῶς λέγουσιν τινες ἐν ὑμῖν, ὅτι
ἀνάστασις νεκρῶν οὐκ ἔστιν ;

^a Now if Christ be preached that he
rose from the dead, how say some among
you that there is no resurrection of the
dead ?

^a See on ver. 20.

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VER. 13.

Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται.

But if there be no resurrection of the dead, then is Christ not risen :

VER. 14.

Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἔσται τὸ κήρυγμα ἡμῶν, κατὰ δὲ καὶ ἡ πίστις ἡμῶν.

* And if Christ be not risen, then is our preaching vain, and your faith is also vain.

* Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25.

VER. 15.

Εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ ὅτι ἡμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἡγείρεται τὸν Χριστὸν ὃν οὐκ ἡγείρεται, εἰπερ ἔστι νεκρὸς οὐκ ἐγείρεται.

Yea, and we are found false witnesses of God ; * because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not.

* See on Acts ii. ver. 24. clause 1.

VER. 16.

Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται :

For if the dead rise not, then is not Christ raised :

VER. 17.

Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν ὅτι ἔστιν ἐν ταῖς ἀμαρτίαις ὑμῶν.

* And if Christ be not raised, your faith is vain ; ye are yet in your sins.

* Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 31. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins : And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 38, 39. Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25. But this man, because

he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 24, 25.

VER. 18.

Ἄρα καὶ εἰ κοιμηθέντες ἐν Χριστῷ, ἀπόλλοιτο.

Then they also which are fallen asleep in Christ are perished.

VER. 19.

Εἰ ἐν τῇ ζωῇ ταύτῃ ἡλπιότες ἐσμεν ἐν Χριστῷ μόνον, ἡμιπότεροι πάντων ἀνθρώπων ἐσμεν.

* If in this life only we have hope in Christ, we are of all men most miserable.

* For I think that God hath set forth us the apostles last, as it were appointed to death : for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ ; we are weak, but ye are strong ; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place ; And labour, working with our own hands : being reviled, we bless ; being persecuted, we suffer it ; Being defamed, we entreat : we are made as the filth of the earth, and are the off-scouring of all things unto this day, 1 Cor. iv. 9—13. And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake : but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household ? Matt. x. 21—25. Then shall they deliver you up

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to be afflicted, and shall kill you : and ye shall be hated of all nations for my name's sake, xxiv. 9. Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Yea, and all that will live godly in Christ Jesus shall suffer persecution, 2 Tim. iii. 12.

VER. 20.

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κοιμημένων ἐγείντο.

^aBut now is Christ risen from the dead, ^band become the firstfruits of them that slept.

^aSee on Acts ii. ver. 24. clause 1.

^bThat Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles, Acts xxvi. 23. And he is the head of the body, the Church : who is the beginning, the first-born from the dead ; that in all things he might have the pre-eminence, Col. i. 18. And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, Rev. i. 5.

VER. 21.

Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

^aFor since by man came death, ^bby man came also the resurrection of the dead.

^aSee on Rom v. ver. 12.

^bSee on John xi. ver. 25. clause 1.

VER. 22.

Ὡςπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνῄσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζήσονται.

For as in Adam all die, even so in Christ shall all be made alive.

VER. 23.

Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστοῦ, ἔπειτα οἱ Χριστοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

But every man in his own order : ^aChrist the firstfruits ; ^bafterward they that are Christ's at his coming.

^aSee on ver. 20. clause 2.

^bFor this we say unto you by the word of the Lord, that we which are

alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first, 1 Thess. iv. 15, 16.

VER. 24.

Εἴτα τὸ τέλος, ὅταν παραδῶ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί· ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δυνάμιν.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule and all authority and power.

VER. 25.

Διὸ γὰρ αὐτὸν βασιλεύσειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

^aFor he must reign, till he hath put all enemies under his feet.

^aSee on Matt. xxii. ver. 44. clauses 1. 3.

VER. 26.

Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος.

^aThe last enemy that shall be destroyed is death.

^aSee on Matt. xxii. ver. 30. clause 1.

VER. 27.

Πάντα γὰρ ὑποτάξιν ὑπὸ τοῦς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτάκται, ὅλον ὅτι ἐκτός τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

^aFor he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him.

^aSee on Matt. xxviii. ver. 18.

VER. 28.

Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

^aAnd when all things shall be subdued unto him, ^bthen shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

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^aSee on Matt. xxii. ver. 44. clauses 1. 3.

^bSee on John xiv. ver. 28. clause 3.

VER. 29.

Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι
ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρον-
ται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;

Else what shall they do which are
baptized for the dead, if the dead rise
not at all? why are they then baptized
for the dead?

VER. 30.

Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

And why stand we in jeopardy every
hour?

VER. 31.

Καθ' ἡμέραν ἀποθνῄσκω, καὶ τὴν ἡμετέ-
ραν καύχου, ὅτι ἔχω ἐν Χριστῷ Ἰησοῦ
τῷ Κυρίῳ ἡμῶν.

I protest by *your rejoicing which
I have in Christ Jesus our Lord, *I
die daily.

*Some copies read, *our*.

*As it is written, For thy sake we
are killed all the day long; we are
accounted as sheep for the slaughter,
Rom. viii. 36. We are troubled on
every side, yet not distressed; we are
perplexed, but not in despair; Per-
secuted, but not forsaken; cast down,
but not destroyed, Always bearing
about in the body the dying of the
Lord Jesus, that the life also of Jesus
might be made manifest in our body.
For we which live are alway deliv-
ered unto death for Jesus' sake,
that the life also of Jesus might be
made manifest in our mortal flesh.
So then death worketh in us, but life
in you, 2 Cor. iv. 8—12. As un-
known, and yet well known; as dying,
and, behold, we live; as chastened,
and not killed, vi. 9.

VER. 32.

Εἰ κατὰ ἀνθρώπων ἐθνηριομάχησα ἐν
Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ
ἐγείρονται; Φάγωμεν καὶ πίωμεν· αὐριοι
γὰρ ἀποθνήσκομεν.

If *after the manner of men I have
fought with beasts at Ephesus, what
advantageth it me, if the dead rise not?
*let us eat and drink; for to-morrow
we die.

*Or, to speak after the, &c.

*Rejoice, O young man, in thy
youth, and let thy heart cheer thee in
the days of thy youth, and walk in the
ways of thine heart, and in the sight
of thine eyes: but know thou, that for
all these things God will bring thee
into judgment, Eccl. xi. 9. And in
that day did the Lord God of hosts
call to weeping, and to mourning, and
to baldness, and to girding with
sackcloth: And, behold, joy and glad-
ness, slaying oxen and killing sheep,
eating flesh and drinking wine: let
us eat and drink, for to-morrow we
shall die, Isa. xxii. 12, 13.

VER. 33.

Μὴ πλανᾶσθι· θεοίρουσιν ἥδη χρῆσθ'
ὁμιλίαι κακαί.

Be not deceived: *evil communications
corrupt good manners.

*Forsake the foolish, and live; and
go in the way of understanding, Prov.
ix. 6. He that walketh with wise
men shall be wise: but a companion
of fools shall be destroyed, xiii. 20.
But shun profane and vain babblings;
for they will increase unto more un-
godliness: And their word will eat as
doth a canker: of whom is Hymeneus
and Philetus, 2 Tim. ii. 16, 17.

VER. 34.

Ἐκνήψατε δικαίως, καὶ μὴ ἀμαρτάνετε·
ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσιν. Πρὸς ἐν-
τροπὴν ὑμῶν λίγω.

*Awake to righteousness, and sin not;
*for some have not the knowledge of
God: I speak this to your shame.

*Awake, ye drunkards, and weep;
and howl, all ye drinkers of wine,
because of the new wine; for it is
cut off from your mouth, Joel i. 5.
See also on Matt. xxv. ver. 5. clause 2.

^bSee on John vii. ver. 28. clause 4.

VER. 35.

Ἀλλ' ἔρει τίς; Πῶς ἐγείρονται οἱ νεκροί;
ποῖος δὲ σώματι ἔρχονται;

But some man will say, How are the
dead raised up? and with what body do
they come?

VER. 36.

Ἀφρον, σὺ δ' σπείρεις, οὐ ζωοποιεῖται,
ὅτι μὴ ἀποθάνη·

Thou fool, *that which thou sowest is
not quickened, except it die:

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* Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit, John xii. 24.

VER. 37.

Καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου, ἢ τινος τῶν λοιπῶν·

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain :

VER. 38.

Ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ᾔδελησεν, καὶ ἐκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα.

But God giveth it a body as it hath pleased him, and to every seed his own body.

VER. 39.

Οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.

All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

VER. 40.

Καὶ σώματα ἰπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἰπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.

There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another.

VER. 41.

* Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστὴρος διαφέρει ἐν δόξῃ.

There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory.

VER. 42.

Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.

* So also is the resurrection of the dead. ^b It is sown in corruption ; ^c it is raised in incorruption :

^a Seeon Matt. xxii. ver. 30. clause 1.

^b In the sweat of thy face shalt thou eat bread, till thou return unto the

ground : for out of it wast thou taken : for dust thou art, and unto dust shalt thou return, Gen. iii. 19. I have said to corruption, Thou art my father : to the worm, Thou art my mother and my sister, Job xvii. 14. Like sheep they are laid in the grave ; death shall feed on them ; and the upright shall have dominion over them in the morning ; and their beauty shall consume in the grave from their dwelling, Psal. xlix. 14. And changed the glory of the uncorruptible God into an image made like to corruptible man, Rom. i. 23.

^c But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection, Luke xx. 35, 36. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away, Rev. xxi. 4.

VER. 43.

Σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

^a It is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power :

^a For our conversation is in heaven ; from whence also we look for the Saviour, the Lord Jesus Christ : Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

VER. 44.

Σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Ἔστι σῶμα ψυχικόν, ἔστι σῶμα πνευματικόν·

It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

VER. 45.

Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδάμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδάμ εἰς πνεῦμα ζωοποιόν.

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And so it is written, ^a The first man Adam was made a living soul; ^b the last Adam was made a quickening spirit.

^a And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, Gen. ii. 7.

^b For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will, John v. 21. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life, vi. 63. Jesus saith unto him, I am the way, the truth, and the life, xiv. 6. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. And killed the Prince of life, whom God hath raised from the dead, Acts iii. 15. When Christ, who is our life shall appear, then shall ye also appear with him in glory, Col. iii. 4. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us,) 1 John i. 1, 2. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, Rev. xxi. 6. See also on John xi. ver. 25. clause 1.

VER. 46.

Ἄλλ' οὐ πρῶτον τὸ πνευματικόν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

VER. 47.

Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐκ οὐρανοῦ.

^a The first man is of the earth, earthy: ^b the second man is the Lord ^c from heaven.

^a And the Lord God formed man of the dust of the ground, and

breathed into his nostrils the breath of life; and man became a living soul, Gen. ii. 7.

^b See on Luke ii. ver. 11. clause 3.

^c See on John iii. ver. 13. clause 1.

VER. 48.

Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ ὅς ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι.

^a As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

^b See on John iii. ver. 6.

VER. 49.

Καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουράνου.

^a And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

^c See on Matt. xiii. ver. 43. clause 1.

VER. 50.

Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομεῖται οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

^a Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither dath corruption inherit incorruption.

^a See on ver. 43.

VER. 51.

Ἴδού, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθήσόμεθα· πάντες δὲ ἀλλαγήσονται·

^a Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

^a For if we believe that Jesus died and an arose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive

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and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord, 1 Thess. iv. 14—17.

VER. 52.

Ἐν ᾧ τόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἰσχύϊ τῇ σάλπιγγι· σαλπῖσι γὰρ, καὶ οἱ νεκροὶ ἑγερθήσονται ἀφθαρτοὶ, καὶ ἡμεῖς ἀλλαγησόμεθα.

^a In a moment, in the twinkling of an eye, at the last trumpet : ^b for the trumpet shall sound, ^c and the dead shall be raised ^d incorruptible, and we shall be changed.

^a But the day of the Lord will come as a thief in the night : in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burnt up, 2 Pet. iii. 10.

^b See on Matt. xxiv. ver. 31. clause 3.

^c See on Matt. xxii. ver. 30. clause 1.

^d See on ver. 42. clauses 2, 3.

VER. 53.

Διὶ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

For this corruptible must put on incorruption, and this mortal must put on immortality.

VER. 54.

Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γινίσκεται ὁ λόγος ὁ γεγεμεμένος· Κατεκίθη ὁ θάνατος εἰς νίκος.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, ^a then shall be brought to pass the saying that is written, Death is swallowed up in victory.

^a He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it, Isa. xxv. 8.

VER. 55.

Πῶ σου, θάνατε, τὸ κέντρον ; πῶ σου, ἄδω, τὸ νίκος ;

^a O death, where is thy sting ? O ^a grave, where is thy victory ?

^a Or, hell.

^a I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction : repentance shall be hid from mine eyes, Hos. xiii. 14.

VER. 56.

Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἀμαρτία· ἡ δὲ δύναμις τῆς ἀμαρτίας, ὁ νόμος.

^a The sting of death is sin ; and the strength of sin is the law.

^a See on Rom. ii. ver. 12. clause 2.

VER. 57.

Τῷ δὲ Θεῷ χάρις τῷ δίδοντι ἡμῖν τὸ νίκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

^a But thanks be to God, which giveth us the victory ^b through our Lord Jesus Christ.

^a For the same form of expression see Rom. vii. 25. ; 2 Cor. ii. 14. ; ix. 15.

^b Nay, in all these things we are more than conquerors, through him that loved us, Rom. viii. 37. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? 1 John v. 5.

VER. 58.

Ἦτοι, ἀδελφοὶ μου ἀγαπητοὶ, ἰδραῖος γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

Therefore, my beloved brethren, ^a be ye stedfast, unmoveable, ^b always abounding in the work of the Lord, ^c forasmuch as ye know that your labour is not in vain ^d in the Lord.

^a See on John viii. ver. 31.

^b And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, 1 Thess. iii. 12. Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more, iv. 1. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be

found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

^c For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith, Gal. vi. 8—10. For God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

^d He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, Matt. x. 41, 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when we saw thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, Matt. xxv. 34—40. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.

CHAP. XVI.—VER. 1.

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους,

ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμῖς ποιήσατε.

^a Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

^b See on Rom. xv. ver. 25.

VER. 2.

Κατὰ μίαν σαββάτον ἑκάστος ὑμῶν παρ' ἑαυτοῦ τιθέτω, θησαυρίζων δ, τι ἂν εὐδοῖται· ἵνα μὴ ὅταν ἔλθω, τότε λογίας γίνωνται.

Upon the first day of the week let every one of you lay by him in store,^a as God hath prospered him, that there be no gatherings when I come.

^a See on Luke xxi. ver. 3.

VER. 3.

Ὅταν δὲ παραγίνωμαι, οὓς ἐὰν δοκιμάσῃτε δι' ἐπιστολῶν, τοὺς περὶ αὐτῶν ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ.

^a And when I come, whomsoever ye shall approve by your letters, them will I send to bring your ^b liberality^c unto Jerusalem.

^c Gr. gift.

^a See on chap. iv. ver. 19. clause 1.

^b See on Rom. xv. ver. 25.

VER. 4.

Ἐὰν δὲ ἡ ἀξίον τοῦ καμῆ πορεύεσθαι, σὺν ἡμοῖς πορεύσονται.

And if it be meet that I go also, they shall go with me.

VER. 5.

Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω (Μακεδονίαν γὰρ διέρχομαι.)

^a Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

^b See on chap. iv. ver. 19. clause 1.

VER. 6.

Πρὸς ὑμᾶς δὲ τυχὸν παραμείνω, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με ἀποπέμψῃτε ὡς ἐὰν πορεύωμαι.

^a And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

^a Whensoever I take my journey into Spain, I will come to you: for I

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trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company, Rom. xv. 24.

VER. 7.

Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινα ἐπιμαίνειν πρὸς ὑμᾶς, ἅν ὁ Κύριος ἐπιτρέψῃ.

For I will not see you now by the way; but I trust to tarry a while with you, *if the Lord permit.

^a See on Acts xviii. ver. 21.

VER. 8.

Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς

But I will tarry at Ephesus until Pentecost.

VER. 9.

Θύρα γάρ μοι ἀνέσται μεγάλη καὶ ἐναντίας, καὶ ἀντικείμενοι πολλοί.

^a For a great door and effectual is opened unto me, and there are many adversaries.

^c See Acts xix.

VER. 10.

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἰργάζεται ὡς καὶ ἐγώ.

^a Now if Timotheus come, see that he may be with you without fear: ^b for he worketh the work of the Lord, as I also do.

^a After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season, Acts xix. 21, 22.

^b Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you, Rom. xvi. 21. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel, Phil. ii. 22. And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith, 1 Thess. iii. 2.

VER. 11.

Μή τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

^a Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

^a Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

VER. 12.

Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

^a As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

^b See Acts xviii. ver. 24—28.

VER. 13.

Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

^a Watch ye, ^b stand fast in the faith, ^c quit you like men, be strong.

^a See on Matt. xxiv. ver. 42. clause 1.

^b See on John viii. ver. 31.

^c And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. ix. 25—27. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate

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of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 12—18. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 12. Thou therefore endure hardness, as a good soldier of Jesus Christ., No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully, 2 Tim. ii. 3—5.

VER. 14.

Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

^a Let all your things be done with charity.

^a See on Mark ix. ver. 50. clause 3.

VER. 15.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφάνου, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαίας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς.

I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, ^aand that they have addicted themselves to the ministry of the saints,)

^a See on Rom. xii. ver. 13. clause 2. and xv. ver. 25.

VER. 16.

ἵνα καὶ ὑμεῖς ὑποτάσσασθε τοῖς τοιούτοις, καὶ παντὶ τῇ συνεργούντι καὶ κοπιῶντι.

^a That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

^a See on Matt. xx. ver. 26. clause 1.

VER. 17.

Χαίρω δὲ ἐν τῇ παρουσίᾳ Στεφάνου καὶ Φουρτυνάντου καὶ Ἀχαικοῦ, ὅτι τὸ ὁμῶν ὑστέρημα οὗτοι ἀπεπλήρωσαν·

I am glad of the coming of Stephanas and Fortunatus and Achaieus: for that which was lacking on your part they have supplied.

VER. 18.

Ἀνέπαισαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὁμῶν ἐπιγινώσκετε ὅτι τοὺς τοιούτους.

For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

VER. 19.

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

^a The churches of Asia salute you. ^b Aquila and Priscilla salute you much in the Lord, ^c with the church that is in their house.

^a And this continued by the space of two years; so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks, Acts xix. 10.

^b See on Rom. xvi. ver. 3.

^c See on Matt. xviii. ver. 20. clause 1.

VER. 20.

Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες· Ἀσπάζασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

^a All the brethren greet you. ^b Greet ye one another with an holy kiss.

^a For like salutations see Rom. xvi. 16. 21—23.; 2 Cor. xiii. 13.; Phil. iv. 21, 22.; Col. iv. 10. 12. 14.; Tit. iii. 15.; Philem. 23, 24.; Heb. xiii. 24.; 1 Pet. v. 13.; 2 John 13.; 3 John 14.

^b See on Rom. xvi. ver. 16.

VER. 21.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

^a The salutation of me Paul with mine own hand.

^a Ye see how large a letter I have written unto you with mine own hand, Gal. vi. 11. The salutation by the hand of me Paul, Col. iv. 18. The salutation of Paul with mine own hand, 2 Thess. iii. 17.

VER. 22.

Εἰ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστόν, ἢ τὸ ἀνάβημα, μαρὰν ἀθά.

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^a *If any man love not the Lord Jesus Christ, let him be* ^b *Anathema Maran-atha.*

^a See on Matt. x. ver. 37. clause 1.

^b See on Matt. xxv. ver. 41. clause 2.

VER. 23.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

^a *The grace of our Lord Jesus Christ be with you.*

^a See on Rom. i. ver. 7. clause 7.

VER. 24.

Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

My love be with you all in Christ Jesus. Amen.

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππου διὰ Στεφάνου, καὶ Φορτυνάτου, καὶ Ἀχαικοῦ, καὶ Τιμοθέου.

The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaeus, and Timotheus.

END OF ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
CORINTHIANS.

[Written from Philippi, A. D. 58.]

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2 COR. I. 1—5.

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CHAP. I.—VER. 1.

ΠΑΤΑΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ δια
Θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφεὺς
τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ,
σὺν τοῖς ἁγίοις πᾶσι τοῖς οὔσιν ἐν ὅλῃ τῇ
Ἀχαΐᾳ·

^aPaul, an apostle of Jesus Christ by
the will of God, ^band Timothy our brother,
^cunto the church of God which is
at Corinth, with all the saints which are
in all Achaia:

^a See on Rom. i. ver. 1. clauses

1. 3.

^b See on 1 Cor. xvi. ver. 10.

^c See on 1 Cor. i. ver. 2. clause 1.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Grace be to you and peace from God
our Father, and from the Lord Jesus
Christ.

^a See on Rom. i. ver. 7. clauses
4—7.

VER. 3.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρ-
μῶν, καὶ Θεὸς πάσης παρακλήσεως·

^a Blessed be God, ^beven the Father
of our Lord Jesus Christ, ^cthe Father
of mercies, ^dand the God of all com-
fort;

^a Blessed be the God and Father of
our Lord Jesus Christ, who hath
blessed us with all spiritual blessings
in heavenly places in Christ, Eph. i. 3.
Blessed be the God and Father of our
Lord Jesus Christ, which according
to his abundant mercy hath begotten

us again unto a lively hope by the re-
surrection of Jesus Christ from the
dead, To an inheritance incorruptible,
and undefiled, and that fadeth not
away, reserved in heaven for you,
1 Pet. i. 3, 4.

^b See on Matt. vii. ver. 21. clause 4.

^c See on Matt. vii. ver. 11. clauses
2. 4.

^d See on Rom. xv. ver. 5. clause 2.

VER. 4.

Ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρα-
καλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρα-
κλησεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ
τοῦ Θεοῦ.

Who comforteth us in all our tri-
bulation, that we may be able to com-
fort them which are in any trouble by
the comfort, wherewith we ourselves are
comforted of God.

VER. 5.

Ὅτι καθὼς περισσέυει τὰ παθήματα
τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ Χριστοῦ
περισσέυει καὶ ἡ παράκλησις ἡμῶν.

^a For as the sufferings of Christ
abound in us, ^bso our consolation also
aboundeth by Christ.

^a For I think that God hath set
forth us the apostles last, as it were
appointed to death: for we are made
a spectacle unto the world, and to
angels, and to men. We are fools
for Christ's sake, but ye are wise in
Christ; we are weak, but ye are
strong; ye are honourable, but we
are despised. Even unto this present
hour we both hunger and thirst, and
are naked, and are buffeted, and have
no certain dwelling place; and la-

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bour working with our own hands : being reviled, we bless ; being persecuted, we suffer it ; Being defamed, we entreat : we are made as the filth of the earth, and are the off-scouring of all things unto this day, 1 Cor. iv. 9—13. We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; Persecuted, but not forsaken ; cast down, but not destroyed ; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, 2 Cor. iv. 8—12.

^bIf there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good work, 2 Thess. ii. 16, 17.

VER. 6.

Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ἡμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπίς ἡμῶν σεβάσα ὑπὲρ ὑμῶν·

^a And whether we be afflicted, it is for your consolation and salvation, which is ^a effectual in the enduring of the same sufferings which we also suffer : or whether we be comforted, it is for your consolation and salvation.

^a Or, wrought.

^a For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God, 2 Cor. iv. 15. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10.

VER. 7.

Εἰδότες ὅτι ὡς περ κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

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^a And our hope of you is steadfast, ^b knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

^a Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ : Even as it is meet for me to think this of you all, because I have you in my heart ; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 6, 7.

^b Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you, Matt. v. 11, 12. And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. viii. 17, 18. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thess. i. 5. It is a faithful saying : For if we be dead with him, we shall also live with him : If we suffer, we shall also reign with him : If we deny him, he also will deny us, 2 Tim. ii. 11, 12. Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12.

VER. 8.

Οἱ γὰρ θέλομεν ἡμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβάρηθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορρηθῆναι ἡμᾶς, καὶ τοῦ ζῆν.

^a For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life :

^a And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for

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Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians! And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre, Acts xix. 23—31. And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia, xix. 1.

VER. 9.

Ἄλλα αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπώριμα τοῦ θανάτου ἐσχημασεν, ἵνα μὴ πεποιθότες ᾖμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἡγέμεντι τοὺς νεκρούς,

But we had the * sentence of death in ourselves, that we should not trust in ourselves, * but in God which raiseth the dead:

* Or, answer.

*(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure, Heb. xi. 19. See also on John v. ver. 21. clause 1.

VER. 10.

Ὅς ἐκ τῆς θανάτου θανάτου ἡμῶν, καὶ ῥύσεται εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται,

* Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

* He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth, Job v. 19—22. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate, Psal. xxxiv. 19—22. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 11.

Συνσυγγυόντων καὶ ἡμῶν ὑπὲρ ἡμῶν τῇ δόξῃ, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν

* Ye also helping together by prayer for us, ^bthat for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

* See on Rom. xv. ver. 30.

^b For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God, 2 Cor. iv. 15. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thankgiving.

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ings unto God ; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men ; And by their prayer for you, which long after you for the exceeding grace of God in you, ix. 11—14.

VER. 12.

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εὐλαβείᾳ Θεοῦ, οἷα ἐν σοφίᾳ σαρκινῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀποστράφημεν ἐν τῷ λόγῳ, περισσευτέρως δὲ πρὸς ὑμᾶς.

^a For our rejoicing is this, the testimony of our conscience, ^b that in simplicity and godly sincerity, ^c not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

^a And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men, Acts xxiv. 16. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, Rom. ix. 1. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord, 1 Cor. iv. 4. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5. Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck, 19. Pray for us: for we trust we have a good conscience, in all things willing to live honestly, Heb. xiii. 18. Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ, 1 Pet. iii. 16. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ, 21.

^b See on 1 Cor. v. ver. 8. clause 2.

^c But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the

flesh. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 2 Cor. x. 2—4. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 4, 5. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, Jam. iii. 17, 18.

VER. 13.

Οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἄλλ' ἢ ἃ ἀναγνώσαστε, ἢ καὶ ἐπιγνώσαστε, ἐλπίζω δὲ ὅτι καὶ ὡς τίλους ἐπιγνώσεσθε.

For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

VER. 14.

Καθὼς καὶ ἐπηγόρευα ὑμᾶς ἀπὸ μαίρους, ὅτι καύχημα ὑμῶν ἵσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

As also ye have acknowledged us in part, that we are your rejoicing, ^a even as ye also are our's in the day of the Lord Jesus.

^a Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 16. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved, iv. 1. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20.

VER. 15.

Καὶ ταῦτα τῇ πεποιθήσει ἐβουλόμην

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2 COR. I. 15—22.

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πρὸς ὑμᾶς ἰδού·ν πρότερον, ἵνα διωρίσαν
χάριν ἔχητε,

* And in this confidence I was minded
to come unto you before, that ye might
have a second * benefit ;

* Or, grace.

* See on 1 Cor. iv. ver. 19. clause 1.

VER. 16.

καὶ δι' ὑμῶν διαλθεῖν εἰς Μακεδονίαν,
καὶ πάλιν ἀπὸ Μακεδονίας ἰδού·ν πρὸς
ὑμᾶς, καὶ ὑφ' ὑμῶν προσημφοῦνται εἰς τὴν
Ιουδαίαν

And to pass by you into Macedonia,
and to come again out of Macedonia
unto you, and of you to be brought on
my way toward Judæa.

VER. 17.

Τοῦτο οὖν βουλευόμενος μή τι ἄρα τῇ
ἐλαφείᾳ ἔχρησάμην ; ἢ ἂ βουλεύομαι, κατὰ
σάρκα βουλεύομαι, ἵνα ἢ παρ' ἡμῶν τὸ ναὶ
ναί, καὶ τοῦ τοῦ οὐ οὐ ;

When I therefore was thus minded,
did I use lightness? or the things that
I purpose, do I purpose * according to
the flesh, that with me there should be
yea yea, and nay nay?

* Ye judge after the flesh; I judge
no man, John viii. 15.

VER. 18.

Πιστός δι' ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ
πρὸς ὑμᾶς οὐκ ἔγενετο ναὶ καὶ οὐ·

* But as God is true, our * word to-
ward you was not yea and nay.

* Or, preaching.

* See on John vii. ver. 28. clause 3.

VER. 19.

Ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν
ὑμῶν δι' ἡμῶν κηρυχθεὶς, δι' ἡμοῦ καὶ Σι-
λουανοῦ καὶ Τιμοθέου, οὗ ἔγενετο ναὶ καὶ
οὐ, ἀλλὰ καὶ ἐν αὐτῷ γέγονεν.

* For the Son of God, Jesus Christ,
who was preached among you by us,
even by me and Silvanus and Timo-
theus, was not yea and nay, ^c but in
him was yea.

* See on Matt. xiv. ver. 33. clause 2.

* And when Silas and Timotheus
were come from Macedonia, Paul
was pressed in the spirit, and testi-
fied to the Jews that Jesus was Christ,
Acts xviii. 5.

* See on Matt. xxiv. ver. 35. clause 2.

VER. 20.

Ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τῷ
ναί, καὶ ἐν αὐτῷ τῷ ἀμὲν, τῷ Θεῷ πρὸς
δόξαν δι' ὑμῶν.

For all the promises of God in him are
yea, and in him Amen, unto the glory of
God by us.

VER. 21.

Ὁ δὲ θεοβαλὼν ἡμᾶς σὺν ὑμῖν εἰς Χρισ-
τόν, καὶ χρίσας ἡμᾶς, Θεός·

* Now he which stablisheth us with
you in Christ, and hath anointed us, is
God ;

* Now to him that is of power to
stablish you according to my Gospel
and the preaching of Jesus Christ,
according to the revelation of the
mystery which was kept secret since
the world began, Rom. xvi. 25.

* How God anointed Jesus of Na-
zareth with the Holy Ghost and with
power; who went about doing good,
and healing all that were oppressed
of the devil: for God was with him,
Acts x. 38. But ye have an unction
from the Holy One, and ye know all
things, 1 John ii. 20.

VER. 22.

Ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς
τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρ-
δίαις ἡμῶν.

* Who hath also sealed us; and
given the earnest of the Spirit in our
hearts.

* In whom ye also trusted, after that
ye heard the word of truth, the Gos-
pel of your salvation: in whom also
after that ye believed, ye were sealed
with that holy Spirit of promise,
Eph. i. 13. And grieve not the holy
Spirit of God, whereby ye are seal-
ed unto the day of redemption, iv.
30. He that hath an ear, let him
hear what the Spirit saith unto the
churches; To him that overcometh
will I give to eat of the hidden manna,
and will give him a white stone, and
in the stone a new name written,
which no man knoweth saving he
that receiveth it, Rev. ii. 17. Saying,
Hurt not the earth, neither the sea,
nor the trees, till we have sealed the
servants of our God in their foreheads,
vii. 3. And it was commanded them

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that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads, ix. 4.

^b See on John vii. ver. 39. clauses 1, 2.

VER. 23.

Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τῇ ἐμῇ ψυχῇ, ὅτι φειδόμενος ὑμῶν, οὐκέτι ἦλθον εἰς Κόρινθον·

^a Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

^a See on Rom. i. ver. 9. clause 1.

VER. 24.

Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἵσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστις ἰσθίκατε.

^a Not for that we have dominion over your faith, ^b but are helpers of your joy: ^c for by faith ye stand.

^a See on Matt. xxiii. ver. 8.

^b And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again, Phil. i. 25, 26.

^c See on John viii. ver. 31.

CHAP. II.—VER. 1.

Ἐκρίνα δὲ ἑμαυτῷ τοῦτο, τὸ μὴ πάλιν ἔλθειν ἐν λύπῃ πρὸς ὑμᾶς.

But I determined this with myself, that I would not come again to you in heaviness.

VER. 2.

Εἰ γὰρ ἔγωγ λυπῶ ὑμᾶς, καὶ τίς ἐστὶν ὁ εὐφραίνειν με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;

^a For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

^a See 1 Cor. chap. v.

VER. 3.

Καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἔλθὼν λύπην ἔχω ἀφ' ὧν ἴδαι με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν.

^a And I wrote this same unto you, lest, when I come, I should have sor-

row from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.

^a And lest, when I come again my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, 2 Cor. xii. 21.

VER. 4.

Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, ὅχι ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἃν ἔχω περισσوترὸς εἰς ὑμᾶς.

For out of much affliction and anguish of heart I wrote unto you with many tears; ^a not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

^a For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing, 2 Cor. vii. 8, 9.

VER. 5.

Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.

But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

VER. 6.

Ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν πλειόνων.

Sufficient to such a man ^a is this ^a punishment, which was inflicted of many.

^a Or, censure.

^a In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5.

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VER. 7.

“Ὅτι τοῦναντίον μᾶλλον ὑμᾶς χα-
ρίσασθαι, καὶ παρακαλεῖσθαι, μήπως τῇ
περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.

^a So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.

^a Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 1, 2. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. See also on Matt. vi. ver. 12. clause 3.

VER. 8.

Διὸ παρακαλῶ ὑμᾶς κυρῆσαι εἰς αὐτὸν ἀγάπην.

Wherefore I beseech you that ye would confirm your love toward him.

VER. 9.

Εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν
δοκίμην ὑμῶν, εἰ εἰς πάντα ὑπήκουοις ἱστέ.

For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

VER. 10.

Ἵνα δὲ τι χαρίζομαι, καὶ ἑγὼ καὶ γὰρ
ἑγὼ εἰ τι πεχάρισμαι, ὃ πεχάρισμαι, δι
ὑμᾶς ἐν προσώπῳ Χριστοῦ,

To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

^a Or, sight.

^a See on Matt. xvi. ver. 19. clause 3.

VER. 11.

Ἵνα μὴ πλεονεκτῶμεν ὑπὸ τοῦ Σατα-
νᾶ: οὐ γὰρ αὐτοῦ τὰ νόηματα ἀγνοοῦμεν.

^a Lest Satan should get an advantage of us: for we are not ignorant of his devices.

^a See on Matt. iv. ver. 1. clause 4.

^b Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again,

that Satan tempt you not for your incontinency, 1 Cor. vii. 5.

VER. 12.

Ἐλθὼν δὲ εἰς τὴν Τροάδα εἰς τὸ εὐα-
γγέλιον τοῦ Χριστοῦ, καὶ ὄψας μὲ ἀνοίγ-
μενης ἐν Κυρίῳ,

Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord,

^a And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days, Acts xx. 6.

^b For the same form of expression see Acts xiv. 17.; 1 Cor. xvi. 9.; Col. iv. 3.; Rom. iii. 8.

VER. 13.

Οὐκ ἔσχυνα ἀνσιν τῷ πνεύματι μου,
τῷ μὴ εὑρεῖν με Τίτῳ τὸν ἀδελφόν μου· ἀλ-
λὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μα-
κεδονίαν.

^a I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

^a For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus, 2 Cor. vii. 5, 6.

^b And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2.

VER. 14.

Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμ-
βύσῳτι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν
τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν
παντί τόπῳ,

^a Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

^a See on 1 Cor. xv. ver. 57. clause 1.

^b Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and

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round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 19. Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 6.

VER. 15.

Ἵτι Χριστοῦ εὐωδία ἡμεῖν τῷ Θεῷ ἐν ταῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·

^a For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

^a For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God, 1 Cor. i. 18.

VER. 16.

Οἱ μὲν, ὁσμὴ θανάτου εἰς θάνατον οἱ δὲ, ὁσμὴ ζωῆς εἰς ζωὴν καὶ πρὸς ταῦτα τῆς ἰανότης;

^a To the one we are the savour of death unto death; and to the other the savour of life unto life. ^b And who is sufficient for these things?

^a And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 7, 8.

^b See on 1 Cor. xv. ver. 10. clause 4.

VER. 17.

Οὐ γὰρ ἴσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ ἐλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατανόησιν τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

^a For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we † in Christ.

^a Or, deal deceitfully with. † Or, of.

^a But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of

God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, xi. 13. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before, Matt. xxiv. 24, 25. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

CHAP. III.—VER. 1.

Ἀρχόμεθα πάλιν ἑαυτοὺς συνηστομεν; εἰ μὴ χρέζομεν, ὡς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ἡμῶν συστατικῶν;

^a Do we begin again to commend ourselves? or need we, as some others, ^b epistles of commendation to you, or letters of commendation from you?

^a For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart, 2 Cor. v. 12.

^b And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him, Acts xviii. 27.

VER. 2.

Ἡ ἐπιστολὴ ἡμῶν ὑμῖς ἴσθε, ἰγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωστομένη καὶ ἀναγνωστομένη ὑπὸ πάντων ἀνθρώπων·

^a Ye are our epistle ^b written in our hearts, ^c known and read of all men:

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* If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine-apostleship are ye in the Lord, 1 Cor. ix. 2.

^b I speak not this to condemn you; for I have said before, that ye are in our hearts to die and live with you, 2 Cor. vii. 3. Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 7.

^c See on Rom. i. ver. 8. clause 3.

VER. 3.

Φανερούμενοι ὅτι ἐστὶ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἔγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος· οὐκ ἐν πλατῇ λιθίναις, ἀλλ' ἐν πλατῇ καρδίας σαρκίνας.

Forasmuch ^a as ye are manifestly declared to be the epistle of Christ ^b ministered by us, written not with ink, but with the Spirit of the living God; ^c not in tables of stone, ^d but in fleshy tables of the heart.

^a See on Matt. v. ver. 16. clause 2.

^b See on 1 Cor. iii. ver. 6. clauses 1, 2.

^c And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them, Exod. xxiv. 12.

^d I delight to do thy will, O my God: yea, thy law is within my heart, Psal. xl. 8. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. and Heb. viii. 8—10.; x. 16. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my

statutes, and ye shall keep my judgments; and do them, xxxvi. 26, 27.

VER. 4.

Πιστοῖσιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν·

And such trust have we through Christ to God-ward:

VER. 5.

Οὐχ ὅτι ἱκανοὶ ἴσμεν ἀφ' ἑαυτῶν λογισασθαι τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ·

^a Not that we are sufficient of ourselves to think any thing of ourselves; but our sufficiency is of God;

^a See on 1 Cor. xv. ver. 10. clause 4.

VER. 6.

Ὅς καὶ ἱκανώσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος· τὸ γὰρ γράμμα αποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ.

^a Who also hath made us able ministers of ^b the new testament; not of the letter, but of the spirit: ^c for the letter killeth, but the spirit ^a giveth life.

^a Or, quickeneth.

^a See on Rom. i. ver. 5. clause 1.

^b Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, Jer. xxxi. 31. For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. By so much was Jesus made a surety of a better testament, Heb. vii. 22. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, ix. 15.

^c See on John vi. ver. 63.

VER. 7.

Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγένηθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην·

But if ^a the ministration of death, ^b written and engraven in stones, ^c was

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glorious, & so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; ^c which glory was to be done away:

^a Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26.

^b See on ver. 3. clause 3.

^c And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Deut. iv. 8. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments, Neh. ix. 13. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes, Psal. xix. 7, 8. Wherefore the law is holy; and the commandment holy, and just, and good, Rom. vii. 12.

^d And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord, to speak with Him, he took the vail off until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him, Exod. xxxiv. 29—35.

^e See on ver. 6. clause 2.

VER. 8.

Πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἴσται ἐν δόξῃ;

^a How shall not the ministration of the spirit be rather glorious?

^a See on John vii. ver. 39.

VER. 9.

Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως, δόξα, πολλῶ μᾶλλον περισσούει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.

For if the ministration of condemnation be glory, much more doth the ^a ministration of righteousness exceed in glory.

^a See on Rom. i. ver. 17. clause 1.

VER. 10.

Καὶ γὰρ οὐδὲ δεδοξασται τὸ διδοῦν μέλλον, ἐν τούτῳ τῷ μέρῳ, ὅτις ἐστὶν ἡ υπερβαλλούσης δόξης.

For even that which was made glorious had no glory in this respect, by reason of the glory that excellet.

VER. 11.

Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης, πολλῶ μᾶλλον τὸ μένον, ἐν δόξῃ.

For if that which was done away was glorious, much more that which remaineth is glorious.

VER. 12.

Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παρρησίᾳ χρῶμεθα,

Seeing then that we have such hope, ^a we use great ^a plainness of speech:

^a Or, boldness.

^a For we cannot but speak the things which we have seen and heard, Acts iv. 20. How he had preached boldly at Damascus in the name of Jesus, ix. 27. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands, xiv. 3. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. According to my.

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earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death, Phil. i. 20. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention, 1 Thess. ii. 2.

VER. 13.

Καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου·

And not as ^a Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

^a See on ver. 7. clause 4.

VER. 14.

Ἄλλ' ἐπωρόθη τὰ νοήματα αὐτῶν ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει· τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅ, τι ἐν Χριστῷ καταργεῖται.

^a But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; ^b which veil is done away in Christ.

^a See on Matt. xiii. ver. 13, 14.

^b See on Matt. xvi. ver. 17. clause 3.

VER. 15.

Ἄλλ' ἕως σήμερον, ἵνα ἀναγνώσκαται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·

^a But even unto this day, when Moses is read, the veil is upon their heart.

^a For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre, Acts xiii. 27—29.

VER. 16.

Ἦνικα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρείται τὸ κάλυμμα.

^a Nevertheless when it shall turn to the Lord, ^b the veil shall be taken away.

^a See on Rom. xi. ver. 26.

^b And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations, Isa. xxv. 7. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, xxix. 18.

VER. 17.

Ὁ δὲ Κύριος τὸ πνεῦμα ἰστίει· οὗ δὲ τὸ πνεῦμα Κυρίου, ἐκεί· ἐλευθερία.

^a Now the Lord is that Spirit: ^b and where the Spirit of the Lord is, there is liberty.

^a The first man Adam was made a living soul; the last Adam was made a quickening spirit, 1 Cor. xv. 47.

^b See on Rom. viii. ver. 2. clause 1. and ver. 15, 16.

VER. 18.

Ἡμεῖς δὲ πάντες ἀνακαλυπόμενοι προσώπων τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου πνεύματος.

But we all, with open face ^a beholding as in a glass the glory of the Lord, ^b are changed into the same image from glory to glory, even as ^a by the Spirit of the Lord.

^a Or, of the Lord the Spirit.

^a See on John i. ver. 14. clause 2.

^b See on Rom. viii. ver. 29. clause 3.

CHAP. IV.—VER. 1.

Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν, οὐκ ἐκκακούμεν·

^a Therefore seeing we have this ministry, as we have received mercy, ^b we faint not:

^a See on Rom i. ver. 5. clause 1.

^b See on Matt. v. ver. 12. clause 1.

VER. 2.

Ἄλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχρίας, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανέρῳ τῆς ἀληθείας συνηστῶντες ἑαυτοῦς, πρὸς πᾶσαν συνήθειαν ἀνθρώπων, ἐνὸς τοῦ Θεοῦ.

A. D. 60.

2 COR. IV. 2—9.

A. D. 60.

But have renounced the hidden things of * dishonesty, * not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

* Or, shame.

* See on chap. i. ver. 12. clause 1.

VER. 3.

Εἰ δὲ καὶ ἡ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον

* But if our Gospel be hid, it is hid to them that are lost:

* See on Matt. xiii. ver. 13, 14.

VER. 4.

Ἐν ᾧς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αἰγάζαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ Θεοῦ.

In whom * the god of this world ^b hath blinded the minds of them which believe not, lest ^c the light of the glorious Gospel of Christ, ^d who is the image of God, should thine unto them.

* See on John xiii. ver. 31. clause 2.

* See on Matt. xiii. ver. 13, 14.

* See on John i. ver. 4. clause 2.

^d And he that seeth me, seeth him that sent me, John xii. 45. He that hath seen me, hath seen the Father, xiv. 9. Christ, who is the image of God, 2 Cor. iv. 4. Who, being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. Who is the image of the invisible God, Col. i. 15. Being the brightness of his glory, and the express image of his person, Heb. i. 3. The law, having a shadow of good things to come, and not the very image of the things, x. 1.

VER. 5.

Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον ἑαυτοῦς δι, δούλους ἡμῶν διὰ Ἰησοῦν.

* For we preach not ourselves, ^b but Christ Jesus the Lord; ^c and ourselves your servants for Jesus' sake.

* And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or

why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk, Acts iii. 12.

^b See on 1 Cor. i. ver. 23. clause 1.

^c See on Matt. xx. ver. 27.

VER. 6.

* Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐν συνείσκει ᾧς λάμψαι, ὃς ἤλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

* For God, who commanded the light to shine out of darkness, * hath ^b shined in our hearts, to give the light of the knowledge of the glory of God ^c in the face of Jesus Christ.

* Gr. is he who hath,

* And God said, Let there be light: and there was light, Gen. i. 3.

^b See on John i. ver. 4. clause 2.

^c See on John i. ver. 14. clause 2.

VER. 7.

* Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ὀστράκιναις σκεύουσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν.

But we have * this treasure in earthen vessels, ^b that the excellency of the power may be of God, and not of us.

* Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

^b See on 1 Cor. i. ver. 17.

VER. 8.

* Ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμεθα· ἀπορούμενοι, ἀλλ' οὐ ἐξαιρούμεθα.

* We are troubled on every side, ^b yet not distressed; we are perplexed, ^c but * not in despair;

* Or, not altogether without help, or, means.

* See on chap. i. ver. 8.

^b See on Rom. v. ver. 3. clause 1.

^c See on 1 Cor. x. ver. 13. clause 2.

VER. 9.

Διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμεθα· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμεθα.

* Persecuted, ^b but not forsaken; cast down, but not destroyed;

A. D. 60.

2 COR. IV. 9—18.

A. D. 60.

* See on Matt. v. ver. 10. clause 1.

^b Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6.

VER. 10.

Πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

* Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

* See on chap. i. ver. 5. clause 1.

VER. 11.

Ἀσὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

* For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

* See on Matt. v. ver. 10. clause 1.

VER. 12.

Ὅποτε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

So then death worketh in us, but life in you.

VER. 13.

Ἐχόντες δὲ τὸ αὐτὸ Πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν.

We having the same spirit of faith, according as it is written, ^a I believed, and therefore have I spoken; ^b we also believe, and therefore speak;

* I believed, therefore have I spoken; I was greatly afflicted, Psal. cxvi. 10.

^b See on chap. iii. ver. 12.

VER. 14.

Εἰδότες ὅτι ὁ ἡγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμεῖς διὰ Ἰησοῦ ἡγήσῃ, καὶ παραστήσει σὺν ὑμῖν.

* Knowing that he which raised up the Lord Jesus ^b shall raise up us also by Jesus, and shall present us with you.

* See on Acts ii. ver. 24. clause 1.

^b See on John v. ver. 21.

VER. 15.

Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλείονων τὴν εὐχαριστίαν περισσυσῇ εἰς τὴν δόξαν τοῦ Θεοῦ.

* For all things are for your sakes, ^b that the abundant grace might through the thanksgiving of many redound to the glory of God.

* See on Rom. viii. ver. 28. clause 1.

^c See on chap. i. ver. 11. clause 2.

VER. 16.

Λιὸ οὐκ ἐκκαλοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαίνυται, ἡμέρα καὶ ἡμέρα.

* For which cause we faint not; but though our outward man perish, yet ^b the inward man is renewed day by day.

* See on Matt. v. ver. 12. clause 1.

^b See on Rom. vii. ver. 22.

VER. 17.

Τὸ γὰρ παλαιῖον ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,

* For our light affliction, which is but for a moment, ^b worketh for us ^c a far more exceeding and eternal weight of glory;

* For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, Rom. viii. 18.

^b And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 3—5.

^c See on Matt. xxv. ver. 21. clause 3.

VER. 18.

Μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια.

* While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

A. D. 60.

2 COR. IV. 18.—V. 1—8.

A. D. 60.

* Now faith is the substance of things hoped for, the evidence of things not seen, Heb. xi. 1.

CHAP. V.—VER. 1.

Οἶδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομῶν ἐν Θεῷ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς.

For we know that if ^a our earthly house of this tabernacle ^b were dissolved, ^c we have a building of God, ^d an house not made with hands, eternal in the heavens.

* How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? Job iv. 19. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me, 2 Pet. i. 13, 14.

^b Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance. For I know that thou wilt bring me to death, and to the house appointed for all living, Job xxx. 22, 23.

^c See on John xiv. ver. 2. clause 1.

^d To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 4.

VER. 2.

Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκνηρίον ἡμῶν τὸ ἐξ οὐρανοῦ ἐκδυῖσθαι ἐπιποθοῦντες.

* For in this we groan, ^b earnestly desiring ^c to be clothed upon with our house which is from heaven:

* And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, Rom. viii. 23.

^b For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23.

^c For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put

on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54.

VER. 3.

Εἴ γε καὶ ἐκδυσάμενοι, οὐ γυμνοὶ εὐρεθῶμεθα.

* If so be that being clothed we shall not be found naked.

* Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, Rev. xvi. 15.

VER. 4.

Καὶ γὰρ οἱ ὅτιες ἐν τῷ σκήνῳ στενάζομεν βαρύνμενοι· ἐπεὶ οὐ θέλομεν ἐκδυῖσθαι, ἀλλ' ἐκδυῖσθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, ^a that mortality might be swallowed up of life.

^a See on ver. 2. clause 3.

VER. 5.

Ὁ δὲ καταργασάμενος ἡμᾶς, εἰς αὐτὸ τοῦτο, Θεός, ὁ καὶ δοῦς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος.

Now he that hath wrought us for the selfsame thing is God, ^a who also hath given unto us the earnest of the Spirit.

^a See on Rom. viii. ver. 15. clause 2. and 16. clause 1.

VER. 6.

Θαρρύντες ὧν πάντοτε, καὶ εἰδότες ὅτι ἐκδυμῶντες ἐν τῷ σώματι, ἐκδυμῶμεν ἀπὸ τοῦ Κυρίου.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

VER. 7.

(Διὰ πίστιν γὰρ περιπατοῦμεν, οὐ διὰ εἶδους.)

(For ^a we walk by faith, not by sight:)

^a See on Rom. viii. ver. 24.

VER. 8.

Θαρρῶμεν δὲ, καὶ εὐδοκῶμεν μᾶλλον ἐκδυῖσθαι ἐκ τοῦ σώματος, καὶ ἐκδυῖσθαι πρὸς τὸν Κύριον.

A. D. 60.

2 COR. V. 8—14.

A. D. 60.

We are confident, I say, and ^a willing rather to be absent from the body, ^b and to be present with the Lord.

^a See on ver. 2.

^b See on Luke xxiii. ver. 43.

VER. 9.

Διὸ καὶ φιλοτιμούμεθα, εἴτε ἰδημοῦντες, εἴτε ἰδημένοι, εὐάριστοι αὐτῷ εἶναι.

Wherefore ^a we ^a labour, that whether present or absent, we may be accepted of him.

^a Or, endeavour.

^a I therefore so run; not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. ix. 26, 27. Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 29. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe, 1 Tim. iv. 10. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, Heb. iv. 11.

VER. 10.

Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δι' ἡμωροῦ τοῦ βήματος τοῦ Χριστοῦ, ἵνα γνωστῇαι ἡμῶς τὰ διὰ τοῦ σώματος, πρὸς ᾧ ἔγραψεν, εἴτε ἀγαθόν, εἴτε κακόν.

^a For we must all appear before the judgment-seat of Christ; that ^b every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

^a See on John v. ver. 22.

^b See on Matt. xvi. ver. 27. clause 3.

VER. 11.

Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπων πείθομεν, Θεῷ δὲ πεφανερώμεθα· ἰλιζώ δὲ καὶ ἐν ταῖς συνιδύσεσιν ὑμῶν πεφανερῶμεθα.

^a Knowing therefore the terror of the Lord, ^b we persuade men; ^c but we are made manifest unto God; and I trust also are made manifest in your consciences.

^a See on Matt. xxiv. ver. 46. clause 1.

^b And the servant of the Lord must

not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

^c For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ, 2 Cor. ii. 17. Therefore, seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, iv. 1, 2.

VER. 12.

Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν δίδοντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ.

^a For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in ^a appearance, and not in heart.

^a Gr. the face.

^a Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart, 1 Cor. iii. 1—3.

VER. 13.

Εἴτε γὰρ ἐξίστημι, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν.

^a For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

^a We are fools for Christ's sake, but ye are wise in Christ, 1 Cor. iv. 10. Would to God ye could bear with me a little in my folly: and indeed bear with me, 2 Cor. xi. 1.

VER. 14.

Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς.

A. D. 60.

2 COR. V. 14—20.

A. D. 60.

For the love of Christ constraineth us; because we thus judge, ^a that if one died for all, ^b then were all dead.

^a See on Matt. xx. ver. 28. clauses 3, 4.

^b See on John v. ver. 25.

VER. 15.

Κρίνασθαι τοῦτο, ὅτι εἰ τις ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον καὶ ὑπὲρ πάντων ἀπέθανον, ἵνα οἱ ζῶντες μὴ ἴναι αὐτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ὑπερβίβῃ.

^a And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

^a See on Rom. vi. ver. 13, 14.

VER. 16.

Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδὲνα εἶδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἠγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκουμεν.

^a Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

^a See on Matt. xii. ver. 48.

VER. 17.

Ὡστε εἰ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαία παρελθόν, ἰδοὺ γίνεσθαι κατὰ τὰ καινὰ.

Therefore ^a if any man be in Christ, ^b he is ^c a new creature: ^c old things are passed away; behold, all things are become new.

^a Or, let him be.

^a See on John vi. ver. 56.

^b See on John iii. ver. 6. clause 2.

^c See on Rom. vi. ver. 5, 6.

VER. 18.

Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τοῦ καταλάνθοντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς.

^a And all things are of God, ^b who hath reconciled us to himself by Jesus Christ, ^c and hath given to us the ministry of reconciliation;

^a See on John iii. ver. 16. clause 1.

^b See on Rom. v. ver. 1. clause 2.

^c See on Lake ii. ver. 14. clause 2.

VER. 19.

Ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ, κόσμον κα-

ταλλάσσειν ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θύμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

To wit, that ^a God was in Christ, reconciling the world unto himself, ^b not imputing their trespasses unto them; and hath ^c committed unto us the word of reconciliation.

^a Or, put in us.

^a See on John x. ver. 30.

^b Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin, Rom. iv. 6—8. Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus, iii. 24—26.

VER. 20.

Ἵπὲρ Χριστοῦ οὖν προεστειόμενοι, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· διεμβαθὴ ὑπὲρ Χριστοῦ, καταλλάττεται τῷ Θεῷ.

^a Now then we are ambassadors for Christ, ^b as though God did beseech you by us: we pray you ^c in Christ's stead, ^d be ye reconciled to God.

^a If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness, Job xxxiii. 23. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts, Mal. ii. 7. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you, John xx. 21. For which I am an ambassador in bonds, Eph. vi. 20.

^b We then, as workers together with him, beseech you also that ye receive not the grace of God in vain, 2 Cor. vi. 1.

^c See on Matt. x. ver. 40. clause 1.

^d Acquaint now thyself with him, and be at peace; thereby good shall come unto thee, Job xxii. 21.

A. D. 60.

2 COR. V. 21.—VI. 1—7.

A. D. 60.

VER. 21.

Τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμῖς γνωμέθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

^a For he hath made him to be sin for us, ^b who knew no sin; ^c that we might be made the righteousness of God in him.

^a See on Matt. xx. ver. 28. clauses 3, 4.

^b See on John viii. ver. 46. and Heb. vii. ver. 26. clause 3.

^c See on Rom. i. ver. 17. clause 1. and viii. ver. 4. clause 1.

CHAP. VI.—VER. 1.

Συμμεργούντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεξισθῆαι ἡμεῖς.

^a We then, as workers together with him, beseech you also ^b that ye receive not the grace of God in vain.

^a See on chap. v. ver. 20.

^b Looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xiii. 15.

VER. 2.

Ἀγρευ γὰρ· Καί ποτε δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐκοίθησά σοι. Ἰδοὺ νῦν καιρὸς εὐσεβεῖσθε, ἰδοὺ νῦν ἡμέρα σωτηρίας.

(For he saith, ^a I have heard thee in a time accepted, and in the day of salvation have I succoured thee: ^b behold, now is the accepted time; behold, now is the day of salvation.)

^a Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, Isa. xlix. 8.

^b See on Luke iv. ver. 19.

VER. 3.

Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία.

^a Giving no offence in any thing, that the ministry be not blamed:

^a See on 1 Cor. vi. ver. 12. clause 2.

VER. 4.

Ἄλλ' ἐν παντί συσκοτῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στιγνοχωρίαις.

^a But in all things ^a approving ourselves as the ministers of God, ^b in much patience, in afflictions, in necessities, in distresses,

^a Gr. commending.

^a Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, 1 Cor. iv. 1.

^b See on Rom. v. ver. 3, 4. clause 1.

VER. 5.

Ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγωνίαις, ἐν νηστείαις,

^a In stripes, ^b in imprisonments, in ^c tumults, ^c in labours, in watchings, ^d in fastings;

^a Or, tossings to and fro.

^a See on Matt. x. ver. 17. clause 3.

^b See on Matt. x. ver. 17. clause 2.

^c See on Rom. xv. ver. 19.

^d See on Matt. ix. ver. 15. clause 3.

VER. 6.

Ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυστοκρίτῳ,

By pureness, by knowledge, by long-suffering, by kindness, ^a by the Holy Ghost, by love unfeigned,

^a See on Rom. xv. ver. 19. clause 1.

VER. 7.

Ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὀφθαλμῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν.

^a By the word of truth, by the power of God, ^b by the armour of righteousness on the right hand and on the left,

^a But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2.

^b See on Rom. xiii. ver. 12. clause 3.

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VER. 8.

Διὰ δόξης καὶ ἀτιμίας· διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς·

By honour and dishonour, by evil report and good report : as deceivers, and yet true ;

VER. 9.

Ὅς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι·

As unknown, and yet well known ;
as dying, and, behold, we live ;^b as chastened, and not killed ;

^a See on chap. i. ver. 5. clause 1.

^b See on 1 Cor. xi. ver. 32.

VER. 10.

Ὅς λυπούμενοι, ἀλλὰ δὲ χαίροντες· ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

As sorrowful, yet alway rejoicing ;
as poor, yet making many rich ;^b as having nothing, and yet possessing all things.

^a See on Matt. v. ver. 12. clause 1.

^b See on Matt. vi. ver. 20.

VER. 11.

Τὸ στόμα ἡμῶν ἀνέγνω πρὸς ὑμᾶς, Κορινθιοί, ἡ καρδία ἡμῶν πεπλατύνεται·

O ye Corinthians, our mouth is open unto you, our heart is enlarged.

VER. 12.

Οὐ στενωχευῖσθε ἐν ἡμῖν· στενωχευῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν.

Ye are not straitened in us, but ye are straitened in your own bowels.

VER. 13.

Τὴν δὲ αὐτὴν ἀντιμιβίαν, ὡς τέκνοις λίγω, πλατύνοντες καὶ ὑμεῖς.

Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged,

VER. 14.

Μὴ γίνεσθε ἰτεροζυγῶντες ἀπίστοις. Τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος ;

Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ?

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^a But if her husband be dead, she is at liberty to be married to whom she will : only in the Lord, 1 Cor. vii. 39. clause 2. See also on 1 Cor. xv. ver. 33.

VER. 15.

Τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαλ ; ἢ τίς μερίς πιστῷ μετὰ ἀπίστου ;

And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ?

^a Ye cannot drink the cup of the Lord, and the cup of devils : ye cannot be partakers of the Lord's table, and of the table of devils, 1 Cor. x. 21.

VER. 16.

Τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετ' εἰδώλων ; ὑμεῖς γὰρ ναὸς Θεοῦ ἴστε ζῶντος· καθὼς εἶπεν ὁ Θεός· "Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω καὶ ἱσθῶμαι αὐτῶν Θεός, καὶ αὐτοὶ ἵσονται μοι λαός.

And what agreement hath the temple of God with idols ?^a for ye are the temple of the living God ;^b as God hath said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my people.

^a See on John xiv. ver. 18.

^b And I will set my tabernacle among you : and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people, Lev. xxvi. 11, 12.

VER. 17.

Διὸ ἐξέλθτε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λίγαι Κύριος· καὶ ἀκαθάρτου μὴ ἄπτισθε· ἀλλὰ ἐισδέξεσθαι ὑμᾶς,

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you,

^a Depart ye, depart ye, go ye out from thence, touch no unclean thing ; go ye out of the midst of her ; be ye clean that bear the vessels of the Lord, Isa. lii. 11.

VER. 18.

Καὶ ἴσθαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἴεσθαι μοι εἰς υἱοὺς καὶ θυγατέρας, λίγαι Κύριος παντοκράτωρ.

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

^a See on Matt. v. ver. 9. clause 3.

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2 COR. VII. 1—10.

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CHAP. VII.—VER. 1.

Ταύτας οὖν ἰχόντες τὰς ἐπαγγελίας, ἀγαπῆτοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς πνεύματος, ἵπτι-
λύντες ἀγιασμένοι ἐν φόβῳ Θεοῦ.

Having therefore these promises, dearly beloved, ^a let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness ^b in the fear of God.

^a See on Matt. v. ver. 48. clause 1

^b See on Acts ix. ver. 31. clause 1.

VER. 2.

Κοιήσατε ἡμᾶς· οὐδὲνα ἠδικήσαμεν, οὐδὲνα ἐφθάρμεν, οὐδὲνα ἠπλοσυνήσαμεν.

Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

VER. 3.

Οὐ πρὸς κατάκρισιν λέγω· προέβηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἴστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

I speak not this to condemn you: ^a for I have said before, that ye are in our hearts to die and live with you.

^a See on chap. iii. ver. 2. clause 2.

VER. 4.

Πολλὰ μοι παρησία πρὸς ὑμᾶς, πολλὰ μοι καύχαις ὑπὲρ ὑμῶν πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ὑμῶν·

^a Great is my boldness of speech toward you, ^b great is my glorying of you: ^c I am filled with comfort, I am exceedingly joyful in all our tribulation.

^a See on chap. iii. ver. 12.

^b See on chap. i. ver. 14.

^c See on Rom. v. ver. 3. clause 1.

VER. 5.

Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἰσχυρὴν ἄνισιν ἢ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἴσωθεν φόβος·

^a For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

^a See on Acts xx. ver. 1.

VER. 6.

Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς ὁ Θεός, ἐν τῇ παρουσίᾳ Τίτου·

Nevertheless ^a God, that comforteth those that are cast down, ^b comforted us by the coming of Titus;

^a See on Rom. xv. ver. 5. clause 2. and Heb. vi. ver. 18. clause 2.

^b And I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia, 2 Cor. ii. 13.

VER. 7.

Οὐ μόνον δι' ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρακλήσει ἐφ' ὑμῖν, ἀπαγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὄδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἡμοῦ· ὥστε μαίᾳλλον χαρῆσαι,

And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

VER. 8.

Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι εἰ καὶ μετεμελόμην· ἔλπω γὰρ ὅτι ἡ ἐπιστολή ἐκείνη, εἰ καὶ πρὸς ὄραν, ἐλύπησεν ὑμᾶς.

^a For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

^a For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all, 2 Cor. ii. 4, 5.

VER. 9.

Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry ^a after a godly manner, that ye might receive damage by us in nothing.

^a Or, according to God.

VER. 10.

Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ

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2 COR. VII. 10—16.—VIII. 1.

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δι τοῦ κόσμου λύπη θάνατον κατεργάζεται.

^a For godly sorrow worketh repentance to salvation not to be repented of: ^b but the sorrow of the world worketh death.

^a But what think ye? A certain man had two sons; and he came to the first, and said, son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you, Matt. xxi. 28—31. And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly, xxvi. 75.

^b A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken, Prov. xv. 13. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death, Jon. iv. 9. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself, Matt. xxvii. 4, 5.

VER. 11.

Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσῃ κατεργάσατο ὑμῖν σωθῆναι, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδιψήσιν; ἐν παντὶ συνειστίθεσθε ἑαυτοὺς ἀγνοεῖν εἶναι ἐν τῷ πράγματι.

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

VER. 12.

Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἴνεκεν

τοῦ ἀδικήσαντος, οὐδὲ εἴνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἴνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς, ἐνέπιον τοῦ Θεοῦ.

^a Wherefore though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

^a See on ver. 8.

VER. 13.

Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν περισσοτέρως διὰ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀνατίπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.

Therefore we are comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

VER. 14.

Ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν καυχῆσθαι, οὐ κατησχύνθη· ἀλλ' ὥς πάντα ἐκ ἀληθείας ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου, ἀλήθεια ἐγενήθη.

For if I have boasted any thing to him of you, I am not ashamed; but as we speak all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

VER. 15.

Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἔστιν, ἀναμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν· ὥς μετὰ φόβου καὶ τρόμου ἐδίδαξέ αὐτόν.

And his ^a inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

^a Gr. bowels are.

VER. 16.

Χαίρω ὅτι ἐν παντὶ Θαβῶ ἐν ὑμῖν.

^a I rejoice therefore that I have confidence in you in all things.

^a And we have confidence in the Lord touching you, that ye both do and will do the things which we command you, 2 Thess. iii. 4. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say, Philem. 21.

CHAP. VIII. VER. 1.

Γνωρίζομεν διὰ ὑμῶν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

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2 COR. VIII. 1—9.

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^a Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

^a For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting, 2 Cor. ix. 1—4. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, Rom. xv. 26. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, 1 Thess. iv. 9, 10.

VER. 2.

“Οτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ εὐθους πτωχία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἀπλόττητος αὐτῶν·

How that in a great trial of affliction ^a the abundance of their joy and their deep poverty abounded unto the riches of their ^a liberality.

^a Simplicity.

^a For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living, Mark xii. 44.

VER. 3.

“Οτι κατὰ δύναμιν (μαρτυρῶ) καὶ ὑπὲρ δύναμιν αὐθαίρετοι,

For to their power, I bear record, yea, and beyond their power they were willing of themselves;

VER. 4.

Μετὰ πολλῆς παρακλήσεως δέοντες ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους, δεῖξασθαι ἡμᾶς.

Praying us with much intreaty ^a that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

^a See on Rom. xv. ver. 25.

VER. 5.

Καὶ οὐ καθὼς ἐλπίζαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ.

And this they did, not as we hoped, ^a but first gave their own selves to the Lord, and unto us by the will of God.

^a See on Rom. vi. ver. 13. clause 2.

VER. 6.

Εἰς τὸ παρακαλῆσαι ἡμᾶς Τίτον, ἵνα καθὼς προεῆρξάτο, οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς, καὶ τὴν χάριν ταύτην.

^a Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same ^a grace also.

^a Or, gift.

^a But thanks be to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward of his own accord he went unto you, ver. 16, 17.

VER. 7.

Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστι, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσύνετε.

Therefore, ^a as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

^a That in every thing ye are enriched by him, in all utterance, and in all knowledge, 1 Cor. i. 5.

VER. 8.

Οὐ κατ' ἐπιταγὴν λόγῳ, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γήσιν δοκιμάζον.

^a I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

^a See on 1 Cor. vii. ver. 6.

VER. 9.

Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἑω-

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τάχουσε, πλούσιος ὢν· ἵνα ὑμεῖς τῇ ἐνείκῳ
πτωχείᾳ πλουτήσητε.

^a For ye know the grace of our Lord Jesus Christ, ^b that, though he was rich, ^c yet for your sakes ^d he became poor, ^e that ye through his poverty might be rich.

^a See on John i. ver. 14. clause 4.

^b See on John x. ver. 30.

^c See on John xii. ver. 27. clause 4.

^d See on Matt. viii. ver. 20.

^e If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? Luke xvi. 11. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.

VER. 10.

Καὶ γνώμεν ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, ὅτινες οὐ μόνον τὸ πωῆσαι, ἀλλὰ καὶ τὸ θέλειν προσηύξασθε ἀπὸ πένης·

And herein I give my advice: ^a for this is expedient for you, who have begun before, not only to do, but also to be ^a forward a year ago.

^a Or, willing.

^a For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many, 2 Cor. ix. 2.

VER. 11.

Νυνὶ δὲ καὶ τὸ σπουδάζειν ἐπιτελείσατε· ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελεῖσαι ἐκ τοῦ ἔχειν·

Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

VER. 12.

Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη τις εὐπρόδικτος, οὐ κατὰ οὐκ ἔχει.

^a For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

^a See on Luke xxi. ver. 3.

VER. 13.

Οὐ γὰρ ἵνα ἄλλοις ἀνέσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα·

For I mean not that other men be eased, and ye burdened:

VER. 14.

Ἵνα καὶ τὸ ἐκείνων περίσσευμα γίνηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γίνηται ἰσότης,

But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

VER. 15.

Καθὼς γέγραπται· Ὁ τὸ πολὺ, οὐκ ἐπιλίνασεν· καὶ ὁ τὸ ὀλίγον, οὐκ ἡλάττωσεν.

^a As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

^a And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating, Exod. xvi. 18.

VER. 16.

Χάρις δὲ τῷ Θεῷ, τῷ δίδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,

But thanks be to God, which put the same earnest care into the heart of Titus for you.

VER. 17.

Ὅτι τὴν μὲν παράκλησιν ἐδίξατο σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.

^a For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

^a See ver. 6.

VER. 18.

Συνεπέμφαμιν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἱπταίνος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν·

And we have sent with him the brother, whose praise is in the Gospel throughout all the churches;

VER. 19.

(Οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνήδημος ἡμῶν, σὺν

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τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν, καὶ προθυμίαν ὑμῶν.)

And not that only, but who was also chosen of the churches to travel with us with this * grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind :

* Or, gift.

VER. 20.

Στελλόμενοι τοῦτο, μήτις ἡμᾶς μωμάσεται ἐν τῇ ἀρρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν.

Avoiding this, that no man should blame us in this abundance, which is administered by us :

VER. 21.

Προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

* Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

* See on Rom. xii. ver. 17. clause 2.

VER. 22.

Συνεπέμφαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἰδοκίμασαμεν ἐν πολλοῖς πολιτικῇ σπουδαίῳ ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.

VER. 23.

Εἴτε ὑπὲρ Τίτου, κεινανὸς ἡμῶς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, διέξα Χριστοῦ.

Whether any do enquire of Titus, he is my partner and fellowhelper concerning you : or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

VER. 24.

Τὴν οὖν ἐνδειξὴν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχώσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐκδέξασθε, καὶ εἰς πρέσβειον τῶν ἐκκλησιῶν.

Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.—VER. 1.

Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἀγίους περισσὸν μοι ἔστι τὸ γράφειν ὑμῶν

For as touching the ministering to the saints, it is superfluous for me to write to you :

VER. 2.

Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχώμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκευάσται ἀπὸ πέρους· καὶ ὁ ἐξ ὑμῶν ζήλος ἡρέθισε, τοὺς πλείονας.

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago ; and your zeal hath provoked very many.

VER. 3.

Ἐπεμψα δὲ τοὺς ἀδελφοὺς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα (καθὼς ἔλεγον) παρσκευασμένοι ᾖτε·

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be ready.

VER. 4.

Μήπως, ἐὰν ἔλθωσι σὺν ἡμοῖς Μακεδόσι, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, κατασχυνθῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμῖς) ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχώσεως.

Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

VER. 5.

Ἀναγκαῖον οὖν ἠγοράμεν παρακαλεῖσαι τοὺς ἀδελφοὺς ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν παρατηρητέαν εὐλογίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν.

Therefore I thought it necessary to exhort the brethren, that they should go before unto you, and make up beforehand your * bounty, † whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

* Gr. blessing.

† Or, which hath been so much spoken of before.

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VER. 6.

Τοῦτο δὲ, ὁ σπείρων φειδόμενος, φειδόμενος καὶ θρίψει· καὶ ὁ σπείρων ἐπ' εὐλογίας, ἐπ' εὐλογίας καὶ θρίψει.

But this I say, ^a He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

^a See on Matt v. ver. 42. clause 1.

VER. 7.

Ἐκαστος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης, ἢ ἐξ ἀνάγκης· ἵλαρόν γὰρ δότιν ἀγαπᾷ ὁ Θεός.

Every man according as he purposeth in his heart, so let him give; ^a not grudgingly, ^b or of necessity: for God loveth a cheerful giver.

^a Use hospitality one to another without grudging, 1 Pet. iv. 9.

^b See on Matt. v. ver. 42. clause 1.

VER. 8.

Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσέητε εἰς πᾶν ἔργον ἀγαθόν·

^a And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, ^b may abound to every good work:

^a But my God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 19.

^b See on 1 Cor. xv. ver. 58. clause 2.

VER. 9.

Καθὼς γέγραπται· Ἐσκόρπισεν, ἰδοὺ καὶ τοῖς πένθησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

(^a As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

^a He hath dispersed: he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour, Psal. cxii. 9.

VER. 10.

Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ στείροντι, καὶ ἄρτον εἰς ῥῶσιν, χορηγήσας καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·

^a Now he that ministereth seed to the

sower both minister bread for your food, and multiply your seed sown, and increase ^b the fruits of your righteousness;)

^a The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward, Prov. xi. 18. Not because I desire a gift; but I desire fruit that may abound to your account, Phil. iv. 17.

^b Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you, Hos. x. 12. (For the fruit of the Spirit is in all goodness and righteousness and truth,) Eph. v. 9. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, 1 Thess. iii. 12. For ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, iv. 10.

VER. 11.

Ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις καταργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ,

Being enriched in every thing to all ^a bountifulness, ^a which causeth through us thanksgiving to God.

• Or, simplicity. Gr. simplicity.

^a See on Rom. xv. ver. 30.

VER. 12.

Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προαναπληρούσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ,

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

VER. 13.

Διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἀπλότῃ τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,

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Whiles by the experiment of this ministration ^a they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men.

^a See on Matt. v. ver. 16. clause 2.

VER. 14.

Καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιπο-
θούτων ὑμᾶς διὰ τὴν ὑπερέκλειστον
χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.

And by their prayer for you, which long after you for ^a the exceeding grace of God in you.

^a Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, 1 Cor. viii. 1.

VER. 15.

Χάρις διὰ τοῦ Θεοῦ ἐπὶ τῇ ἀνεκδιμήτῳ αὐτοῦ δωρεᾷ.

^a Thanks be unto God ^b for his unspeakable gift.

^a See on 1 Cor. xv. ver. 57. clause 1.

^b See on John iii. ver. 16. clause 1.

CHAP. X.—VER. 1.

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὸν δὲ θαρρῶ εἰς ὑμᾶς.

Now I Paul myself beseech you by ^a the meekness and gentleness of Christ, ^b who in ^c presence am base among you, but being absent am bold toward you:

^a Or, outward appearance.

^a See on Matt. xi. ver. 29. clause 3.

^b For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible, ver. 10. And I was with you in weakness, and in fear, and in much trembling, 1 Cor. ii. 3.

VER. 2.

Δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ἢ λογιζομαι τολμήσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

^a But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which ^c think of us as if we ^b walked according to the flesh.

^a Or, reckon.

^a What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? 1 Cor. iv. 21.

^b See on Rom. viii. ver. 1. clause 2.

VER. 3.

Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα.

^a For though we walk in the flesh, we do not war after the flesh:

^a See next verse.

VER. 4.

(Τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τοῦ Θεοῦ πρὸς κα-
θαίρεσιν ἰχυρωμάτων.)

^a (For the weapons of our warfare are not carnal, ^b but mighty ^c through God ^c to the pulling down of strong holds;)

^a Or, to.

^a See on Rom. xiii. ver. 12. clause 3.

^b See on Rom. i. ver. 16. clause 3.

^c See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant, Jer. i. 10.

VER. 5.

Λογισμοὺς καθαίρουντες, καὶ ὅαν ὑψώμα ἐπαίρομενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ.

^a Casting down ^a imaginations, ^b and every high thing that exalteth itself against the knowledge of God, ^c and bringing into captivity every thought ^d to the obedience of Christ;

^a Or, reasonings.

^a He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts, Luke i. 51. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent, 1 Cor. i. 19.

^b The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, Isa. ii. 11, 12. And the loftiness of man

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shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day, 17.

^cTake my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, Matt. xi. 29, 30.

^dAnd being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9. See also on Rom. i. ver. 3. clause 5.

VER. 6.

Καὶ ἐν ἐτοιμίᾳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

VER. 7.

Τὰ κατὰ πρόσωπον ἐλέησατε; εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογίζεσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτως καὶ ἡμεῖς Χριστοῦ.

^aDo ye look on things after the outward appearance? ^bIf any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

^aSee on John vii. ver. 24.

^bIf any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord, 1 Cor. xiv. 37.

VER. 8.

Ἐάν τε γὰρ καὶ περισσώτερόν τι καυχώμεται περὶ τῆς ἐξουσίας ἡμῶν, ἥς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν καὶ οὐκ εἰς κατάρτισιν ὑμῶν, οὐκ αἰσχυνθήσομαι.

For though I should boast somewhat more of ^aour authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed.

^aSee on Matt. xviii. ver. 18.

VER. 9.

ἵνα μὴ δοξῶ ὡς ἂν ἐκφοβέιν ὑμᾶς διὰ τῶν ἐπιστολῶν.

That I may not seem as if I would terrify you by letters.

VER. 10.

Ὅτι αἱ μὲν ἐπιστολαί, φησὶ, βαρεῖαι καὶ ισχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουδεμενός.

For his letters, ^asay they, are weighty and powerful; ^abut his bodily presence is weak, ^band his speech contemptible.

^a Gr. saith he, or, saith one.

^a See on ver. 1. clause 2.

^b For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect, 1 Cor. i. 17.

VER. 11.

Τοῦτο λογίζεσθαι ὁ τοιοῦτος, ὅτι οἳ εἰσιν ἐν λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

^aLet such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

^aI told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare, 2 Cor. xiii. 2.

VER. 12.

Οὐ γὰρ τολμῶμεν ἐγκρίναι ἡ συγκρίναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: ^abut they measuring themselves by themselves, and comparing themselves among themselves, ^aare not wise.

^a Or, understand it not.

^a Seest thou a man wise in his own conceit? there is more hope of a fool than of him, Prov. xxvi. 12.

VER. 13.

Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχώμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν.

^a But we will not boast of things without our measure, but according to the

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measure of the *rule which God hath distributed to us, a measure to reach even unto you.

* Or, line.

^a See ver. 15.

VER. 14.

Οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερκενέομεν ἑαυτοὺς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῇ εὐαγγελίᾳ τοῦ Χριστοῦ.

^a For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the Gospel of Christ:

^a For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19.

VER. 15.

Οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανὼν ἡμῶν εἰς περισσίων.

Not boasting of things without our measure, that is of other men's labours; but having hope, when your faith is increased, that we shall be *enlarged by you, according to our rule abundantly,

* Or, magnified in you.

VER. 16.

Εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι· οἷα ἐν ἀλλοτρίᾳ κερδίᾳ εἰς τὰ ἔθνημα καυχῆσασθαι.

^a To preach the Gospel in the regions beyond you, ^b and not to boast in another man's * line of things made ready to our hand.

* Or, rule.

^a Whensoever I take my journey into Spain I will come to you, Rom. xv. 24.

^b Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: But, as it is written, To whom he was not spoken

of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you, Rom. xv. 20—22.

VER. 17.

Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχέσθω.

^a But he that glorieth, let him glory in the Lord.

^a See on 1 Cor. i. ver. 31.

VER. 18.

Οὐ γὰρ ἐ ἑαυτὸν συιστᾷ, ἐκείνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

^a For not he that commendeth himself is approved, but whom the Lord commendeth.

^a But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 29.

CHAP. XI.—VER. 1.

Ὁφείλω ἀνίχισθί μου μικρὸν τῇ ἀφροσύνῃ, ἀλλὰ καὶ ἀνίχισθί μου.

Would to God ye could bear with me a little in my folly: and indeed *bear with me.

* Or, ye do bear with me.

VER. 2.

Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡμεσάμεν γὰρ ὑμᾶς ἐν ἀνδρὶ παρθένῳ ἀγνῇ παραστήσαι, τῷ Χριστῷ.

^a For I am jealous over you with godly jealousy: ^b for I have espoused you to one husband, ^c that I may present you as a chaste virgin to Christ.

^a I am afraid of you, lest I have bestowed upon you labour in vain, Gal. iv. 11.

^b See on John iii. ver. 29.

^c That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 27. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. Now unto him that is able to keep you from falling, and to present you faultless

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before the presence of his glory with exceeding joy, Jude 24.

VER. 3.

Φοβοῦμαι δὲ μήπως ὡς ὁ ὄφις Εὐαν ἔκπλησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως φθάρῃ τὰ νοήματα ὑμῶν, ἀπὸ τῆς ἀπλότου τῆς εἰς τὸν Χριστόν.

^a But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

^a And the serpent said unto the woman, Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil, Gen. iii. 4, 5.

VER. 4.

Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλων Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἔλαβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἰδίξασθε, καλῶς ἠνεύχεσθε.

^a For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear ^a with him.

• Or, with me.

^a But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed, Gal. i. 8, 9.

VER. 5.

Λογίζομαι γὰρ μηδὲν ὑστερεῖναι τῶν ὡς ἱεὺς λίαν ἀποστόλων.

^a For I suppose I was not a whit behind the very chiefest apostles.

^a See on 1 Cor. xv. ver. 10. clause 4.

VER. 6.

Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθῆναι ἐν πάντιν εἰς ὑμᾶς.

^a But though I be rude in speech, ^b yet not in knowledge; ^c but we have been thoroughly made manifest among you in all things.

^a See on chap. x. ver. 10. clause 2.

^b Whereby, when ye read, ye may understand my knowledge in the mystery of Christ), Eph. iii. 4. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction, 2 Pet. iii. 15, 16.

^c See on chap. v. ver. 11. clause 3.

VER. 7.

Ἡ ἁμαρτίαν ἐποίησα, ἑμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐαγγελισάμην ὑμῖν;

Have I committed an offence ^a in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?

^a See on Acts xviii. ver. 3.

VER. 8.

Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὑψώσιον, πρὸς τὴν ὑμῶν διακονίαν καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὺς, οὐ κατενάρκησα οὐδενός·

^a I robbed other churches, taking wages of them, to do you service.

^a Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity, Phil. iv. 15, 16.

VER. 9.

Τὸ γὰρ ὑστερήμαί μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἔλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀλατῇ ὑμῶν ἑμαυτὸν ἐτήρησα, καὶ τηρήσω.

And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

A. D. 60.

2 COR. XI. 10—15.

A. D. 60.

VER. 10.

Ἔστιν ἀλήθεια Χριστοῦ ἐν ἡμῶι, ὅτι ἡ καύχησις αὐτῇ οὐ σφραγίσεται εἰς ἡμᾶς ἐν τοῖς κλίμασι τῆς Ἀχαΐας.

*As the truth of Christ is in me, * no man shall stop me of this boasting in the regions of Achaia.*

* Gr. this boasting shall not be stopped in me.

VER. 11.

Διὰ τί; ὅτι οὐκ ἀγαπῶ ἑμᾶς; ὁ Θεὸς οἶδεν.

*Wherefore? * because I love you not? God knoweth.*

* See on chap. iii. ver. 2. clause 2.

VER. 12.

Ὅ δὲ ποιῶ, καὶ ποιῶσα, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελούντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὐριθῶσι καὶ ἡμεῖς.

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

VER. 13.

Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλου, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ.

* For such are false apostles, ^b deceitful workers, transforming themselves into the apostles of Christ.

* See on chap. ii. ver. 17.

^b Beware of dogs, beware of evil-workers, beware of the concision, Phil. iii. 2. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Titus i. 10, 11.

VER. 14.

Καὶ οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.

*And no marvel; * For Satan himself is transformed into an angel of light.*

* Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone, Matt. iv. 5, 6. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9.

VER. 15.

Οὐ μίγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

*Therefore it is no great thing if his minister also be transformed as the ministers of righteousness; * whose end shall be according to their works.*

* Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves: Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire, Matt. vii. 15—19. As we said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed, Gal. i. 9. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things,) Phil. iii. 18, 19. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

A. D. 60.

2 COR. XI. 16—25.

A. D. 60.

VER. 16.

Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, καὶ ὡς ἄφρονα διέλασθί με, ἵνα μικρόν τι καὶ καυχῶμαι.

I say again, Let no man think me a fool; if otherwise, yet as a fool * receive me, that I may boast myself a little.

* Or, suffer.

VER. 17.

Ὁ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

That which I speak, ^a I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.

^a See on 1 Cor. vii. ver. 6.

VER. 18.

Ἐπὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καὶ ἐγὼ καυχῶμαι.

^a Seeing that many glory after the flesh, I will glory also.

^a For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more, Phil. iii. 3, 4.

VER. 19.

Ἡδώς γὰρ ἀνέχασθε τῶν ἀφρόνων, φρόνιμοι ὄντες.

For ye suffer fools gladly, seeing ye yourselves are wise.

VER. 20.

Ἀνέχασθε γὰρ, εἰ τις ὑμᾶς καταδουλοῖ, εἰ τις κατεσθίει, εἰ τις λαμβάνει, εἰ τις ἰπάζεται, εἰ τις ὑμᾶς εἰς πρόσωπον δέρει.

For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

VER. 21.

Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἰσθενησάμεν. Ἐν ᾧ δ' ἂν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω) τολμῶ καὶ ἐγώ.

I speak as concerning reproach, as though we had been weak. Howbeit

whereinsoever any is bold, (I speak foolishly,) I am bold also.

VER. 22.

Ἐβραῖοι εἰσι, καὶ ἐγὼ Ἰσραηλιταὶ εἰσι, καὶ ἐγὼ σπέρμα Ἀβραάμ εἰσι, καὶ ἐγώ.

Are they Hebrews? ^a so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

^a I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, Acts xxii. 3.

VER. 23.

Διάκονοι Χριστοῦ εἰσι, (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις.

Are they ministers of Christ? (I speak as a fool) ^a I am more; ^b in labours more abundant, ^c in stripes above measure, ^d in prisons more frequent ^d in deaths oft.

^a And his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10.

^b See on Rom. xv. ver. 19. clause 2.

^c See on Matt. x. ver. 17. clause 3.

^d See on 1 Cor. xv. ver. 31.

VER. 24.

Ἐπὶ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἱλαζον·

Of the Jews five times received I ^a forty stripes save one.

^a And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. xxv. 2, 3.

VER. 25.

Τρεῖς ἱρραβδίσθη, ἅπαξ ἐλιθάσθη, τρεῖς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πειπνῶκα,

Thrice was I beaten with rods, ^a once was I stoned, thrice I suffered shipwreck,

A. D. 60.

2 COR. XI. 25—33.—XII. 1.

A. D. 60.

a night and a day have I been in the deep;

* See on Acts xiv. ver. 19.

VER. 26.

Ὀδυπορίας πολλάκις κινδύνους ποταμῶν, κινδύνους ληστῶν κινδύνους ἐν γένους, κινδύνους ἐξ ἰδιῶν, κινδύνους ἐν πόλει, κινδύνους ἐν ἱερῶν, κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδελφοῖς·

^a In journeyings often, in perils of waters, in perils of robbers, ^b in perils by mine own countrymen, ^c in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

* See on Rom. xv. ver. 19. clause 2.

^b See on ver. 32.

^c See on Acts xiv. ver. 5.

VER. 27.

Ἐν κόπῳ καὶ μέθῃ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι.

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

VER. 28.

Χωρὶς τῶν παρεκτὸς, ἡ ἐκιστάσις μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.

Beside those things that are without, that which cometh upon me daily, the care of all the churches.

VER. 29.

Τίς ἀσθενῇ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυρῶμαι;

* Who is weak, and I am not weak? who is offended, and I burn not?

* See on Rom. xii. ver. 15. clause 2.

VER. 30.

Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου παύχισμαι.

If I must needs glory, * I will glory of the things which concern mine infirmities.

* Of such an one will I glory: yet of myself I will not glory, but in mine infirmities, 2 Cor. xii. 5. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities,

that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 9, 10.

VER. 31.

Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁδῶν, ὁ ἐν εὐλογητοῖς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

* The God ^b and Father of our Lord Jesus Christ, ^c which is blessed for evermore, ^d knoweth that I lie not.

* See on John xx. ver. 17. clause 5.

^b See on Matt. vii. ver. 21. clause 4.

^c See on Rom. i. ver. 25. clause 4.

^d See on Rom. i. ver. 9. clause 1.

VER. 32.

Ἐν Δαμασκῷ ὁ ἰδνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνὴν πόλιν, πιάσαι με θέλον·

* In Damascus the governor under Aretus the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

* But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying await was known of Saul. And they watched the gates day and night, to kill him. Then the disciples took him by night, and let him down by the wall, in a basket, Acts ix. 22—25.

VER. 33.

Καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.—VER. 1.

Καυχᾶσθαι δὲ οὐ συμφέρει μοι. Ἐλεύσομαι γὰρ εἰς ὁπτασίας καὶ ἀποκαλύψεις Κυρίου.

It is not expedient for me doubtless to glory. * I will come to visions and revelations of the Lord.

* Gr. for I will, ὅς.

A. D. 60.

2 COR. XII. 2—9.

A. D. 60.

VER. 2.

Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν
δεκατεσσάρων (εἴτε ἐν σώματι, οὐκ οἶδα·
εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς
οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου
οὐρανοῦ.

I knew a man in Christ about four-
teen years ago, (whether in the body, I
cannot tell; or whether out of the body,
I cannot tell: God knoweth;) such an
one caught up to the third heaven.

VER. 3.

Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, (εἴτε ἐν
σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ
οἶδα· ὁ Θεὸς οἶδεν.)

And I knew such a man, (whether in
the body, or out of the body, I cannot
tell: God knoweth:)

VER. 4.

Ὅτι ἠρπάγη εἰς τὸν παράδεισον, καὶ
ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἔξεν ἄν-
θρωπος λαλῆσαι.

How that he was caught up ^a into pa-
radise, and heard unspeakable words,
which it is not ^a lawful for a man to
utter.

^a Or, possible.

^a And Jesus said unto him, Verily
I say unto thee, To-day shalt thou be
with me in paradise, Luke xxiii. 43.
He that hath an ear, let him hear
what the Spirit saith unto the churches;
To him that overcometh will I give
to eat of the tree of life, which is in
the midst of the paradise of God,
Rev. ii. 7.

VER. 5.

Ἐπὲρ τοῦ τοιοῦτου καυχῶμαι· ὑπὲρ
δὲ ἑαυτοῦ οὐ καυχώμαι, εἰ μὴ ἐν ταῖς
ἀσθενείαις μου.

Of such an one will I glory: ^a yet of
myself I will not glory, but in mine in-
firmities.

^a See on chap. xi. ver. 30.

VER. 6.

Ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ
ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἔρω. Φεύδομαι
δὲ, μή τις εἰς ἐμὲ λογισται ὑπὲρ ὅ ἔλε-
πει με, ἢ ἀκούει τι ἐξ ἐμοῦ.

For though I would desire to glory, I
shall not be a fool; for I will say the
truth: but now I forbear, least any man

should think of me above that which he
seeth me to be, or that he heareth of me.

VER. 7.

Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα
μὴ ὑπεραίρωμαι, ἔδωκε μοι σκόλοψ τῇ
σαρκί, ἄγγελος Σατάν, ἵνα με κολαφίζῃ,
ἵνα μὴ ὑπεραίρωμαι.

And lest I should be exalted above
measure through the abundance of the
revelations, there was given to me ^a a
thorn in the flesh, the messenger of Satan
to buffet me, lest I should be exalted above
measure.

^a And there shall be no more a
pricking brier unto the house of Israel,
nor any grieving thorn of all that are
round about them that despised them;
and they shall know that I am the
Lord God, Ezek. xxviii. 24. Ye know
how through infirmity of the flesh I
preached the Gospel unto you at the
first: And my temptation which was
in my flesh ye despised not, nor re-
jected: but received me as an angel
of God, even as Christ Jesus, Gal. iv.
13, 14.

VER. 8.

Ἐπὲρ τούτου τρίς τὸν Κύριον παρεκά-
λεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ.

^a For this thing I besought the Lord
thrice, that it might depart from me.

^a See on Luke xviii. ver. 1.

VER. 9.

Καὶ εὐχέσθαι μοι· Ἄρκεῖ σοι ἡ χάρις μου
ἢ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται.
Ἦδιστα οὖν μᾶλλον καυχῶμαι ἐν ταῖς
ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ
δύναμις τοῦ Χριστοῦ.

And he said unto me, ^a My grace is
sufficient for thee: ^b for my strength is
made perfect in weakness. ^c Most gladly
therefore will I rather glory in my in-
firmities, that the power of Christ may
rest upon me.

^a But when they deliver you up,
take no thought how or what ye shall
speak; for it shall be given you in
that same hour what ye shall speak.
For it is not ye that speak, but the
Spirit of your Father which speaketh
in you, Matt. x. 19, 20. Settleth there-
fore in your hearts, not to meditate
before what ye shall answer: For I
will give you a mouth and wisdom,

which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 14, 15. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 13. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus, 1 Tim. i. 14. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16.

^b That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, Eph. iii. 16. I can do all things through Christ which strengtheneth me, Phil. iv. 13. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, Col. i. 11. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, Heb. xi. 34.

^c But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 13, 14.

VER. 10.

Διὸ εὐδοκῶ ἐν ἀσθενείᾳ, ἐν ὕβρει, ἐν ἀνάγκῃ, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

^a Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.

^a See on Rom. v. ver. 3. clause 1.

VER. 11.

Γέγραπα ἄφρονι καυχώμενος· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ἄφελος ὑφ' ὑμῶν συνιστάσθαι· οὐδὲν γὰρ ὑπέρβησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι.

I am become a fool in glorying; ye

have compelled me: for I ought to have been commended of you: ^a for in nothing am I behind the very chiefest apostles, ^b though I be nothing.

^a For I suppose I was not a whit behind the very chiefest Apostles, 2 Cor. xi. 5.

^b Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase, 1 Cor. iii. 5—7.

VER. 12.

Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασιν καὶ δυνάμει.

^a Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

^a See on Rom. xv. ver. 19. clause 1.

VER. 13.

Τί γὰρ ἔστιν ὃ ἠττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάγκησα ὑμῶν; χαρισθεῖ μοι τὴν ἀδικίαν ταύτην.

For what is it wherein ye were inferior to other churches, ^a except it be that I myself was not burdensome to you? forgive me this wrong.

^a Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself, 2 Cor. xi. 7—9. See also on Acts xviii. ver. 3.

VER. 14.

Ἰδοὺ, τρίτον ἰτάμωσ' ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν, οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. Οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.

A. D. 60.

2 COR. XII. 14—21.—XIII. 1.

A. D. 60.

Behold, ^a the third time I am ready to come to you; and I will not be burdensome to you: ^b for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

^a See on 1 Cor. iv. ver. 19. clause 1.

^b I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive Acts xx. 33—35.

VER. 15.

Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἰδωπα-
νῆσθαι ἐπὶ τῶν ψυχῶν ὑμῶν εἰ καὶ
περισσεύω ὑμᾶς ἀγαπῶν, ἥττον ἀγα-
πῶμαι.

^a And I will very gladly spend and be spent for ^a you; though the more abundantly I love you, the less I be loved.

^a Gr. your souls.

^a See on chap. i. ver. 6.

VER. 16.

Ἐστὼ δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς·
ἀλλ' ὑπάρχων σωφρονῶν, δόλῳ ὑμᾶς
ἔλαβον.

But be it so, ^a I did not burden you: nevertheless, being crafty, I caught you with guile.

^a See on ver. 13.

VER. 17.

Μὴ τινα ὧν ἀπέσταλα κατὰ ὑμᾶς, δι'
αὐτῶ ἐκλογίστησα ὑμᾶς;

Did I make a gain of you ^a by any of them whom I sent unto you?

^a See on 1 Cor. iv. ver. 17. clause 1.

VER. 18.

Παρεκάλεσα Τίτον, καὶ συναπίστευσα
τὸν ἀδελφὸν μὴ τι ἐκλογίστησιν ὑμᾶς
Τίτος; οὐ τῷ αὐτῷ πνεύματι περιπατή-
σαμεν; οὐ τοῖς αὐτοῖς ἔχουσι;

I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?

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VER. 19.

Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦ-
μεν τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς
ὑμῶν οἰκοδομῆς.

Again, think ye that we excuse our-
selves unto you? we speak before God in
Christ: ^a but we do all things, dearly
beloved, for your edifying.

^a See on Rom. xiv. ver. 19. clause 2.

VER. 20.

Φοβοῦμαι γὰρ, μὴ πως ἔλθων οἷχ οἶον
εἶλω εἰρὴν ὑμᾶς. κατὰ εὐρεθῶ ὑμῖν ὡς οὐ
θέλετε μὴ πως ἔρεϊς, ζηλοὶ, θυμοὶ, ἐρι-
θείαι, καταλαλῖαι, ψιθυρισμοὶ, φυσιώσεις,
ἀκαταστασίαι·

For I fear, lest, when I come, I shall
not find you such as I would, and that
I shall be found unto you such as ye
would not: lest there be debates, envy-
ings, wraths, strifes, backbitings, whis-
perings, swellings, tumults:

VER. 21.

Μὴ πάλιν ἔλθόντα με ταπεινώσῃ ὁ Θεός
μου πρὸς ὑμᾶς, καὶ πενήσω πολλοὺς τῶν
προμαρτηκότων, καὶ μὴ μετανοσάντων
ἐπὶ τῇ ἀκαθαρσίᾳ, καὶ πορνείᾳ, καὶ ἀσελ-
γείᾳ ἢ ἱπράξαν.

And lest, when I come again, my
God will humble me among you, and
that I shall bewail many which have
sinned already, ^a and have not repented
of the uncleanness and fornication and
lasciviousness which they have com-
mitted.

^a It is reported commonly that there
is fornication among you, and such
fornication as is not so much as named
among the Gentiles, that one should
have his father's wife. And ye are
puffed up, and have not rather mourn-
ed, that he that hath done this deed
might be taken away from among
you, 1 Cor. v. 1, 2.

CHAP. XIII.—VER. 1.

Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς ἐπὶ
στόματος δύο μαρτύρων καὶ τριῶν σταθί-
σεται πᾶν ῥῆμα.

This is the third time I am coming to
you. ^a In the mouth of two or three wit-
nesses shall every word be established.

^a See on Matt. xviii. ver. 16.

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2 COR. XIII. 2—10.

A. D. 60.

VER. 2.

Προεῖρηκα καὶ προεῖπω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπών, νῦν γράφω τοῖς προσημαρτημένοι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φέισομαι·

^a I told you before, and foretel you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

^a Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness? 1 Cor. iv. 18—21.

VER. 3.

Ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν.

^a Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

^a For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible, 2 Cor. x. 10.

VER. 4.

Καὶ γὰρ εἰ ἰσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεν ἐν αὐτῷ, ἀλλὰ ζητούμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς.

^a For though he was crucified through weakness, ^b yet he liveth by the power of God. For we also are weak ^c in him, but we shall live with him by the power of God toward you.

^c Or, with him.

^a But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being

put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

^b See on Acts ii. ver. 24.

VER. 5.

Ἐαυτοὺς πειράζετε εἰ ἰστέ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἡ οὐκ ἐπιγινώσκατε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἔστιν; εἰ μὴ τι ἀδοκιμοὶ ἴστε.

^a Examine yourselves, whether ye be in the faith; prove your own selves. ^b Know ye not your own selves, how that Jesus Christ is in you, except ye be ^c reprobates?

^a For if we would judge ourselves, we should not be judged, 1 Cor. xi. 31.

^b See on John xiv. ver. 18.

^c See on 1 Cor. ix. ver. 27. clause 3.

VER. 6.

Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἴσμεν ἀδοκιμοί.

But I trust that ye shall know that we are not reprobates.

VER. 7.

Εὐχμαι δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μὲν οὐχ ἵνα ἡμεῖς δοκιμοὶ φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδοκιμοὶ ὦμεν.

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

VER. 8.

Οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

For we can do nothing against the truth, but for the truth.

VER. 9.

Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενώμεν, ὑμεῖς δὲ δυνατοὶ ᾔτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάγεισιν.

For we are glad, when we are weak, and ye are strong: and this also we wish, even ^a your perfection.

^a See on Matt. v. ver. 8. clause 1.

VER. 10.

Διὰ τοῦτο ταῦτα ἀπὸν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρῆσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκε μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεισιν.

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2 COR. XIII. 10—14.

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Therefore I write these things being absent, ^a lest being present I should use sharpness, ^b according to the power which the Lord hath given me to edification, and not to destruction.

^aThis witness is true. Wherefore rebuke them sharply; that they may be sound in the faith, Tit. i. 13.

^b See on Matt. xviii. ver. 18.

VER. 11.

Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

Finally, brethren, farewell. Be perfect, be of good comfort, ^a be of one mind, ^b live in peace; ^c and the God of love and peace shall be with you.

^a See on Rom. xii. ver. 16. clause 1.

^b See on Mark ix. ver. 50. clause 3.

^c See on Rom. xv. ver. 33.

VER. 12.

Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι· Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

^a Greet one another with an holy kiss.

^a See on Rom. xvi. ver. 16. clause 1.

VER. 13.

^a All the saints salute you.

^a See on 1 Cor. xvi. ver. 20. clause 1.

VER. 14.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.

^a The ^b grace of the Lord Jesus Christ, and the love of God, ^c and the communion of the Holy Ghost, be with you all. Amen.

^a And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; The Lord make his face shine upon thee, and be gracious unto thee; The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them, Numb. vi. 22—27. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19.

^b See on Rom. i. ver. 7. clauses 4—7.

^c See on John vii. ver. 39. clause 1.

Πρὸς Κορινθίους δευτέρα ἐγγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

END OF THE SECOND EPISTLE TO THE CORINTHIANS.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.

[Written from Antiqch, A. D. circa 50.]

A. D. 58.

GAL. I. 1—6.

A. D. 58.

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἂν ἀνθρώπων
οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ,
καὶ Θεοῦ πατρὸς τοῦ ἡγαγόντος αὐτὸν ἐκ
νεκρῶν,

^a Paul, ^b an apostle, ^c (not of men,
neither by man, ^d but by Jesus Christ,
^e and God the Father, who raised him
from the dead;)

^a See on Rom. i. ver. 1. clause 1.

^b See on Rom. i. ver. 1. clause 3.

^c See verses 11, 12. 17.

^d But the Lord said unto him, Go
thy way: for he is a chosen vessel
unto me, to bear my name before the
Gentiles, and kings, and the children
of Israel, Acts ix. 15.

^e See on Acts ii. ver. 24. clause 1.

VER. 2.

Καὶ εἰ σὺν ἡμοῖς πάντες ἀδελφοί, ταῖς
ἐκκλησίαις τῆς Γαλατίας·

And all the brethren which are with
me, unto the churches of Galatia:

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς,
καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

^a Grace be to you and peace from God
the Father, and from our Lord Jesus
Christ,

^a See on Rom. i. ver. 7. clauses 4—5.

VER. 4.

Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν
ἡμῶν, ὥστε ἐξέλθαι ἡμᾶς ἐκ τοῦ ἐνεστώ-
τος αἰῶνος ποταμοῦ, κατὰ τὸ θέλημα τοῦ
Θεοῦ καὶ πατρὸς ἡμῶν·

^a Who gave himself for our sins, ^b that
he might deliver us from this present evil
world, ^c according to the will of God and
^d our Father:

^a See on Matt. xx. ver. 28. clauses
3, 4.

^b See on John xv. ver. 19.

^c See on John viii. ver. 42. clause 3.

^d See on Matt. v. ver. 16. clause 3.

VER. 5.

Ὡς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.
Αμήν.

^a To whom be glory for ever and ever.
Amen.

^a See on Rom. xi. ver. 36. clause 2.

VER. 6.

Θαυμάζω ὅτι οὕτω ταχίως μετατί-
θεσθε ἀπὸ τοῦ καλλίστου ὑμᾶς, ἐν χάριτι
Χριστοῦ, εἰς ἕτερον εὐαγγέλιον·

^a I marvel that ye are so soon removed
from him that called you ^b into the grace
of Christ ^c unto another Gospel:

^a O foolish Galatians, who hath be-
witched you, that ye should not obey
the truth, before whose eyes Jesus
Christ hath been evidently set forth,
crucified among you? This only
would I learn of you, Received ye
the Spirit by the works of the law,
or by the hearing of faith? Are ye so
foolish? having begun in the Spirit,
are ye now made perfect by the
flesh? Have ye suffered so many
things in vain? if it be yet in vain.
He therefore that ministereth to you
the Spirit, and worketh miracles
among you, doeth he it by the works
of the law, or by the hearing of faith?
Gal. iii. 1—5. But now, after that
ye have known God, or rather are
known of God, how turn ye again to
the weak and beggarly elements,
whereunto ye desire again to be in
bondage? Ye observe days, and
months, and times, and years. I am

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GAL. I. 6—11.

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afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? iv. 9—16. Ye did run well; who did hinder you that ye should not obey the truth? v. 7.

^b See on Rom. v. ver. 2. clause 2.

^c For if he that cometh preacheth another Jesus, whom ye have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him, 2 Cor. xi. 4.

VER. 7.

“Ο οὐκ ἴστιν ἄλλο· εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς, καὶ θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

Which is not another; ^a but there be some that trouble you, ^b and would pervert the Gospel of Christ.

^a They zealously affect you, but not well; yea, they would exclude you, that ye might affect them, Gal. iv. 17. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be, v. 10. And certain men which came down from Judæa, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved, Acts xv. 1.

^b See on 2 Cor. ii. ver. 17.

VER. 8.

Ἀλλὰ καὶ ἰὰν ἡμεῖς, ὁ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ’ ὃ εὐαγγελισάμεθα ὑμῖν, ἀνάθεμα ἴστω.

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you; ^a let him be accursed.

^a If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha, 1 Cor. xvi. 22.

VER. 9.

Ὡς προσηλάμην, καὶ ἄρτι πάλιν λέγω, εἰ τις ὑμᾶς εὐαγγελίζεται παρ’ ὃ παρελάβετε, ἀνάθεμα ἴστω.

As we said before, so say I now again, ^a If any man preach any other Gospel unto you than that ye have received, let him be accursed.

^a Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you, Deut. iv. 2. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book, Rev. xxii. 18, 19.

VER. 10.

Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώπους ἀρέσκειν; εἰ γὰρ ἴτι ἀνθρώποις ἤρεσκον, Χριστοῦ δούλος οὐκ ἂν ἦμην.

^a For do I now persuade men, or God? or do I seek to please men? ^b for if I yet pleased men, I should not be ^c the servant of Christ.

^a But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4.

^b Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, Jam. iv. 4.

^c See on Rom. i. ver. 1. clause 2.

VER. 11.

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ἐν’ ἡμῶν, ὅτι οὐκ ἴστί κατὰ ἄνθρωπον,

But I certify you, brethren, ^a that

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GAL. I. 11—19.

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the Gospel which was preached of me is not after man.

^a See verses 1. 12. 17.

VER. 12.

Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλα-
βον αὐτὸ, οὔτε ἐδιδάχθην· ἀλλὰ δι' ἀπο-
καλύψεως Ἰησοῦ Χριστοῦ.

For I neither received it of man, nei-
ther was I taught it, ^a but by the reve-
lation of Jesus Christ.

^a How that, by revelation he made
known unto me the mystery; (as I
wrote afore in few words, Eph. iii. 3.

VER. 13.

Ἡκούσατε γὰρ τὴν ἡμῶν ἀναστοφὴν
ποτὶ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν
ἰδίᾳ μου τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπεί-
θουν αὐτῇ.

For ye have heard of my conversation
in time past in the Jews' religion, ^a how
that beyond measure I persecuted the
church of God, and wasted it:

^a See on Acts viii. ver. 3.

VER. 14.

Καὶ πρόεικον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ
πολλοὺς συνηλικιώτας ἐν τῷ γένει μου,
περισσότερους ζήλωτας ὑπερέχον τῶν πα-
τρικῶν μου παραδόσεων.

^a And profited in the Jews' religion
above many my ^a equals in mine own
nation, being more exceedingly zealous of
^b the traditions of my fathers.

^a Gr. equals in years.

^a See on Acts xxii. ver. 3.

^b See on Matt. xv. ver. 2, 3.

VER. 15.

Ὅτι δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με
ἐκ κοιλίας μητρὸς μου, καὶ καλέσας διὰ
τῆς χάριτος αὐτοῦ,

^a But when it pleased God, who sepa-
rated me from my mother's womb,
^b and called me by his grace,

^a See on Matt. xi. ver. 26.

^b See on Rom. i. ver. 7. clause 3.

VER. 16.

Ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἡμοῖς, ἵνα
εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐ-
θίως οὐ προσωπεύειν σαρεὶ καὶ αἵματι·

^a To reveal his Son in me, ^b that I
might preach him among the heathen;

^c immediately I conferred not with flesh
and blood:

^a See on Matt. xvi. ver. 17. clauses
2, 3.

^b See on Acts ix. ver. 15. clause 2.

^c Whereupon, O king Agrippa, I
was not disobedient unto the heav-
enly vision: But shewed first unto them
of Damascus, and at Jerusalem, and
throughout all the coasts of Judæa,
and then to the Gentiles, that they
should repent and turn to God, and
do works meet for repentance, Acts
xxvi. 19, 20.

VER. 17.

Οὐδὲ ἀνῆλθον εἰς Ἱερουσόλυμα πρὸς τοὺς
πρὸ ἡμοῦ ἀποστόλους· ἀλλ' ἀνῆλθον εἰς
Ἀραβίαν, καὶ πάλιν ἐπιστρέψα εἰς Συ-
μακίαν.

Neither went I up to Jerusalem to
them which were apostles before me; but
I went into Arabia, and returned again
unto Damascus.

VER. 18.

Ἐπίστα μετὰ ἑτῆς τριᾶς ἀνῆλθον εἰς
Ἱερουσόλυμα ἰστοῦρῃσαι Πέτρον· καὶ ἐπι-
μεινα πρὸς αὐτὸν ἡμέρας δεκάπεντε.

^a Then after three years ^a I went up
to Jerusalem to see Peter, and abode
with him fifteen days.

^a Or, returned.

^a And when Saul was come to Je-
rusalem, he assayed to join himself
to the disciples: but they were all
afraid of him, and believed not that
he was a disciple. But Barnabas
took him, and brought him to the
apostles, and declared unto them how
he had seen the Lord in the way, and
that he had spoken to him, and how
he had preached boldly at Damascus
in the name of Jesus. And he was
with them coming in and going out at
Jerusalem. And he spake boldly in
the name of the Lord Jesus, and dis-
puted against the Grecians: but they
went about to slay him, Acts ix.
26—29.

VER. 19.

Ἐτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ
μὴ Ἰάκωβον τὴν ἀδελφὴν τοῦ Κυρίου.

But other of the apostles saw I none,
save ^a James the Lord's brother.

^a Is not this the carpenter's son? Is
not his mother called Mary? and his

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GAL. I. 19—24.—II. 1—4.

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brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55.

VER. 20.

Ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἑνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδεμαι.

Now the things which I write unto you, ^a behold, before God, I lie not.

^a See on Rom. i. ver. 9. clause 1.

VER. 21.

Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

^a Afterwards I came into the regions of Syria and Cilicia ;

^a Which when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus, Acts ix. 30. Then departed Barnabas to Tarsus, for to seek Saul : and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch, xi. 25, 26.

VER. 22.

Ἦμην δὲ ἀγνωστὸς τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

^a And was unknown by face unto the churches of Judæa which were in Christ :

^a And when Saul was come to Jerusalem, he assayed to join himself to the disciples : but they were all afraid of him, and believed not that he was a disciple, Acts ix. 26.

VER. 23.

Μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπύθετο.

^a But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

^a But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, Acts ix. 27, 28.

VER. 24.

Καὶ ἰδοὺ αὖθις ἐν ἡμῶν τὸν Θεόν.

^a And they glorified God in me.

^a See on Matt. v. ver. 16. clause 2.

CHAP. II.—VER. 1.

Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱερουσόλυμα μετὰ Βαρνάβαν, συμπαραλαβὼν καὶ Τίτον.

^a Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

^a When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders ; and they declared all things that God had done with them, Acts xv. 2—4.

VER. 2.

Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν ταῖς ἐθνεσιν· κατ' ἰδίαν δὲ τοῖς δοκούσιν, μὴ πως εἰς κλονὶν τρίχου, ἢ ἰδραμόν.

And I went up by revelation, ^a and communicated unto them that Gospel which I preach among the Gentiles, but ^a privately to them which were of reputation, lest by any means I should run, or had run, in vain.

^a Or, severally.

^a See on ver. 1.

VER. 3.

Ἄλλ' οὐδὲ Τίτος ὁ σὺν ἡμῶν, Ἕλλην ὢν, ἠναγκάσθη περιτεμεθῆναι.

But neither Titus, who was with me, being a Greek, was compelled to be circumcised :

VER. 4.

Διὰ δὲ τοὺς παριστάτους Ἰουδαίους, οἵτινες παρεισήλθον κατασκοπεῖσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσονται.

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GAL. II. 4—13.

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And that because of false brethren unawares brought in, who came in privily to spy out ^a our liberty which we have in Christ Jesus, ^b that they might bring us into bondage:

^a See on John viii. ver. 32. clause 2.

^b See on Matt. xxiii. ver. 4.

VER. 5.

Οἱς οὐδὲ πρὸς ὥραν εἰζάμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you.

VER. 6.

Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὅποιοί ποτε ἦσαν, οὐδὲν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει· ἔμοι γὰρ οἱ δοκούντες, οὐδὲν προσετίθεντο·

But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: ^a God accepteth no man's person: for they who seemed to be somewhat in conference added nothing to me:

^a See on Rom. ii. ver. 11.

VER. 7.

Ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς,

But contrariwise, ^a when they saw that ^b the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter;

^a Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, Acts xv. 12.

^d See on Acts ix. ver. 15. clause 2.

VER. 8.

(Ὁ γὰρ ἐνεργήσας Πέτρον εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη)

^a (For he that wrought effectually in Peter to the apostleship of the circumcision, ^b the same was mighty in me toward the Gentiles:)

^a See on Acts i. ver. 8. clause 1.

^b See on Acts ix. ver. 15. clause 2.

VER. 9.

Καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι

Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκούντες στύλοι εἶναι, διεζιᾶς ἰδοὺσαν ἐμεῖ καὶ Βαρνάβαν κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν.

And when ^a James, Cephas, and John, who seemed to be pillars, perceived ^b the grace that was given unto me, ^c they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

^a See on Matt. xvii. ver. 1. clauses 1, 2.

^b See on Rom. i. ver. 5. clause 1.

^c See Acts xv.

VER. 10.

Μόνον τῶν πτωχῶν ἵνα μνημονεύσωμεν· ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

^a Only they would that we should remember the poor; the same which I also was forward to do.

^a See on Rom. xv. ver. 25.

VER. 11.

Ὅτι δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντίστην, ὅτι κατεγνωσμένος ἦν.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

VER. 12.

Πρὸ τοῦ γὰρ εἰλεῖν τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἰθῶν συνήθειον· ὅτι δὲ ἦλθον, ὑπέστηλλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

For before that certain came from James, ^a he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

^a They that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, Acts xi. 2—4.

VER. 13.

Καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λαοὶ Ἰουδαῖοι· ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρισεί.

And the other Jews dissembled likewise with him; insomuch that Barna-

A. D. 58.

GAL. II. 13—21.—III. 1, 2.

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has also been carried away with their dissimulation.

VER. 14.

Ἄλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ἰκάρῃ, ἔθνηκως ζῆς, καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

*Them that sin rebuke before all, that others also may fear, 1 Tim. v. 20.

VER. 15.

Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἔθνων ἁμαρτωλοί,

We who are Jews by nature, and not sinners of the Gentiles,

VER. 16.

Εἰδότες ὅτι οὐ δικαιοῦνται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστευσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σὰρξ.

*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

* See on Acts xiii. ver. 39.

* See on Mark xvi. ver. 16. clause 1.

* See on Acts xiii. ver. 39.

VER. 17.

Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐεθέμεν καὶ αὐτοὶ ἁμαρτωλοί, ὥστε Χριστὸς ἁμαρτίας διάκονος; Μὴ γίνωτο.

*But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.

* See on Rom. vi. ver. 1.

* See on Matt. i. ver. 21. clause 3.

VER. 18.

Εἰ γὰρ ἂν κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνίστημι.

For if I build again the things which I destroyed, I make myself a transgressor.

VER. 19.

Ἐγὼ γὰρ διὰ νόμου νόμου ἀπέθανον, ἵνα Θεὸς ζήσω.

* For I through the law am dead to the law, that I might live unto God.

* See on Rom. vii. ver. 4. clause 1.

* See on Rom. xiv. ver. 7. clause 1.

VER. 20.

Χριστῷ συνσταύρωμαι· ζῶ δὲ, οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με, καὶ παραδόντός ἐαυτὸν ὑπὲρ ἐμοῦ.

* I am crucified with Christ: but nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

* See on Rom. vi. ver. 6. clause 1.

* See on Rom. vi. ver. 13. clause 3.

* See on John xiv. ver. 18.

* See on Rom. i. ver. 17. clause 3.

* See on Matt. xx. ver. 28. clauses 2, 3.

VER. 21.

Οὐκ ἀδικῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δαρεὶν ἀπέθανεν.

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

CHAP. III.—VER. 1.

Ὁ ἀνόητος Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πεῖθεσθαι, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προσηγάφη, ἐν ὑμῖν ἐσταυρωμένος;

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

VER. 2.

Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, Ἐξ ἔργων, νόμου τὸ Πνεῦμα ἐλάττει, ἢ ἐξ ἀκοῆς πίστεως;

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

* See on John vii. ver. 39. clause 1.

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GAL. III. 3—10.

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VER. 3.

Οὕτως ἀνόητοί ἐστε ; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεισθε ;

* Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

² See on chap. i. ver. 6. clause 1.

VER. 4.

Τοσαῦτα ἐπάθετε εἰς ἡμῖν ; εἴ γε καὶ εἰς ἡμῖν.

Have ye suffered * so many things in vain? if it be yet in vain.

* Or, so great.

VER. 5.

Ὁ οὖν ἐπιχορηγῶν ἡμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ἡμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως ;

He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

VER. 6.

Καθὼς Ἀβραάμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

* Even as Abraham believed God, and it was accounted to him for righteousness.

* Or, imputed.

² See on Rom. iv. ver. 3. 5.

VER. 7.

Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι εἰσιν υἱοὶ Ἀβραάμ.

* Know ye therefore that they which are of faith, the same are the children of Abraham.

² And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet, being uncircumcised : that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed to them also : And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the

righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect : Because the law worketh wrath : for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace : to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 11—17.

VER. 8.

Προϋδούσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεὸς προεπηγγέλματο τῷ Ἀβραάμ : Ὅτι εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

And the Scripture, * foreseeing that God would justify the heathen ^b through faith, ^c preached before the Gospel unto Abraham, saying, ^d In thee shall all nations be blessed.

* See on Matt. xii. ver. 18. clause 5.

^b See on Mark xvi. ver. 16. clause 1.

^c For unto us was the Gospel preached, as well as unto them : but the word preached did not profit them, not being mixed with faith in them that heard it, Heb. iv. 2.

^d See on Matt. i. ver. 1. clause 3.

VER. 9.

Ὅστι οἱ ἐκ πίστεως, εὐλογεῖνται σὺν τῷ πιστῷ Ἀβραάμ.

* So then they which be of faith are blessed with faithful Abraham.

* See on ver. 7.

VER. 10.

Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν εἰσι : γέγραπται γάρ. Ἐπιανάστατος πᾶς ὃς οὐκ ἔμμεναι ἐν πάσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.

* For as many as are of the works of the law are under the curse : ^b for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

* See on Rom. ii. ver. 12. clause 2.

^b Cursed be he that confirmeth not

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GAL. III. 10—18.

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all the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26.

VER. 11.

"Οτι δι' ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·

But that no man is justified by the law in the sight of God, it is evident: for, ^aThe just shall live by faith.

^aSee on Rom. i. ver. 17. clause 3.

VER. 12.

'Ο δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτῷ.

And the law is not of faith: but, ^aThe man that doeth them shall live in them.

^aSee on Rom. x. ver. 5.

VER. 13.

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται γάρ· Ἐπικατάρατος πᾶς ὁ κειράμενος ἐπὶ ξύλου.

^aChrist hath redeemed us from the curse of the law, being made a curse for us: ^bfor it is written, Cursed is every one that hangeth on a tree:

^aSee on Matt. xx. ver. 28. clauses 3, 4.

^bHis body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance, Deut. xxi. 23.

VER. 14.

"ἵνα εἰς τὰ ἴσθι ἡ εὐλογία τοῦ Ἀβραάμ γίνηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

^aThat the blessing of Abraham might come on the Gentiles through Jesus Christ; ^bthat we might receive the promise of the Spirit through faith.

^aSee on ver. 7. and Matt. xii. ver. 18. clause 5.

^bSee on John vii. ver. 39. clause 1.

VER. 15.

Ἀδελφοί, κατὰ ἄνθρωπον λόγῳ ἔμοις

ἀνθρώπου κεκυρωμένον διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐκδικατάσσεται·

Brethren, ^aI speak after the manner of men; Though it be but a man's ^acovenant, yet if it be confirmed, no man disannulleth, or addeth thereto.

^aOr, testament.

^aSee on Rom. vi. ver. 19. clause 1.

VER. 16.

Τῷ δὲ Ἀβραάμ ἐρρήθυσαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ. Οὐ λίγαι· καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν· ἀλλ' ὡς ἐφ' ἑνός· καὶ τῷ σπέρματι σου, ὅς ἐστι Χριστός.

^aNow to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

^aSee on Matt. i. ver. 1. clause 3.

VER. 17.

Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ μετα ἑτη τετρακόσια καὶ τριάκοντα γεγονώς νόμος οὐκ ἀνυπόκειται τῷ καταργεῖσθαι τὴν ἐπαγγελίαν.

And this I say, ^athat the covenant, that was confirmed before of God in Christ, ^bthe law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

^aTo perform the mercy promised to our fathers, and to remember his holy covenant, The oath which he sware to our father Abraham, Luke i. 72, 73.

^bAnd he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt, Exod. xii. 40, 41.

VER. 18.

Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κληρονομία ὁ Θεός.

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GAL. III. 18—22.

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^a For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

^a See on Rom. iv. ver. 14.

VER. 19.

Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προστίθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ὃ ἐπηγγέλται, διαταγὰς δὲ ἁγγέλων, ἐν χειρὶ μεσίτου.

Wherefore then serveth the law? ^a It was added because of transgressions, ^b till the seed should come to whom the promise was made; ^c and it was ordained by angels ^d in the hand of a mediator.

^a See on Rom. v. ver. 20. clause 1.

^b But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

^c See on Acts vii. ver. 53. clause 1.

^d And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off: and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven, Exod. xx. 19—22. And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord; but they shall not come nigh, neither shall the people go up with him. And Moses came, and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do, xxiv. 1—3. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came

down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in mount Sinai, xxiv. 27—32. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them, Psal. cvi. 23.

VER. 20.

Ὁ δὲ μεσίτης, ἕως οὗκ ἔστιν ὁ δὲ Θεός, εἷς ἔστιν.

Now a mediator is not a mediator of one, ^a but God is one.

^a See on Mark xii. ver. 29.

VER. 21.

Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γίνετο· εἰ γὰρ ἰδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅπως ἂν ἐν νόμῳ ᾖ ἡ δικαιοσύνη.

^a Is the law then against the promises of God? God forbid: ^b for if there had been a law given which could have given life, verily righteousness should have been by the law.

^a Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 17, 18. See also on Matt. iii. ver. 15.

^b See on Rom. ii. ver. 12. clause 2.

VER. 22.

Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι.

^a But the Scripture hath concluded all under sin, ^b that the promise by faith of Jesus Christ might be given to them that believe.

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^a See on Rom. iii. ver. 19. clause 3.^b See on Mark xvi. ver. 16. clause 1.

VER. 23.

Πρὸ τοῦ δὲ εἰσεῖν τὴν πίστιν, ὑπὸ νόμον ἔφρουρέμεθα, συγκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀπακαλυφθῆναι.

^a But before faith came, we were kept under the law, ^b shut up unto the faith which should afterwards be revealed.

^a See on Rom. ii. ver. 12. clause 2.

^b These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, 39, 40.

VER. 24.

Ὡς τε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιοῦμεν.

Wherefore ^a the law was our school-master to bring us unto Christ, ^b that we might be justified by faith.

^a By the law was the knowledge of sin, Rom. iii. 20. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death, vii. 7—10. Which are a shadow of things to come; but the body is of Christ, Col. ii. 17. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9.

^b See on Mark xvi. ver. 16. clause 1.

VER. 25.

Ἐλθείσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγῶν ἐσμεν.

But after that faith is come, ^a we are no longer under a schoolmaster.

^a See on Rom. vi. ver. 14. clause 2.

VER. 26.

Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.

^a For ye are all the children of God ^b by faith in Christ Jesus.

^a See on Matt. v. ver. 16. clause 3.^b See on Mark xvi. ver. 16. clause 1.

VER. 27.

Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε.

^a For as many of you as have been baptized into Christ have ^b put on Christ.

^a See on Rom. vi. ver. 3. clause 2.

^b But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof, Rom. xiii. 14.

VER. 28.

Οὐκ ἐν Ἰουδαίῳ, οὐδὲ ἑλλην· οὐκ ἐν δούλῳ, οὐδὲ ἐλευθέρῳ· οὐκ ἐν ἄρσεν καὶ θήλυν· πάντες γὰρ ὑμεῖς εἰς ἓστι ἐν Χριστῷ Ἰησοῦ.

^a There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: ^b for ye are all one in Christ Jesus.

^a See on Rom. ii. ver. 26.^b See on John xvii. ver. 11. clause 6.

VER. 29.

Εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ Ἀβραάμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.

And if ye be ^a Christ's, then are ye ^b Abraham's seed, ^c and heirs according to the promise.

^a See on John vi. ver. 37. clause 1. and 39. clause 3.

^b See on Matt. iii. ver. 9.

^c For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect, Rom. iv. 13, 14.

CHAP. IV.—VER. 1.

Ἀγνοεῖτε, ἰφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὢν.

A. D. 58.

GAL. IV. 1—6.

A. D. 58.

Now, I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

VER. 2.

Ἄλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρὸς.

But is under tutors and governors until the time appointed of the father.

VER. 3.

Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νότιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι.

Even so we, when we were children, were in bondage under the elements of the world:

* Or, rudiments.

* Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? 20.

VER. 4.

Ὅτι δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμου,

a But when the fulness of the time was come, b God sent forth c his Son, d made e of a woman, f made under the law,

a See on Mark i. ver. 15. clause 1.

b See on John viii. ver. 42. clause 3.

c See on Matt. xiv. ver. 33. clause 2.

d And the word was made flesh, and dwelt among us, John i. 14. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, Rom. i. 3. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 6—8.

e And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the LORD himself shall give you a sign; Be-

hold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man, Jer. xxxi. 22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which being interpreted, is, God with us, Matt. i. 22, 23. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS, Luke i. 30, 31.

b And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord; Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons, Luke i. 21—24. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, Rom. xv. 8.

VER. 5.

ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υιοθεσίαν ἀπολάβωμεν.

a To redeem them that were under the law, b that we might receive the adoption of sons.

a See on Matt. xx. ver. 28. clauses 3, 4.

b See on Luke xv. ver. 22. clause 2.

VER. 6.

Ὅτι δὲ ἔστι υἱὸς, ἐξαπέστειλεν ὁ Θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Ἄββᾶ, ὁ πατήρ.

A. D. 58.

GAL. IV. 6—16.

A. D. 58.

^a And because ye are sons, God hath sent forth ^b the Spirit of his Son into your hearts, crying, Abba, Father.

^a See on Rom. v. ver. 5. clause 3.

^b See on John xiv. ver. 26. clause 2.

VER. 7.

Ὡς οὐκ ἔτι εἰ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱός, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.

^a Wherefore thou art no more a servant, but a son; and if a son, then ^b an heir of God through Christ.

^a See on Matt. v. ver. 16. clause 3.

^b See on Heb. i. ver. 14. clause 3.

VER. 8.

Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεόν, ἰδουλεύσατε ταῖς μὴ φύσει οὐσί·

Howbeit then, ^a when ye knew not God, ye did service unto them which by nature are no gods.

^a See on Acts xiv. ver. 15, 16.

VER. 9.

Νῦν δὲ, γινώσκοντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἄσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεῖν θέλετε;

But now, ^a after that ye have known God, or rather are known of God, how turn ye ^a again ^b to the weak and beggarly [†] elements, whereunto ye desire again to be in bondage?

^a Or, back. [†] Or, rudiments.

^a See on Matt. xi. ver. 27. clause 3.

^b See on ver. 3.

VER. 10.

Ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἡμέρας.

^a Ye observe days, and months, and times, and years.

^a See on Rom. xiv. ver. 5. clause 1.

VER. 11.

Φοβῶμαι ὑμᾶς, μή πως εἰσὶν ἐκποσίαι εἰς ὑμᾶς.

^a I am afraid of you, lest I have bestowed upon you labour in vain.

^a For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thess. iii. 5.

VER. 12.

Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς· ἀδελφοί, δέομαι ὑμῶν οὐδὲν με ἡδικήσατε.

Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

VER. 13.

Οἴδατε δὲ ὅτι δι' ἀσθενίαν τῆς σαρκὸς εὐαγγελισάμην ὑμῖν τὸ πρότερον.

^a Ye know how through infirmity of the flesh I preached the Gospel unto you at the first.

^a And I was with you in weakness, and in fear, and in much trembling, 1 Cor. ii. 3. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible, 2 Cor. x. 10. But though I be rude in speech, yet not in knowledge, xi. 6. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, xii. 7.

VER. 14.

Καὶ τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκὶ μου οὐκ ἐξουθενήσατε, οὐδὲ ἐξευτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἰδίζασθέ με, ὡς Χριστὸν Ἰησοῦν.

And my temptation which was in my flesh ye despised not, nor rejected; ^a but received me as an angel of God, even as Christ Jesus.

^a See on Matt. x. ver. 40. clause 1.

VER. 15.

Τίς αὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἰδῶναί τι μοι.

^a Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.

^a Or, what was then.

VER. 16.

Ὡς τε ἰχθὺς ὑμῶν γίγναται ἀληθείαν ὑμῖν;

Am I therefore become your enemy, because I tell you the truth?

A. D. 58.

GAL. IV. 17—25.

A. D. 58.

VER. 17.

Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκληΐ-
σαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

* They zealously affect you, but not
well; yea, they would exclude * you,
that ye might affect them.

* Or, us.

* For I bear them record, that they
have a zeal of God, but not according
to knowledge, Rom. x. 2.

VER. 18.

Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε,
καὶ μὴ μένειν ἐν τῷ παρσείναι με πρὸς
ὑμᾶς.

* But it is good to be zealously affect-
ed always in a good thing, and not only
when I am present with you.

* Therefore, my beloved brethren,
be ye stedfast, unmoveable, always
abounding in the work of the Lord,
forasmuch as ye know that your la-
bour is not in vain in the Lord, 1 Cor.
xv. 58.

VER. 19.

Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ
μορφωθῇ Χριστὸς ἐν ὑμῖν.

My little children, of whom I travail
in birth again until * Christ be formed
in you,

* See on John xiv. ver. 18.

VER. 20.

* Ἠθέλον δὲ παρσείναι πρὸς ὑμᾶς ἄρτι, καὶ
ἀλλάξαι τὴν φωνήν μου ὅτι ἀποροῦμαι ἐν
ὑμῖν.

I desire to be present with you now,
and to change my voice; for I * stand in
doubt of you.

* Or, am perplexed for you.

VER. 21.

Λέγετί μοι οἱ ὑπὸ νόμον θύλοντες εἶναι,
τὸν νόμον ἀκούετε;

Tell me, ye that desire to be under the
law, do ye not hear the law?

VER. 22.

Γίγνεται γὰρ, ὅτι Ἀβραάμ δύο υἱὸς
ἔσχεν, ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ
τῆς ἐλευθέρης.

For it is written, that * Abraham had
two sons, the one by a bondmaid, the
other by a freewoman.

* And Sarai said unto Abram,
Behold now, the Lord hath restrained-
ed me from bearing: I pray thee, go in
unto my maid; it may be that I may
obtain children by her. And Abram
hearkened to the voice of Sarai. And
Sarai, Abram's wife, took Hagar her
maid, the Egyptian, after Abram had
dwelt ten years in the land of Canaan,
and gave her to her husband Abram,
to be his wife. And he went in unto
Hagar, and she conceived; and, when
she saw that she had conceived, her
mistress was despised in her eyes,
Gen. xvi. 2—4. And Hagar bare Ab-
ram a son; and Abram called his
son's name, which Hagar bare, Ish-
mael, 15. And the Lord visited Sarah
as he had said, and the Lord did un-
to Sarah as he had spoken: For Sarah
conceived, and bare Abraham a son
in his old age, at the set time of which
God had spoken to him, xxi. 1, 2.

VER. 23.

* Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ
σάρκα γενήνται· ὁ δὲ ἐκ τῆς ἐλευθέρης,
διὰ τῆς ἐπαγγελίας.

* But he who was of the bondwoman
was born after the flesh; but he of the
freewoman was by promise.

* Neither because they are the seed
of Abraham, are they all children: but,
in Isaac, shall thy seed be called,
That is, They which are the children
of the flesh, these are not the children
of God: but the children of the pro-
mise are counted for the seed. For
this is the word of promise, At this
time will I come, and Sarah shall
have a son, Rom. ix. 7—9.

VER. 24.

* Ἀτινά ἐστιν ἀλληγορούμενα· αὐτὰ γὰρ
εἰσιν αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὄρους
Σινᾶ, εἰς δουλείαν γενήσασα, ἥτις ἐστὶν
Ἀγὰρ.

Which things are an allegory: for
these are the two * covenants; the one
from the mount † Sinai, which gendereth
to bondage, which is Agar.

* Or, testaments. † Gr. Sina.

VER. 25.

Τὸ γὰρ Ἀγὰρ, Σινᾶ ὅρος ἐστὶν ἐν τῇ
Ἀραβίᾳ, συσσωρεύει δὲ τῇ τῇ Ἰσραελαίμ,
δουλεύει δὲ μετὰ τῶν τεικνῶν αὐτῆς.

A. D. 58.

GAL. IV. 25—31. v. 1, 2.

A. D. 58.

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

VER. 26.

Ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστίν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.

^a But Jerusalem which is above is free, which is the mother of us all.

^a But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb. xii. 22. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. 2. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 10.

VER. 27.

Γέγραπται γάρ· Εὐφράνθητι στείρα ἢ οὐ τίκτους· ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

^a For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

^a Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord, Isa. liv. 1.

VER. 28.

Ἡμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν.

^a Now we, brethren, as Isaac was, are the children of promise.

^a See on Matt. iii. ver. 9. clause 2.

VER. 29.

Ἀλλ' ὥσπερ τότε, ὃ κατὰ σάρκα γενηθεὶς ἐδίωκε τὸν κατὰ Πνεῦμα· οὕτω καὶ νῦν,

^a But as then he that was born after the flesh, persecuted him that was born after the Spirit, ^b even so it is now.

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^a And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking, Gen. xxi. 9.

^b See on Matt. v. ver. 10. clause 1.

VER. 30.

Ἀλλὰ τί λέγει ἡ γραφή; Ἐβάλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

^a Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

^a Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called, Gen. xxi. 10—12.

VER. 31.

Ἄρα, ἀδελφοί, οἳ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

^a So then, brethren, we are not children of the bondwoman, but of the free.

^a See on John viii. ver. 32. clause 2.

CHAP. V.—VER. 1.

Τῇ ἐλευθερίᾳ ᾧ ἡ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκατε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχισθε.

^a Stand fast therefore ^b in the liberty wherewith Christ hath made us free, ^c and be not entangled again with the yoke of bondage.

^a See on John viii. ver. 31.

^b See on John viii. ver. 32. clause 2.

^c See on Matt. xxiii. ver. 4.

VER. 2.

Ἰδε, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing.

I

A. D. 58.

GAL. V. 3—10.

A. D. 58.

VER. 3.

Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεταμένῳ, ὅτι ὀφειλὴς ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

** For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*

** For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them, Gal. iii. 10.*

VER. 4.

Κατηγήθητε ἀπὸ τοῦ Χριστοῦ, οἳ τινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξέπίσατε.

** Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.*

** But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone, Rom. ix. 31, 32.*

VER. 5.

Ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἰλοῦδα δικαιοσύνης ἀπενδεχόμεθα.

** For we through the Spirit wait for the hope of righteousness by faith.*

** For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, Rom. viii. 24, 25.*

** That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, Rom. v. 21.*

VER. 6.

Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

** For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; * but faith which worketh by love.*

** See on Rom. ii. ver. 28, 29.*

** Remembering without ceasing your work of faith, and labour of*

love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. 1. 3. Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also, Jam. ii. 17—26.

VER. 7.

Ἐτρέχετε καλῶς· τίς ὑμᾶς ἀπέκοψε τὸ ἀληθεῖα μὴ παιδεῖσθαι;

*Ye did run well; who did * hinder you that ye should not obey the truth?*

** Or, drive you back?*

VER. 8.

Ἡ πεισμοὴ οὐκ ἐκ τοῦ καλοῦτος ὑμᾶς.

This persuasion cometh not of him that calleth you.

VER. 9.

Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

** A little leaven leaveneth the whole lump.*

** See on Matt. xiii. ver. 33.*

VER. 10.

Ἐγὼ πίπτοιδα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονητεῖ· ὁ δὲ παράσσει ὑμᾶς βαστάσει τὸ κέμμα, ὅστις ἂν ᾖ.

I have confidence in you through the Lord, that ye will be none otherwise

A. D. 58.

GAL. V. 10—19.

A. D. 58.

minded: ^a but he that troubleth you shall bear his judgment, whosoever he be.

^a See on 2 Cor. ii. ver. 6.

VER. 11.

Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

^a And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is ^b the offence of the cross ceased.

^a As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, Gal. vi. 12.

^b See on Matt. xi. ver. 6. clause 2.

VER. 12.

Ὅφελον καὶ ἀποκόψονται αἱ ἀνάστα-
ταις ὑμᾶς.

I would they were even cut off which trouble you.

VER. 13.

Ἑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

For, brethren, ^a ye have been called unto liberty; ^b only use not liberty for an occasion to the flesh, ^c but by love serve one another.

^a See on John viii. ver. 32. clause 2.

^b As free, and not using your liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 19.

^c See on Matt. xx. ver. 27.

VER. 14.

Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν.

^a For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.

^a See on Matt. vii. ver. 12.

VER. 15.

Εἰ δὲ ἀλλήλους δάκνente καὶ κατεσθίente, ὁλέεστε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

VER. 16.

Λέγω δὲ· Πνεύματι πεπαταῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τηλείσσετε.

This I say then, ^a Walk in the Spirit, ^b and ^c ye shall not fulfil the lust of the flesh.

^c Or, fulfil not.

^a See on Rom. viii. ver. 14. clause 1.

^b See on Rom. vi. ver. 12. clauses 1. 3. and 13. clause 1.

VER. 17.

Ἡ γὰρ σὰρξ ἐπιθυμαῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκὸς· ταῦτα δι' ἀντίκεινται ἀλλήλοις, ἵνα μὴ ἂν θέλητε, ταῦτα ποιῆτε.

For ^a the flesh lusteth against the Spirit, and the Spirit against the flesh: ^b and these are contrary the one to the other: so that ye cannot do the things that ye would.

^a See on John iii. ver. 6. clause 1.

^b For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not, Rom. vii. 14—18. I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin, 25. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, viii. 13.

VER. 18.

Εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἔστι ὑπὸ νόμον.

^a But if ye be led of the Spirit, ^b ye are not under the law.

^a See on Rom. viii. ver. 14. clause 1.

^b See on Rom. vi. ver. 14. clause 2.

VER. 19.

Φανερά δὲ ἔστι τὰ ἔργα τῆς σαρκὸς·
I 2

ἄτινά ἐστι, μοιχεία, πορνεία, ἀκα^θαρσία, ἀσέλγεια,

^a Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

^b See on John iii. ver. 6. clause 1.

VER. 20.

Εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρις, ζῆλοι, θυμοί, ἐριθεΐαι, διχوستασίαι, αἱρέσεις,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

VER. 21.

Φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that ^a they which do such things shall not ^b inherit the kingdom of God.

^a See on Matt. xxv. ver. 46. clause 1.

^b See on Matt. xxv. ver. 34. clause 3.

VER. 22.

Ὁ δὲ καρπὸς τοῦ Πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθосύνη, πίστις,

^a But the fruit of the Spirit is ^b love, ^c joy, ^d peace, ^e longsuffering, gentleness, ^f goodness, ^g faith,

^a See on Matt. vii. ver. 17. clause 1.

^b See on Matt. xxii. ver. 37. and Mark ix. ver. 50. clause 3.

^c See on Rom. v. ver. 11. clause 1.

^d See on Rom. v. ver. 1. clause 2.

^e See on 1 Cor. xiii. ver. 4. clauses 1, 2.

^f See on Matt. v. ver. 42.

^g See on Matt. xxiv. ver. 45. clause 1.

VER. 23.

Πράότης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἐστὶ νόμος.

^a Meekness, ^b temperance: ^c against such there is no law.

^a See on Matt. v. ver. 5. clause 1.

^b See on Acts xxiv. ver. 25. clause 2.

^c Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, 1 Tim. i. 9.

VER. 24.

Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.

^a And they that are Christ's ^b have crucified the flesh with the ^{*} affections and lusts.

^{*} Or, passions.

^a See on John vi. ver. 39. clause 3.

^b See on Rom. vi. ver. 6. clause 1.

VER. 25.

Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχοῦμεν.

^a If we live in the Spirit, let us also walk in the Spirit.

^a See on Rom. viii. ver. 14. clause 1.

VER. 26.

Μὴ γινώμεθα κενδοῦχοι, ἀλλήλους προκαλούμενοι, ἀλλήλους φθονοῦντες.

^a Let us not be desirous of vain glory, ^b provoking one another, envying one another.

^a Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others, Phil. ii. 3, 4.

^b See on Rom. xiii. ver. 13. clause 4.

CHAP. VI.—VER. 1.

Ἀδελφοί, ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος· σκοπῶν σιαυτὸν μὴ καὶ οὐ πειρασθῆς.

Brethren, ^{*} if a man be overtaken in a fault, ^a ye which are spiritual restore such an one in the spirit of meekness; ^b considering thyself, lest thou also be tempted.

^{*} Or, although.

^a See on Matt. xviii. ver. 15. clause 3.

^b See on 1 Cor. x. ver. 12.

VER. 2.

Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπηρώσατε τὸν νόμον τοῦ Χριστοῦ.

^a Bear ye one another's burdens, ^b and so fulfil the law of Christ.

^a See on Rom. xv. ver. 1.

^b See on Mark ix. ver. 50. clause 3.

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VER. 3.

Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὄν, ἑαυτὸν φρεναπατᾷ.

^a For if a man think himself to be something, when he is nothing, he deceiveth himself.

^a See on Rom. xii. ver. 3. clause 2.

VER. 4.

Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἑταρόν.

^a But let every man prove his own work, ^b and then shall he have rejoicing in himself alone, and not in another.

^a Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5.

^b The backslider in heart shall be filled with his own ways; and a good man shall be satisfied from himself, Prov. xiv. 14.

VER. 5.

Ἐκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

^a For every man shall bear his own burden.

^a See on Matt. xvi. ver. 27. clause 3.

VER. 6.

Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι, ἐν πάσιν ἀγαθοῖς.

^a Let him that is taught in the word communicate unto him that teacheth in all good things.

^a See on Matt. x. ver. 10. clause 3.

VER. 7.

Μὴ κτανᾷς δε· Θεὸς οὐ μωκτηρίζεται· ὃ γὰρ ἐὰν σπείλῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

Be not deceived; ^a God is not mocked: ^b for whatsoever a man soweth, that shall he also reap.

^a Will ye accept his person? will ye contend for God? Is it good that he should search you out? or, as one man mocketh another, do ye so mock him? Job xiii. 8, 9. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 17, 18.

^b Even as I have seen, they that plow iniquity, and sow wickedness, reap the same, Job iv. 8. Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 31. The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward, xi. 18. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up, Hos. viii. 7. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, Luke xvi. 25. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully, 2 Cor. ix. 6.

VER. 8.

Ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον.

For he that soweth to his ^a flesh, ^b shall of the flesh reap corruption; ^c but he that soweth to the Spirit, shall of the Spirit reap ^d life everlasting.

^a See on John iii. ver. 6. clause 1.

^b See on Rom. vi. ver. 21. clause 3.

^c For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace, Rom. viii. 5, 6.

^d See on Matt. xix. ver. 16. clause 3.

VER. 9.

Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν καιρῷ γὰρ ἰδίᾳ θερίσομεν, μὴ ἐκλυόμενοι.

^a And let us not be weary in well doing: for in due season we shall reap, ^b if we faint not.

^a See on 1 Cor. xv. ver. 58.

^b See on Matt. x. ver. 22. clause 3.

VER. 10.

Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

^a As we have therefore opportunity, ^b let us do good unto all men, ^c espe-

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cially unto them who are of the household of faith.

^a See on John ix. ver. 4. clause 3.

^b See on Matt. v. ver. 42.

^c See on Mark ix. ver. 50. clause 3.

VER. 11.

ἴδετε πηλικοὶ ὑμῶν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

^a Ye see how large a letter I have written unto you with mine own hand.

^a See on 1 Cor. xvi. ver. 21.

VER. 12.

Ὅσοι θέλουσιν ἐνπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διακονῶνται.

^a As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ.

^a And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11.

VER. 13.

Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται.

^a For neither they themselves who are circumcised keep the law; but desire to have you circumcised, ^bthat they may glory in your flesh.

^a See on Rom. iii. ver. 19. clause 3.

^b Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 18.

VER. 14.

Ἐμοὶ δὲ μὴ γίνετο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμεῖ κόσμος ἐσταύρωται, ἐγὼ τῷ κόσμῳ.

^a But God forbid that I should glory, save in ^bthe cross of our Lord Jesus Christ, ^cby whom ^cthe world is ^dcrucified unto me, and I unto the world.

^a Or, whereby.

^a See on 1 Cor. i. ver. 31.

^b See on 1 Cor. i. ver. 23. clause 1.

^c See on Acts xx. ver. 24. clause 1.

^d See on Rom. vi. ver. 6. clause 1.

VER. 15.

Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀπερουστία, ἀλλὰ ἀσπὴ κτίσις.

^a For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

^a See on Rom. ii. ver. 28, 29.

VER. 16.

Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἰλος, καὶ ἐπὶ τῇ Ἰσραὴλ τοῦ Θεοῦ.

^a And as many as walk according to this rule, ^bpeace be on them, and mercy, and upon ^cthe Israel of God.

^a See on Mark ix. ver. 50. clause 3.

^b As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel, Psal. cxv. 5. See also on Rom. i. ver. 7. clauses 4, 5.

^c For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God, Rom. ii. 28, 29.

VER. 17.

Τοῦ λοιποῦ, κτήσεις μοι μνηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι μου βαστάζω.

From henceforth let no man trouble me: ^afor I bear in my body the marks of the Lord Jesus.

^a See on 2 Cor. i. ver. 5. clause 1.

VER. 18.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

Brethren, ^athe grace of our Lord Jesus Christ be with your spirit. Amen.

^a See on Rom. i. ver. 7. clause 7.

Πρὸς Γαλάτας ἔγραψα ἀπὸ Ῥώμης.

Unto the Galatians written from Rome.

END OF THE EPISTLE TO THE GALATIANS.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
EPHESIANS.

[Written from Rome, A. D. circa 61.]

A. D. 64.

EPH. I. 1—6.

A. D. 64.

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ
δουλοῦ τοῦ Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν
Ἐφέσῃ, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·

^a Paul, ^b an apostle of Jesus Christ
by the will of God, ^c to the saints which
are at Ephesus, and to the faithful in
Christ Jesus:

- ^a See on Rom. i. ver. 1. clause 1.
- ^b See on Rom. i. ver. 1. clause 3.
- ^c See on Rom. i. ver. 7. clause 1.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς
ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Grace be to you, and peace, from
God our Father, and from the Lord Je-
sus Christ.

^a See on Rom. i. ver. 7. clauses
4—7.

VER. 3.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλόγησας ἡμᾶς ἐν
πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἰσχυρα-
νίαις Χριστοῦ·

Blessed be ^a the God ^b and Father of
our Lord Jesus Christ, who hath blessed
us with all spiritual blessings ^c in hea-
venly ^d places in Christ:

^a Or, things.

- ^a See on John xx. ver. 17. clause 5.
- ^b See on Matt. vii. ver. 21. clause 4.
- ^c And hath raised us up together,
and made us sit together in heavenly
places in Christ Jesus, Eph. ii. 6.

VER. 4.

καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ κα-
ταβολῆς κόσμου, εἵναι ἡμᾶς ἁγίους καὶ
ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ.

^a According as he hath chosen us in
him ^b before the foundation of the world,
^c that we should be holy ^d and without
blame before him ^e in love.

- ^a See on Rom. ix. ver. 23. clause 2.
- ^b See on Matt. xxv. ver. 34. clause 5.
- ^c See on Rom. viii. ver. 29. clause 3.
- ^d See on 1 Cor. i. ver. 8. clause 2.
- ^e See on Gal. v. ver. 22. clause 2.

VER. 5.

Προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ
Χριστοῦ εἰς αὐτὸν κατὰ τὴν εὐδοκίαν τοῦ
δουλοῦ ἡμῶν,

^a Having predestinated us ^b unto the
adoption of children ^c by Jesus Christ to
himself, ^d according to the good pleasure
of his will,

^a See on Rom. viii. ver. 29. clauses
1, 2.

^b See on Rom. viii. ver. 15.

^c As many as received him, to
them gave he power to become the
sons of God, even to them that believe
on his name, John i. 12.

^d See on Matt. xi. ver. 26.

VER. 6.

Εἰς ἵπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν
ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ·

^a To the praise of the glory of his
grace, ^b wherein he hath made us accepted
in ^c the beloved.

^a That we should be to the praise
of his glory, who first trusted in
Christ, ver. 12. Which is the earnest
of our inheritance until the redemp-
tion of the purchased possession, unto
the praise of his glory, 14. That in
the ages to come he might shew the
exceeding riches of his grace in his
kindness toward us through Christ

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Jesus, ii. 7. To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord, iii. 10, 11. This people have I formed for myself; they shall shew forth my praise, Isa. xliii. 21. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified, lxi. 3. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil i. 11. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9.

^a See on John i. ver. 12. clause 2.

^c See on Matt. xii. ver. 18 clause 3.

VER. 7.

^γ Εν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ.

^a In whom we have redemption through his blood, ^b the forgiveness of sins, ^c according to the riches of his grace;

^a See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

^b See on Matt. ix. ver. 2. clause 4.

^c See on Rom. ii. ver. 4. clause 2.

VER. 8.

^ρ Ὃς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει.

^a Wherein he hath abounded toward us in all wisdom and prudence;

^a See on Rom. v. ver. 20. clause 2.

VER. 9.

Γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ.

^a Having made known unto us the mystery of his will, ^b according to his good pleasure which he hath purposed in himself:

^a See on Matt. xiii. ver. 11.

^b See on Matt. xi. ver. 26.

VER. 10.

Εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ.

That ^a in the dispensation of the fullness of times ^b he might gather together in one all things in Christ, both which are in ^c heaven, and which are on earth, even in him.

* Gr. the heavens.

^a See on Mark i. ver. 15. clause 1.

^b See on Matt. xxiv. ver. 31. clause 4.

VER. 11.

^γ Εν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ.

^a In whom also we have obtained an inheritance, ^b being predestinated ^c according to the purpose of him who worketh all things after the counsel of his own will:

^a See on Acts xx. ver. 32. clause 2.

^b See on Rom. viii. ver. 29. clauses 1, 2.

^c See on Matt. xiii. ver. 11.

VER. 12.

Εἰς τὸ εἶναι ἡμᾶς εἰς ἕκαστον τῆς δόξης αὐτοῦ, τοὺς προκληπτικούς ἐν τῷ Χριστῷ.

^a That we should be to the praise of his glory, ^b who first ^c trusted in Christ.

* Or, hoped.

^a See on ver. 6. clause 1.

^b See on John v. ver. 23. clause 1.

VER. 13.

^γ Εν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ.

^a In whom ye also trusted, ^b after that ye heard ^c the word of truth, ^d the Gospel of your salvation; ^e in whom also after that ye believed, ye were sealed with that ^f Holy Spirit of promise,

^a See on Matt. xii. ver. 21.

^b See on Rom. i. ver. 16. clause 3.

^c See on John xvii. ver. 17. clause 2.

^d See on Acts xiii. ver. 26. clause 2.

^e See on 2 Cor. i. ver. 22. clause 1.

^f See on John vii. ver. 39. clause 1.

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EPH. I. 14—21.

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VER. 14.

Ὅς ἴσθιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἱπαινον τῆς δόξης αὐτοῦ.

* Which is the earnest of our inheritance ^b until the redemption of the purchased possession, ^c unto the praise of his glory.

^a See on Rom. viii. ver. 15. clause 2. and 16. clause 1.

^b See on Rom. viii. ver. 23. clause 3.

^c See on ver. 6. clause 1.

VER. 15.

Διὰ τοῦτο καὶ γὰρ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

VER. 16.

Οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνησὶν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου

* Cease not to give thanks for you, making mention of you in my prayers;

^a See on Rom. i. ver. 9. clause 5.

VER. 17.

ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ.

That * the God of our Lord Jesus Christ, ^b the Father of glory, ^c may give unto you ^d the spirit of wisdom ^e and revelation * in the knowledge of him:

* Or, for the acknowledgment.

^a See on John xx. ver. 17. clause 5.

^b See on Acts vii. ver. 2. clause 1.

^c See on Matt. xiii. ver. 11. clause 1.

^d See on John xiv. ver. 26. clause 3.

^e See on Matt. xvi. ver. 17. clause 3.

VER. 18.

Παρωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἶδεναι ὑμᾶς τίς ἐστιν ἡ ἐλπίς τῆς κληρονομίας αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις.

* The eyes of your understanding being enlightened; ^b that ye may know what is the hope of his calling, ^c and what the riches of the glory ^d of his inheritance in the saints,

* See on Luke xxiv. ver. 45.

^b There is one body, and one Spirit, even as ye are called in one hope of your calling, Eph. iv. 4.

^c See on Rom. ii. ver. 4. clause 2.

^d For the LORD's portion is his people; Jacob is the lot of his inheritance, Deut. xxxii. 9. Wilt thou swallow up the inheritance of the LORD? 2 Sam. xx. 19. He brought him to feed Jacob his people, and Israel his inheritance, Psal. lxxviii. 71. For the LORD will not cast off his people, neither will he forsake his inheritance, xciv. 14. Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance, Isa. xix. 25.

VER. 19.

Καὶ τί τὸ ὑπερέχον μείγθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,

* And what is the exceeding greatness of his power to us-ward who believe, according to the * working of his mighty power,

* Gr. might of his power.

* The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 2, 3.

VER. 20.

Ἦν ἐνέργησεν ἐν τῷ Χριστῷ, ἰγιατὸς αὐτὸν ἐκ νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,

* Which he wrought in Christ, when he raised him from the dead, ^b and set him at his own right hand in the heavenly places,

^a See on Acts ii. ver. 24. clause 1.

^b See on Mark xvi. ver. 19.

VER. 21.

Ῥωπράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ πάντος ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι.

* Far above all principality, and power, and might, and dominion, and every

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name that is named, not only in this world, but also in that which is to come.

^a See on Matt. xxviii. ver. 18.

VER. 22.

Καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἵδου κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

And hath put all things under his feet, and gave him to be the Head over all things ^a to the Church,

^a See on Matt. xvi. ver. 18. clause 4.

VER. 23.

ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου.

^a Which is his body, ^b the fulness of him that filleth all in all.

^a See on Rom. xii. ver. 5. clause 1.

^b See on Matt. xxviii. ver. 20. clause 2.

CHAP. II.—VER. 1.

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἀμαρτίαις·

^a And you hath he quickened who were dead in trespasses and sins;

^a See on John v. ver. 25.

VER. 2.

Ἐν αἷς ποτὶ περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

Wherein in time past ye walked ^a according to the course of this world, ^b according to ^c the prince of the power of the air, ^d the spirit that now worketh in ^e the children of disobedience:

^a See on John viii. ver. 23. clause 2.

^b See on John viii. ver. 44.

^c See on John xii. ver. 31. clause 2.

^d See on John viii. ver. 38. clause 2.

^e See on Matt. xiii. ver. 38. clause 3.

VER. 3.

Ἐν οἷς καὶ ἡμεῖς πάντες ἀνοστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διαβολῶν καὶ ἤμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λαοί.

^a Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the ^a desires of the

flesh and of the mind; ^b and were by nature ^c the children of wrath, even as others.

^a Gr. wills.

^a See on Rom. iii. ver. 9.

^b See on Matt. vii. ver. 11. clause 1.

^c See on Rom. i. ver. 18. clause 1.

VER. 4.

Ὁ δὲ Θεὸς πλούσιος ἐν ἐλέει, διὰ τὴν πολλὴν ἀγαπὴν αὐτοῦ ἣν ἡγάπησεν ἡμᾶς,

^a But God, who is rich in mercy, ^b for his great love wherewith he loved us,

^a See on Rom. ii. ver. 4. clause 2.

^b See on John iii. ver. 16. clause 1.

VER. 5.

Καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ· (χάριτι ἐστὶ σεσωσμένοι·)

Even when we were dead in sins, ^a hath quickened us together with Christ, ^b (by ^a grace ye are saved;)

^a Or, whose grace ye.

^a See on John v. ver. 25.

^b See on Acts xv. ver. 11.

VER. 6.

Καὶ συνήγαγε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ·

^a And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

^a Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, Eph. i. 3.

VER. 7.

ἵνα ἰδεῖται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερέχοντα πλοῦτον τῆς χάριτος αὐτοῦ, ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

^a That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

^a See on chap. i. ver. 6. clause 1.

VER. 8.

Τῇ γὰρ χάριτι ἐστὶ σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ἑμῶν ὡσεὶ τὸ ἔργον·

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EPH. II. 8—15.

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^a For by grace are ye saved ^b through faith ; ^c and that not of yourselves ; it is the gift of God :

^a See on Acts xv. ver. 11.

^b See on Mark xvi. ver. 16. clause 1.

^c See on John vi. ver. 65. clause 2.

VER. 9.

Οὐκ ἐξ ἔργων, ἵνα μή τις καυχῆσθαι.

^a Not of works, lest any man should boast.

^a See on Rom. iii. ver. 27.

VER. 10.

Αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προορίσμενος ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

^a For we are his workmanship, ^b created in Christ Jesus ^c unto good works, ^d which God hath before ^e ordained that we should ^f walk in them.

^e Or, prepared.

^a See on 1 Cor. iii. ver. 6. clause 3.

^b See on John i. ver. 13. clause 5.

^c See on Matt. v. ver. 16. clause 1.

^d See on Rom. viii. ver. 29. clauses 2, 3.

^e See on Rom. viii. ver. 1. clause 2.

VER. 11.

Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρὶ χειροποιήτου.

^a Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

^a See on Rom. ii. ver. 28, 29.

VER. 12.

Ὅτι ὅτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπολλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἔλωδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ.

That at that time ye were without Christ, being ^a aliens from the commonwealth of Israel, and strangers from ^b the covenants of promise, ^c having no hope, ^d and without God in the world :

^a Turned to flight the armies of the aliens, Heb. xi. 34.

^b See on Matt. i. ver. 1. clause 3.

^c See on Rom. v. ver. 2. clause 3.

^d See on Acts xiv. ver. 15. clause 1.

VER. 13.

Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτε ὄντες μακρὰν, ἕγγως ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.

^a But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

^a See on Matt. xxvi. ver. 28.

VER. 14.

Αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡμῶν, ὁ παύσας τὰ ἀμφοτέρα ἐν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας.

^a For he is our peace, ^b who hath made both one, ^c and hath broken down the middle wall of partition between us ;

^a See on John xiv. ver. 27.

^b See on Matt. xii. ver. 18. clause 5.

^c And ye are complete in him, which is the head of all principality and power : In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 10, 11. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, 14.

VER. 15.

Τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην,

^a Having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain, one new man, so making peace ;

^a Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh ; And having an High Priest over the house of God ; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience,

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EPH. II. 15—22.—III. 1.

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and our bodies washed with pure water, Heb. x. 19—22.

VER. 16.

Καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἐχθρὰν ἐν αὐτῷ.

^a And that he might reconcile both unto God, in one body, by the cross, having slain the enmity ^{*} thereby;

^{*} Or, in himself.

^a See on Rom. v. ver. 10. clause 2.

VER. 17.

Καὶ ἔλθων εὐηγγελίσατο εἰς ἡμῖν τοῖς μακρὰν, καὶ τοῖς ἐγγύς.

^a And came and preached peace ^b to you which were afar off, ^c and to them that were nigh.

^a See on John xiv. ver. 27.

^b See on Acts ii. ver. 39. clause 2.

^c See on Luke x. ver. 11. clause 3.

VER. 18.

Ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφοτέρω ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα.

^a For through him we both have ^b access ^c by one Spirit unto the Father.

^a See on John xiv. ver. 13. clause 2.

^b See on Rom. v. ver. 2. clause 1.

^c Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God, 26, 27. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

VER. 19.

Ἄρα οὖν οὐκέτι ἐστὶ ξένοι καὶ πάροις, ἀλλὰ συμπλεκῆται τῶν ἁγίων, καὶ οἰκίῃ τοῦ Θεοῦ.

^a Now therefore ye are no more strangers and foreigners, ^b but fellow-citizens with the saints, and of the household of God;

^a See ver. 12.

^b See on Gal. iii. ver. 26—28.

VER. 20.

Ἐποικοδομῶντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωναίου αὐτοῦ Ἰησοῦ Χριστοῦ.

^a And are built ^b upon the foundation of the apostles and prophets, ^c Jesus Christ himself being the chief corner stone;

^a See on Matt. xvi. ver. 18. clauses 2, 3.

^b And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 11—13.

^c See on Matt. xxi. ver. 42. clause 1.

VER. 21.

Ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογούμενη αὖξαι εἰς ναὸν ἅγιον ἐν Κυρίῳ.

^a In whom all the building fitly framed together groweth unto ^b an holy temple in the Lord:

^a See on Rom. xii. ver. 5.

^b Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are, 1 Cor. iii. 16, 17.; and 2 Cor. vi. 16.

VER. 22.

Ἐν ᾧ καὶ ἡμεῖς συνοικοδομεῖσθε εἰς κατοικήριον τοῦ Θεοῦ ἐν Πνεύματι.

In whom ye also are built together ^a for an habitation of God through the Spirit.

^a See on John xiv. ver. 18.

CHAP. III.—VER. 1.

Τοῦτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν.

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EPH. III. 1—10.

A. D. 64.

For this cause I Paul, ^a the prisoner of Jesus Christ ^b for you Gentiles,

^a And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him, Acts xxviii. 16.

^b And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11.

VER. 2.

Εἶπε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς·

^a (If ye have heard of the dispensation of the grace of God which is given me to youward:

^a See on Acts ix. ver. 15. clause 2.

VER. 3.

Ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ·

How that by revelation he made known unto me ^a the mystery; (as I wrote ^a afore in few words:

* Or, a little before.

^a See on Rom. xvi. ver. 25. clause 4.

VER. 4.

Πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῦσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

VER. 5.

Ὅ ἐν ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφῆταις ἐν Πνεύματι,

^a Which in other ages was not made known unto the sons of men, ^b as it is now revealed unto the holy apostles and prophets by the Spirit;

^a See on Matt. xiii. ver. 17.

^b See on John xiv. ver. 26. clause 3.

VER. 6.

Εἶναι τὰ ἔθνη συγκαληρόμα, καὶ σύσσωμα, καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου·

^a That the Gentiles should be fellow-

heirs, ^b and of the same body, ^c and partakers of his promise in Christ by the Gospel:

^a See on Heb. i. ver. 14. clause 3.

^b See on Rom. xii. ver. 5.

^c See on Matt. xii. ver. 18. clause 5.

VER. 7.

Ὁὐ ἐγενόμην διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ Θεοῦ τὴν δοθείσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·

^a Whereof I was made a minister, ^b according to the gift of the grace of God given unto me by the effectual working of his power.

^a See on Rom. i. ver. 1. clause 3.

^b See on Rom. i. ver. 5. clause 1.

VER. 8.

Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ,

^a Unto me, who am less than the least of all saints, ^b is this grace given, ^c that I should preach among the Gentiles ^d the unsearchable riches of Christ;

^a For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9.

^b See on Rom. i. ver. 5. clause 1.

^c See on Acts ix. ver. 15. clause 2.

^d See on Rom. ii. ver. 4. clause 2.

VER. 9.

Καὶ φωτίσαι πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ·

^a And to make all men see what is the fellowship of the mystery, ^b which from the beginning of the world hath been hid in God, ^c who created all things by Jesus Christ:

^a See on Matt. viii. ver. 11. clause 1.

^b Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

^c See on John i. ver. 3.

VER. 10.

ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἑσπερανίοις, διὰ τῆς ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ·

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EPH. III. 10—20.

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^a To the intent that now unto the principalities and powers in heavenly places might be known, by the church, ^b the manifold wisdom of God,

^a See on chap. i. ver. 6. clause 1.

^b See on Rom. xi. ver. 33.

VER. 11.

Κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν

^a According to the eternal purpose which he purposed in Christ Jesus our Lord:

^a See on Rom. ix. ver. 11. clause 1.

VER. 12.

Ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ.

^a In whom we have boldness and access with confidence by the faith of him.

^a See on Rom. v. ver. 2. clause 1.

VER. 13.

Διὸ αἰτούμαι μὴ ἐκκακῆν ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

^a Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

^a See on 2 Cor. i. ver. 6.

VER. 14.

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

^a For this cause I bow my knees unto the Father of our Lord Jesus Christ.

^a See on Rom. i. ver. 9. clause 5.

VER. 15.

Ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται·

^a Of whom the whole family in heaven and earth is named.

^a And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lxx. 15. And the disciples were called Christians first in Antioch, Acts xi. 26.

VER. 16.

ἵνα δώῃ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ, εἰς τὸν ἔσω ἀνθρώπον,

That he would grant you, ^a according to the riches of his glory, ^b to be strengthened with might by his Spirit ^c in the inner man;

^a See on Rom. ii. ver. 4. clause 2.

^b See on 2 Cor. xii. ver. 9. clause 2.

^c See on Rom. vii. ver. 22.

VER. 17.

Κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,

^a That Christ may dwell in your hearts by faith; that ye, ^b being rooted ^c and grounded in love,

^a See on John xiv. ver. 27.

^b See on Matt. xiii. ver. 6.

^c See on Matt. vii. ver. 25. clause 2.

VER. 18.

Ἐν ἀγάπῃ ἑρριζωμένοι καὶ τεθεμελιωμένοι· ἵνα ἐξισχύσητε καταλασείσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος, καὶ μήκος, καὶ ὕψος,

May be able to comprehend with all saints what is the breadth, and length, and depth, and height:

VER. 19.

Γινῶναι τε τὴν περιβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

^a And to know the love of Christ, ^b which passeth knowledge, ^c that ye might be filled with all the fulness of God.

^a See on John xiii. ver. 1. clauses 4, 5.

^b And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 7.

^c See on John xiv. ver. 27.

VER. 20.

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα παῖδας ὑπὲρ ἐκ περιουσίας ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

^a Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

^a Now to him that is of power to stablish you according to my Gospel and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25.

A. D. 64.

EPH. III. 21.—IV. 1—10.

A. D. 64.

VER. 21.

Αὐτῷ ὃ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ
Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος
τῶν αἰώνων. Ἀμήν.

^a Unto him be glory in the church
by Christ Jesus, throughout all ages,
world without end. Amen.

^a See on Rom. xi. ver. 36. clause 2.

^b See on John xiv. ver. 13. clause 2.

CHAP. IV.—VER. 1.

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν
Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως
ἣς ἐκλήθητε,

^a I therefore, the prisoner * of the
Lord,) ^b beseech you that ye walk worthy
of the vocation wherewith ye are called,

* Or, in the Lord.

^a See on chap. iii. ver. 1.

^b That ye might walk worthy of the
Lord unto all pleasing, Col. i. 10.

VER. 2.

Μετὰ πάσης ταπηνοφροσύνης καὶ πραΰ-
τητος, μετὰ μακροθυμίας, ἀναχόμενοι ἀλ-
λήλων ἐν ἀγάπῃ,

^a With all lowliness and meekness,
with longsuffering, forbearing one an-
other in love;

^a See on Gal. v. ver. 22, 23.

VER. 3.

Σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ
Πνεύματος ἐν τῷ συνδεδσμῳ τῆς εἰρήνης.

^a Endeavouring to keep the unity of
the Spirit in the bond of peace.

^a See on Mark ix. ver. 50. clause 3.

VER. 4.

Ἐν σῶμα καὶ ἐν Πνεύμα, καθὼς καὶ
ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως
ὑμῶν.

^a There is one body, ^b and one Spirit,
even as ye are called in ^c one hope of
your calling.

^a See on Rom. xii. ver. 5.

^b For by one Spirit are we all bap-
tized into one body, whether we be
Jews or Gentiles, whether we be bond
or free; and have been all made to
drink into one Spirit, 1 Cor. xii. 13.

^c That, being justified by his grace,
we should be made heirs, according
to the hope of eternal life, Tit. iii. 7.

VER. 5.

Εἷς Κύριος, μία πίστις, ἓν βάπτισμα,

^a One Lord, ^b one faith, ^c one bap-
tism.

^a See on Luke ii. ver. 11. clause 3.

^b See on 2 Cor. xi. ver. 4.

^c See on Matt. xxviii. ver. 19. clause 2.

VER. 6.

Εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάν-
των, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν.

^a One God and Father of all, who is
above all, and through all, ^b and in you
all.

^a See on Matt. v. ver. 16. clause 3.

^b See on John xiv. ver. 27.

VER. 7.

Ἐν δὲ ἑκάστῳ ἡμῶν ἰδὼθῃ ἡ χάρις κατὰ
τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

^a But unto every one of us is given
grace according to the measure of the
gift of Christ.

^a See on Matt. xxv. ver. 14.

VER. 8.

Διὸ λέγει Ἀναβὰς εἰς ὕψος, ἡχημαλώ-
τηυσεν αἰχμαλωσίαν, καὶ ἰδὼν δώματα
τοῖς ἀνθρώποις.

^a Wherefore he saith, ^b When he as-
cended up on high, he led ^c captivity
captive, and gave gifts unto men.

* Or, a multitude of captives.

^a Thou hast ascended on high, thou
hast led captivity captive: thou hast
received gifts for men; yea, for the
rebellious also, that the Lord God
might dwell among them, Psal. lxxviii.
18.

^b See on Mark xvi. ver. 19. clause 2.

VER. 9.

Τὸ δὲ, Ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ
κατίκειν πρῶτον εἰς τὰ κατώτερα μέρη τῆς
γῆς;

^a Now that he ascended, what is it but
that he also descended first into the lower
parts of the earth?

^a See on John iii. ver. 13.

VER. 10.

Ὁ καταβὰς, αὐτὸς ἐστὶ καὶ ὁ ἀναβὰς
ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ
τὰ πάντα.

A. D. 64.

EPH. IV. 10—15.

A. D. 64.

*He that descended is the same also
 a that ascended up far above all heavens,
 b that he might * fill all things.)*

* Or, fulfil.

^a See on Mark xvi. ver. 19.

^b See on Matt. xxviii. ver. 18.

VER. 11.

*Καὶ αὐτὸς ἔδωκε, τοὺς μὲν, ἀποστό-
 λους· τοὺς δὲ, προφήτας· τοὺς δὲ, εὐαγ-
 γελιστάς· τοὺς δὲ ποιμένας καὶ διδασκά-
 λους·*

*a And he gave some, apostles; and
 some, prophets; and some, evangelists;
 and some, pastors and teachers;*

^a See on Matt. xxv. ver. 14. clause 2.

VER. 12.

*Πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς
 ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος
 τοῦ Χριστοῦ·*

*For the perfecting of the saints, for
 the work of the ministry, for the edify-
 ing of a the body of Christ:*

^a See on Rom. xii. ver. 5. clause 1.

VER. 13.

*Μέχρι καταρτίσωμεν οἱ πάντες εἰς τὴν
 ἐνότητα τῆς πίστεως, καὶ τῆς ἐπιγνώσεως
 τοῦ ἰου τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς
 μέτρον ἡλικίας τοῦ πληρώματος τοῦ
 Χριστοῦ·*

*a Till we all come * in the unity of
 the faith, and of the knowledge of the
 Son of God, b unto a perfect man, unto
 the measure of the † stature of the full-
 ness of Christ:*

* Or, into.

† Or, age.

^a See on John xvii. ver. 11. clause 6.

^b Whom we preach, warning every
 man, and teaching every man in all
 wisdom; that we may present every
 man perfect in Christ Jesus, Col. i. 28.

VER. 14.

** ἵνα μηκέτι ᾖμεν νήπιοι, κλυδωνιζόμενοι
 καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδα-
 σκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν
 πανουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης·*

*a That we henceforth be no more
 children, tossed to and fro, b and car-
 ried about with every wind of doctrine,
 by the sleight of men, and cunning
 craftiness, whereby they lie in wait to
 deceive;*

*a For when for the time ye ought
 to be teachers, ye have need that
 one teach you again which be the first
 principles of the oracles of God; and
 are become such as have need of milk,
 and not of strong meat. For every
 one that useth milk is unskilful in the
 word of righteousness: for he is a
 babe. But strong meat belongeth to
 them that are of full age, even those
 who, by reason of use, have their
 senses exercised to discern both good
 and evil, Heb. v. 12—14.*

*b Now I beseech you, brethren,
 mark them which cause divisions and
 offences contrary to the doctrine which
 ye have learned; and avoid them,
 Rom. xvi. 17. But I fear, lest by any
 means, as the serpent beguiled Eve
 through his subtilty, so your minds
 should be corrupted from the simplici-
 ty that is in Christ, 2 Cor. xi. 3.
 And this I say, lest any man should
 beguile you with enticing words. For
 though I be absent in the flesh, yet
 am I with you in the spirit, joying
 and beholding your order, and the
 stedfastness of your faith in Christ.
 As ye have therefore received Christ
 Jesus the Lord, so walk ye in him;
 Rooted and built up in him, and sta-
 blished in the faith, as ye have been
 taught, abounding therein with thanks-
 giving. Beware lest any man spoil
 you through philosophy and vain de-
 ceit, after the tradition of men, after
 the rudiments of the world, and not
 after Christ, Col. ii. 4—8. Be not
 carried about with divers and strange
 doctrines: for it is a good thing that
 the heart be established with grace,
 Heb. xiii. 9.*

VER. 15.

** Ἀληθεύοντες δὲ ἐν ἀγάπῃ, αὐξήσωμεν
 εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ
 Χριστός·*

*a But * speaking the truth in love,
 may b grow up into him in all things,
 c which is the head, even Christ:*

* Or, being sincere.

^a See on ver. 25.

*b In whom all the building, fitly
 framed together, groweth unto an
 holy temple in the Lord, Eph. ii. 21.*

^c See on Rom. xii. ver. 5. clause 1.

A. D. 64.

EPH. IV. 16—21.

A. D. 64.

VER. 16.

Ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβάζομενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἑκάστου μέρους τὴν αὐξησιν τοῦ σώματος ποιῶνται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

^aFrom whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body ^bunto the edifying of itself in love.

^a See on John xvii. ver. 11. clause 6.

^b See on Rom. xiv. ver. 19. clause 2.

VER. 17.

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηδέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ, ἐν ματαίοτητι τοῦ νοῦς αὐτῶν.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, ^ain the vanity of their mind,

^a See on Acts xiv. ver. 15. clause 1.

VER. 18.

Ἐσποτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλoτριάμενοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν.

^a Having the understanding darkened, ^bbeing alienated from the life of God through the ignorance that is in them, because of the ^cblindness of their heart:

^c Or, hardness.

^a See on Acts xiv. ver. 16.

^b For to be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 6—8. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, Col. i. 21.

VER. 19.

Ὅτινες ἀπηλoγkότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς ἔργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

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^a Who being past feeling ^bhave given themselves over unto lasciviousness, to work all uncleanness with greediness.

^a Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2.

^b See on Rom. i. ver. 24—26.

VER. 20.

Ἑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστὸν.

^a But ye have not so learned Christ;

^a It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Rom. vi. 1, 2. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 14, 15. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 11—14. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

VER. 21.

Εἶπε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἔδιδαχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ.

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

K

VER. 22.

^a Αποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης·

^a That ye put off concerning the former conversation, ^b the old man, ^c which is corrupt according to the deceitful lusts;

^a In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, iii. 8, 9.

^b See on Rom. vi. ver. 6. clause 1.

^c See on Rom. vii. ver. 11. clause 2.

VER. 23.

^a Ἀνανεῶσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν,

^a And be renewed ^b in the spirit of your mind;

^a And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, Rom. xii. 2. And have put on the new man, which is renewed in knowledge after the image of him that created him, Col. iii. 10. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5.

^b For to be carnally minded is death: but to be spiritually minded is life and peace, Rom. viii. 6.

VER. 24.

Καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

^a And that ye put on the new man, ^b which after God is created ^c in righteousness and ^d true holiness.

^e Or, holiness of truth.

^a See on Rom. vi. ver. 4. clause 3.

^b See on John i. ver. 13. clause 5.

^c See on Rom. viii. ver. 29. clause 3.

VER. 25.

Διὸ ἀποθίμενοι τὸ ψεῦδος, λαλεῖτε ἀληθειαν ἑαυτοῖς μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

^a Wherefore putting away lying, ^b speak every man truth with his neighbour: ^c for we are members one of another.

^a Ye shall not steal, neither deal falsely, neither lie one to another, Lev. xix. 11. Remove from me the way of lying; and grant me thy law graciously, Psal. cxix. 23. These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, Prov. vi. 16, 17. and xii. 22. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongues to speak lies, and weary themselves to commit iniquity, Jer. ix. 3—5. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 44. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 9. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8.

^b These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates, Zech. viii. 16.

^c See on Rom. xii. ver. 5.

VER. 26.

^a Ὁργίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἑλὶος μὴ ἐπιδύετω ἐπὶ τῷ παροργισμῷ ὑμῶν·

A. D. 64.

EPH. IV. 26—30.

A. D. 64.

^a Be ye angry, and sin not; ^b let not the sun go down upon your wrath:

^a See on Matt. v. ver. 22. clause 3.

^a See on Matt. v. ver. 24. clause 1.

VER. 27.

Μήτις διδοτε τόπον τῷ διαβόλῳ.

^a Neither give place to the devil.

^a Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, Eph. vi. 11. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, 16. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God, Acts v. 3, 4. Lest Satan should get an advantage of us: for we are not ignorant of his devices, 2 Cor. ii. 11. Submit yourselves therefore to God. Resist the devil, and he will flee from you, Jam. iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 8, 9.

VER. 28.

Ὁ κλέπτων μὴκέτι κλεπτέτω, μᾶλλον δὲ κοπιᾷτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσίν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι.

^a Let him that stole ^b steal no more: ^c but rather let him labour, working with his hands the thing which is good, ^d that ye may have to ^e give to him that needeth.

• Or, distribute.

^a Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 10, 11.

^b See on Luke iii. ver. 13.

^c I have shewed you all things, how

that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts xx. 35. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing, 1 Thess. iv. 11, 12. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 11, 12.

^a See on Matt. v. ver. 42. clause 1.—

VER. 29.

Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορεύσθω· ἀλλ' εἰς τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

^a Let no corrupt communication proceed out of your mouth, ^b but that which is good to the ^c use of edifying, ^c that it may minister grace unto the hearers.

• Or, to edify profitably.

^a Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6. But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 8—10.

^b See on Rom. xiv. ver. 19. clause 2.

^c Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation, 1 Pet. ii. 12.

VER. 30.

Καὶ μὴ λυπῆτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

K 2

A. D. 64.

EPIH. IV. 30—32.—v. 1—3.

A. D. 64.

^a And grieve not the holy Spirit of God, ^b whereby ye are sealed ^c unto the day of redemption.

^a See on Acts vii. ver. 51.

^b See on 2 Cor. i. ver. 22. clause 1.

^c See on Rom. viii. ver. 23. clause 3.

VER. 31.

Πᾶσα πικρία, καὶ θυμὸς, καὶ ὀργή, καὶ κραυγὴ, καὶ βλασφημία ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·

^a Let all bitterness, ^b and wrath, and anger, and clamour, ^c and evil speaking, be put away from you, ^d with all malice:

^a See on Rom. iii. ver. 14.

^b See on Matt. v. ver. 22. clause 3.

^c See on Rom. i. ver. 29. clause 2.

^d Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, not bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord, Lev. xix. 17, 18. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Rom. i. 29. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth, 1 Cor. v. 8. Brethren, be not children in understanding: howbeit in malice be ye children; but in understanding be men, xiv. 20. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 8. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him, 1 John iii. 15.

VER. 32.

Γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὐσπλαγχνοί, χαριζόμενοι αὐτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἔχαρισατο ὑμῖν.

^a And be ye kind one to another, tender-hearted, ^b forgiving one another, even as God for Christ's sake hath forgiven you.

^a See on Mark ix. ver. 50. clause 3.

^b See on Matt. vi. ver. 12. clause 3.

CHAP. V.—VER. 1.

Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητὰ·

^a Be ye therefore followers of God, as dear children;

^a See chap. iv. ver. 32. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 44, 45. Be ye therefore perfect, even as your Father which is in heaven is perfect, 48. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 11.

VER. 2.

Καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρῑδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ὁσμὴν εὐωδίας.

^a And walk in love, ^b as Christ also hath loved us, ^c and hath given himself for us, an offering and a sacrifice to God ^d for a sweetsmelling savour.

^a See on Mark ix. ver. 50. clause 3.

^b See on John xiii. ver. 1. clause 4.

^c See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

^d And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done, Gen. viii. 21. But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord, Lev. i. 9. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish, 2 Cor. ii. 15.

VER. 3.

Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μὴ δὲ ὀνομαζέσθαι ἐν ὑμῖν, καθὼς πρέπει ἀγίοις·

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^a But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

^a See on Acts xv. ver. 20. clause 2.

VER. 4.

Καὶ αἰσχρότης, καὶ μωρολογία, ἡ εὐτραπεία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία.

^a Neither filthiness, nor foolish talking, nor jesting, ^b which are not convenient: ^c but rather giving of thanks.

^a The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness, Prov. xv. 2. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, Matt. xii. 34—37.

^b And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28.

^c Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, ver. 19, 20. Be careful for nothing; but in every thing by prayer, and supplication, with thanksgiving, let your requests be made known unto God, Phil. iv. 6. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. In every thing give thanks; for this is the will of God in Christ Jesus concerning you, 1 Thess. v. 18. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name, Heb. xiii. 15.

VER. 5.

Τοῦτο γὰρ ἐστὶ γινώσκοντες, ὅτι πᾶς

πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλόλατρες, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

^a For this ye know, that no whoremonger, nor unclean person, ^b nor covetous man, who is an idolater, ^c hath any inheritance in the kingdom of Christ and of God.

^a Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10.

^b Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17.

^c See on Matt. xxv. ver. 46. clause 1.

VER. 6.

Μηδὲς ὑμᾶς ἀπατάτω κενοὶς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

^a Let no man deceive you with vain words: for because of these things cometh the wrath of God upon ^b the children of ^c disobedience.

• Or, unbelief.

^a See on Rom. i. ver. 18. clauses 1, 2.

^b See on Matt. xiii. ver. 38. clause 3.

VER. 7.

Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν.

^a Be not ye therefore partakers with them.

^a And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins, Numb. xvi. 26. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers, Psal. i. 18. Lay hands suddenly on no man,

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neither be partaker of other men's sins: keep thyself pure, 1 Tim. v. 22.

VER. 8.

⁷ Ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τίνα φανὸς περιπατεῖτε·

^a For ye were sometimes darkness, but now are ye light in the Lord: ^b walk as children of light:

^a See on Matt. iv. ver. 16. clause 1.

^b See on Luke xvi. ver. 8.

VER. 9.

(⁸ Ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθότητι καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·)

^a (For the fruit of the Spirit is ^b in all goodness ^c and righteousness ^d and truth;)

^a See on Matt. vii. ver. 17. clause 1.

^b See on Matt. v. ver. 42.

^c See on Luke i. ver. 6. clause 1.

^d See on chap. iv. ver. 25. clauses 1, 2.

VER. 10.

Δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ.

^a Proving what is ^b acceptable unto the Lord.

^a See on Rom. xii. ver. 2. clause 3.

^b See on Rom. xii. ver. 1. clause 2.

VER. 11.

Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀνάρμοις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.

^a And have no fellowship with the ^b unfruitful works of darkness, ^c but rather reprove them.

^a Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, Psal. i. 1. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away, Prov. iv. 14, 15. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, Rom. xvi. 17. I wrote unto you in an epistle not to company with fornicators; Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have

written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 9—11. But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils, x. 20, 21. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 14—18. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, 2 Thess. iii. 6. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, 14. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, Rev. xviii. 4.

^b See on Rom. xiii. ver. 12. clause 2.

^c See on Matt. xviii. ver. 15.

VER. 12.

Τὰ γὰρ κρυφὰ γινόμενα ὑπ' αὐτῶν, αἰσχρὸν ἐστὶ καὶ λέγειν.

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^a For it is a shame even to speak of those things which are done of them in secret.

^a See on Rom. i. ver. 24—27.

VER. 13.

Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτός φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστὶ.

^a But all things that are ^areproved are made manifest by the light: for whatsoever doth make manifest is light.

^a Or, discovered.

^a See on John iii. ver. 20, and 21. clause 1.

VER. 14.

Διὸ λέγει· Ἐγείραις δὲ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοὶ ὁ Χριστός.

Wherefore, ^a he saith, ^a Awake thou that sleepest, ^b and arise from the dead, ^c and Christ shall give thee light.

^a Or, it.

^a Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee, **ISA. lx. 1.** See also on Matt. xxv. ver. 5. clause 2.

^b See on John v. ver. 25.

^c See on John i. ver. 4. clause 2.

VER. 15.

Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε· μὴ ὡς ἄσσοι, ἀλλ' ὡς σοφοί·

^a See then that ye walk circumspectly, ^b not as fools, but as wise,

^a See on Col. iv. ver. 5. clause 1.

^b See on Matt. x. ver. 16. clause 2.

VER. 16.

Ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσι.

^a Redeeming the time, because the days are evil.

^a Walk in wisdom toward them that are without, redeeming the time, Col. iv. 5.

VER. 17.

Διὰ τοῦτο μὴ γίνεσθαι ἄφρονες, ἀλλὰ συνέτητες· τί τὸ θέλημα τοῦ Κυρίου.

^a Wherefore be ye not unwise, but understanding what the will of the Lord is.

^a See on Matt. vii. ver. 21. clause 3.

VER. 18.

Καὶ μὴ μεθύσκεσθε οἶνον, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι,

^a And be not drunk with wine, wherein is excess; ^b but be filled with the Spirit;

^a See on Luke xxi. ver. 34.

^b See on Acts ii. ver. 4. clause 1.

VER. 19.

Λαλοῦντες ἑαυτοῖς ψαλμοὺς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς· ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ·

^a Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody ^b in your heart to the Lord;

^a See on Matt. xxvi. ver. 30. clause 1.

^b See on Matt. xv. ver. 8. clause 2.

VER. 20.

Εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ πατρί·

^a Giving thanks always for all things unto God and the Father, ^b in the name of our Lord Jesus Christ;

^a See on ver. 4. clause 3.

^b See on John xiv. ver. 13. clause 2.

VER. 21.

Ἑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ.

^a Submitting yourselves one to another ^b in the fear of God.

^a See on Matt. xx. ver. 26. clause 1. and ver. 27.

^b See on Acts ix. ver. 31. clause 1.

VER. 22.

Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ·

^a Wives, submit yourselves unto your own husbands, ^b as unto the Lord.

^a See on 1 Cor. xi. ver. 3. clause 2.

^b And whatsoever ye do, do it heartily, as to the Lord, and not unto men, Col. iii. 23.

VER. 23.

Ὅτι ὁ ἀνὴρ ἐστὶ κεφαλὴ τῆς ἐκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας· καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος.

^a For the husband is the head of the wife, ^b even as Christ is the head of the

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Church: ^c and he is the saviour of the body.

^a See on 1 Cor. xi. ver. 3. clause 2.

^b See on Matt. xxviii. ver. 18.

^c See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

VER. 24.

Ἄλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

^a Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

^a See on ver. 23.

VER. 25.

Οἱ ἄνδρες ἀγαπάτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς.

^a Husbands, love your wives, ^b even as Christ also loved the Church, ^c and gave himself for it;

^a Husbands, love your wives, and be not bitter against them, Col. iii. 19. See also on Matt. xix. ver. 5, 6.

^b See on John xiii. ver. 1. clause 4.

^c See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

VER. 26.

ἵνα αὐτὴν ἁγιάσῃ, καθαρῶς τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι.

^a That he might sanctify and cleanse it ^b with the washing of water ^c by the word,

^a See on 1 Cor. i. ver. 8. clause 2.

^b See on Matt. iii. ver. 6. clause 1.

^c See on John xvii. ver. 17. clause 2.

VER. 27.

ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἕνδοξον, τὴν ἐκκλησίαν μὴ ἔχουσαν σκίλον, ἢ ρυτίδα, ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

^a That he might present it to himself a glorious Church, ^b not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

^a See on 2 Cor. xi. ver. 2. clause 3.

^b Thou art all fair, my love; there is no spot in thee, Cant. iv. 7. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may

be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 28.

Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγαπᾶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ.

^a So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

^a See on Matt. xix. ver. 4—6.

VER. 29.

Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

VER. 30.

Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.

^a For we are members of his body, of his flesh, and of his bones.

^a See on Rom. xii. ver. 5.

VER. 31.

Ἀπὸ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

^a For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

^a See on Matt. xix. ver. 5.

VER. 32.

Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν.

This is a great mystery: ^a but I speak concerning Christ and the Church.

^a See on John iii. ver. 29.

VER. 33.

Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

^a Nevertheless, let every one of you in particular so love his wife even as himself; ^b and the wife see that she reverence her husband.

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^a See on Matt. xix. ver. 4—6.^b See on 1 Cor. xi. ver. 3. clause 2.

CHAP. VI.—VER. 1.

Τὰ τέκνα ὑπακούετε τοῖς γονεῦσιν ὑμῶν
ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον.

^a Children, obey your parents in the
Lord: for this is right.

^a Children, obey your parents in
all things: for this is well pleasing
unto the Lord, Col. iii. 20

VER. 2.

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα·
(ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἡπαγγελίᾳ·)

^a Honour thy father and mother;
which is the first commandment with pro-
mise;

^c See on Matt. xv. ver. 4.

VER. 3.

ἵνα εὖ σοι γένηται, καὶ ἴσῃ μακροχρό-
νοις ἐπὶ τῆς γῆς.

That it may be well with thee, and
thou mayest live long on the earth.

VER. 4.

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ
τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παι-
δείᾳ καὶ νοῦς τοῦ Κυρίου.

^a And, ye fathers, provoke not your
children to wrath: ^b but bring them up
in the nurture and admonition of the
Lord.

^a Fathers, provoke not your chil-
dren to anger, lest they be discourag-
ed, Col. iii. 21.

^b For I know him, that he will com-
mand his children and his household
after him, and they shall keep the
way of the Lord, to do justice and
judgment; that the Lord may bring
upon Abraham that which he hath
spoken of him, Gen. xviii. 19. Only
take heed to thyself, and keep thy
soul diligently, lest thou forget the
things which thine eyes have seen,
and lest they depart from thy heart
all the days of thy life: but teach
them thy sons, and thy sons' sons,
Deut. iv. 9. And these words, which
I command thee this day, shall be in
thine heart: And thou shalt teach
them diligently unto thy children, and
shalt talk of them when thou sittest
in thine house, and when thou walk-

est by the way, and when thou liest
down, and when thou risest up, vi.
6, 7. And if it seem evil unto you to
serve the Lord, choose you this day
whom ye will serve; whether the
gods which your fathers served that
were on the other side of the flood, or
the gods of the Amorites, in whose
land ye dwell: but as for me and my
house, we will serve the Lord, Josh.
xxiv. 15. And thou, Solomon my
son, know thou the God of thy father,
and serve him with a perfect heart
and with a willing mind: for the
Lord searcheth all hearts, and un-
derstandeth all the imaginations of
the thoughts: if thou seek him, he
will be found of thee; but if thou
forsake him, he will cast thee off for
ever, 1 Chron. xxviii. 9. Hear, ye
children, the instruction of a father,
and attend to know understanding.
For I give you good doctrine, forsake
ye not my law. For I was my fa-
ther's son, tender and only beloved in
the sight of my mother. He taught
me also, and said unto me, Let thine
heart retain my words: keep my com-
mandments, and live, Prov. iv. 1—4.
Train up a child in the way he should
go: and when he is old, he will not
depart from it, xxii. 6. Withhold not
correction from the child: for if thou
beatest him with the rod, he shall not
die, xxiii. 13. And that from a child
thou hast known the holy Scriptures,
which are able to make thee wise unto
salvation through faith which is in
Christ Jesus, iii. 15.

VER. 5.

Οἱ δούλοι, ὑπακούετε τοῖς κυρίοις κατὰ
σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλό-
τητι· τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ·

^a Servants, be obedient to them that
are your masters ^b according to the flesh,
with fear and trembling, ^c in singleness
of your heart, as unto Christ:

^a See on Matt. viii. ver. 9. clause 2.

^b Not now as a servant, but above
a servant, a brother beloved, specially
to me, but how much more unto thee,
both in the flesh and in the Lord?
Philem. 16.

^c See on Matt. vi. ver. 22. clause 2.

VER. 6.

Μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρώ-

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πάρεσσαι, ἀλλ' ὡς δούλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,

Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

VER. 7.

Μστ' εὐνοίας δουλεύοντες τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις·

With good will doing service, ^a as to the Lord, and not to men:

^c See on chap. v. ver. 22. clause 2.

VER. 8.

Εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθὸν τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δούλος, εἴτε ἐλεύθερος.

^a Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

^a See on Matt. xvi. ver. 27. clause 3.

VER. 9.

Καὶ οἱ κύριοι, τὰ αὐτὰ ποιείτε πρὸς αὐτοὺς, ἀνέντιν· τὴν ἀπειλὴν εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσεποληψία οὐκ ἐστὶ παρ' αὐτῶ.

^a And, ye masters, do the same things unto them, ^{*} forbearing threatening: ^b knowing that [†] your Master also is in heaven; ^c neither is there respect of persons with him.

^{*} Or, moderating.

[†] Some read, both your and their.

^a Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, Matt. vii. 12. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven, Col. iv. 1.

^b See on Matt. xxiii. ver. 8. clause 2.

^c See on Rom. ii. ver. 11.

VER. 10.

Τὸ λοιπὸν, ἀδελφοί μου, ἐνδυναμούσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

Finally, my brethren, ^a be strong in the Lord, and in the power of his might.

^a See on 2 Cor. xii. ver. 9. clause 2.

VER. 11.

Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ,

πρὸς τὸ δύνασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

^a Put on the whole armour of God, ^b that ye may be able to stand against the wiles of the devil.

^a See on Rom. xiii. ver. 12. clause 3.

^b See on chap. iv. ver. 27.

VER. 12.

Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

^a For we wrestle not against ^{*} flesh and blood, ^b but against principalities, against powers, ^c against the rulers of the darkness of this world, against [†] spiritual wickedness [‡] in high places.

^{*} Gr. blood and flesh.

[†] Or, wicked spirits.

[‡] Or, heavenly.

^a See on 1 Cor. xvi. ver. 13. clause 3.

^b See on Rom. viii. ver. 38. clause 2.

^c See on John xii. ver. 31. clause 2.

VER. 13.

Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνήθητε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι, στήναι.

^a Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, ^b and having ^{*} done all, to stand.

^{*} Or, overcome.

^a See on Rom. xiii. ver. 12. clause 3.

^b Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, Luke xxi. 36. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

VER. 14.

Στήτε οὖν περιζωτάμενοι τὴν ὁσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,

^a Stand therefore, having your loins girt about with truth, ^b and having on the breastplate of righteousness;

^a See on Luke xii. ver. 35. clause 1.

^b For he put on righteousness as a

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breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke, Isa. lix. 17. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

VER. 15.

Καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·

^a And your feet shod with the preparation of ^b the Gospel of peace;

^a How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman, Cant. vii. 1. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet, Luke xv. 22.

^b And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21.

VER. 16.

Ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δύνησθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σῆσαι·

^a Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

^a For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith, 1 John v. 4.

VER. 17.

Καὶ τὴν περιεφалаίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ἥ ἐστὶ ῥῆμα Θεοῦ·

^a And take the helmet of salvation, ^b and the sword of the Spirit, which is the word of God:

^a For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak, Isa. lix. 17. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

^b For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, Heb. iv. 12. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength, Rev. i. 16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, ii. 16.

VER. 18.

Διὰ πάσης προσευχῆς καὶ δέησης προσευχόμενα ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκατηρήσει καὶ δέήσει περὶ πάντων τῶν ἁγίων,

^a Praying always with all prayer and supplication ^b in the Spirit, ^c and watching thereunto ^d with all perseverance ^e and supplication for all saints;

^a See on Luke xviii. ver. 1.

^b Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God, Rom. viii. 26, 27. Praying in the Holy Ghost, Jude 20.

^c See on Matt. xxiv. ver. 42. clause 1.

^d See on Matt. xx. ver. 31. clause 2.

^e (Always in every prayer of mine for you all making request with joy,) Phil. i. 4. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual

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fervent prayer of a righteous man availeth much, Jam. v. 6.

VER. 19.

Καὶ ὑπὲρ ἑμοῦ, ἵνα μοι δοθεῖν λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

^a And for me, that utterance may be given unto me, ^b that I may open my mouth boldly, ^c to make known the mystery of the Gospel,

^a See on Rom. xv. ver. 30.

^b See on Acts iv. ver. 29. clause 2.

^c See on Matt. xiii. ver. 11. clause 2.

VER. 20.

Ἵπὲρ οὗ προσεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.

^a For which I am an ambassador ^b in ^{*} bonds: that [†] therein ^c I may speak boldly, as I ought to speak.

^{*} Or, a chain. [†] Or, thereof.

^a See on 2 Cor. v. ver. 20. clause 1.

^b See on chap. iii. ver. 1.

^c See on Acts iv. ver. 29. clause 2.

VER. 21.

ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πρᾶσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφός, καὶ πιστὸς διάκονος ἐν Κυρίῳ,

^a But that ye also may know my affairs, and how I do, Tychicus, ^a beloved brother ^b and faithful minister in the Lord, shall make known to you all things:

^a See on Acts xx. ver. 4. clause 3.

^b See on Matt. xxiv. ver. 45. clause 1.

VER. 22.

*Ὁν ἐπέμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο,

ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλῆσθε τὰς καρδίας ὑμῶν.

^{*} a Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

^a All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord; Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts, Col. iv. 7. 8.

VER. 23.

Εἰρήνη τοῖς ἀδελφοῖς, καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

^a See on Rom. i. ver. 7. clauses 4—7.

VER. 24.

Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

Grace be with all them ^a that love our Lord Jesus Christ ^{*} in ^b sincerity. Amen.

^{*} Or, with incorruption.

^a See on Matt. x. ver. 37. clause 1.

^b See on Matt. xxii. ver. 37.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

Written from Rome unto the Ephesians by Tychicus.

END OF THE EPISTLE TO THE EPHESIANS.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
PHILIPPIANS.

[Written from Rome, A. D. 61.]

A. D. 64.

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A. D. 64.

CHAP. I.—VER. 1.

ΠΑΤΑΟΣ καὶ Τιμόθεος δούλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ, τοῖς ὧσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνους·

^a Paul and ^b Timotheus, ^c the servants of Jesus Christ, ^d to all the saints in Christ Jesus which are ^e at Philippi, with ^f the bishops ^g and deacons:

^a See on Rom. i. ver. 1. clause 1.

^b See on 1 Cor. xvi. ver. 10.

^c See on Rom. i. ver. 1. clause 2.

^d See on Rom. i. ver. 7. clause 1.

^e And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony. And we were in that city abiding certain days, Acts xvi. 12.

^f See on Acts xi. ver. 30.

^g Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus, 1 Tim. iii. 8—13. See also Acts vi. ver. 1—6.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Grace be unto you, and peace, from

God our Father, and from the Lord Jesus Christ.

^a See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνησίᾳ ὑμῶν,

^a I thank my God ^b upon every ^c remembrance of you,

^c Or, mention.

^a See on Rom. i. ver. 9. clause 5.

^b See on Rom. i. ver. 9. clause 4.

VER. 4.

Πάντοτε ἐν πάσῃ δέήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος

Always in every prayer of mine for you all making request with joy.

VER. 5.

Ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν,

^a For your fellowship in the Gospel from the first day until now;

^a See on John vi. ver. 26.

VER. 6.

Πιστοποιῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελεῖσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ,

^a Being confident of this very thing, that he which hath begun a good work in you ^b will ^c perform it until ^c the day of Jesus Christ.

^c Or, finish it.

^a See on Matt. xvi. ver. 17. clause 3.

^b See on John x. ver. 28. clauses 2, 3.

^c See on 1 Cor. i. ver. 8. clause 3.

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VER. 7.

Καθὼς ἐστὶ δίκαιον ἔμοι τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου, καὶ τῇ ἀπόλογίᾳ, καὶ σεβασίᾳ τοῦ εὐαγγελίου, συγκαινωνοῦς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

Even as it is meet for me to think this of you all, ^abecause [•]I have you in my heart; inasmuch as both in my bonds, and in ^bthe defence and confirmation of the Gospel, ye all are [†]partakers of my grace.

^{*} Or, you have me in your heart.

[†] Or, partakers with me of grace.

^a See on 2 Cor. iii. ver. 2. clause 2.

^b Knowing that I am set for the defence of the Gospel, ver. 17. Notwithstanding, ye have well done that ye did communicate with my affliction, iv. 14.

VER. 8.

Μάρτυς γὰρ μου ἐστὶν ὁ Θεός, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ.

^a For God is my record, ^b how greatly I long after you all in the bowels of Jesus Christ.

^a See on Rom. i. ver. 9. clause 1.

^b My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh, Col. ii. 1.

VER. 9.

Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει.

^a And this I pray, ^b that your love may abound yet more and more in knowledge and in all ^{*} judgment;

^{*} Or, sense.

^a See on Rom. i. ver. 9. clause 5.

^b And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, 1 Thess. iii. 12.

VER. 10.

Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἢτε εἰλικρινεῖς καὶ ἀπερόσκοποι εἰς ἡμέραν Χριστοῦ.

^a That ye may ^{*} approve things ^b that

are excellent; ^c that ye may be sincere ^d and without offence till the day of Christ;

[•] Or, try things that differ.

^a See on Rom. xii. ver. 2. clause 3.

^b And knowest his will, and approve the things that are more excellent, being instructed out of the law, Rom. ii. 18.

^c See on 1 Cor. v. ver. 8. clause 2.

^d See on 1 Cor. i. ver. 8.

VER. 11.

Πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἑπαινον Θεοῦ.

^a Being filled with the fruits of righteousness, ^b which are by Jesus Christ, unto the glory and praise of God.

^a See on Matt. vii. ver. 17. clause 1.

^b See on John xv. ver. 8.

VER. 12.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν.

But I would ye should understand, brethren, that ^a the things which happened unto me ^b have fallen out rather unto the furtherance of the Gospel;

^a See Acts xxi. ver. 26—xxviii.

^b Wherein I suffer trouble, as an evil-doer, even unto bonds; but the word of God is not bound, 2 Tim. ii. 9.

VER. 13.

Ὡστε τοὺς δεσμοὺς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσι.

So that my bonds ^{*} in Christ are manifest in all the [†] palace, and [‡] in all other places;

^{*} Or, for Christ.

[†] Or, Caesar's court.

[‡] Or, to all others.

VER. 14.

Καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον λαλεῖν.

And many of the brethren in the Lord, waxing confident by my bonds, ^a are much more bold to speak the word without fear.

^a See on Acts iv. ver. 29. clause 2.

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VER. 15.

Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.

Some indeed preach Christ even of envy and strife; and some also of good will:

VER. 16.

Οἱ μὲν ἐξ ἐριθείας, τὸν Χριστὸν καταγγέλλουσιν οὐχ ἄγνως, οἱ δὲ μὲν θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου·

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

VER. 17.

Οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι.

But the other of love, ^a knowing that I am set for the defence of the Gospel.

^a See on Acts ix. ver. 15.

VER. 18.

τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρῆσομαι.

What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yeu, and will rejoice.

VER. 19.

Οἶδα γὰρ ὅτι τοῦτό μοι ἀποδοῖσεται ἢς σωτηρίαν διὰ τῆς ὑμῶν δέησις, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ.

^a For I know that this shall turn to my salvation ^b through your prayer, and the supply ^c of the Spirit of Jesus Christ.

^a And we know that all things work together for good to them that love God, to them who are the called according to his purpose, Rom. viii. 28. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, 2 Cor. iv. 17. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love: in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the

end of your faith, even the salvation of your souls, 1 Pet. i. 7—9.

^b See on Rom. xv. ver. 30.

^c See on John vii. ver. 39. clause 1.

VER. 20.

Κατὰ τὴν ἀποκαρδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνῶμαι, ἀλλ' ἐν πάσῃ παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνῶσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου·

According to my earnest expectation and my hope, ^a that in nothing I shall be ashamed, ^b but that with all boldness, as always, so now also ^c Christ shall be magnified in my body ^d whether it be by life or by death.

^a See on Rom. v. ver. 5. clause 1.

^b See on Acts iv. ver. 29. clause 2.

^c See on Rom. vi. ver. 13. clause 2.

^d See on Acts xii. ver. 24. clause 1.

VER. 21.

Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος·

^a For to me to live is Christ, ^b and to die is gain.

^a For all seek their own, not the things which are Jesus Christ's, Phil. ii. 21. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14. When Christ, who is our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4.

^b See on Matt. xix. ver. 16. clause 3. and Luke xxiii. ver. 43. clause 2.

VER. 22.

Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι οὐ γνωρίζω.

But if I live in the flesh, ^a this is the fruit of my labour: yet what I shall choose I wot not.

^a See on ver. 24.

VER. 23.

Συνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι· πολλῶν μᾶλλον κρείσσον·

^a For I am in a strait betwixt two, having a desire to depart, ^b and to be with Christ; which is far better:

^a For in this we groan, earnestly

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desiring to be clothed upon with our house which is from heaven, 2 Cor. v. 2.

^b See on Luke xxiii. ver. 43. clause 2.

VER. 24.

Τὸ δὲ ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαϊότερον δι' ὑμᾶς.

^a Nevertheless to abide in the flesh is more needful for you.

^a Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God, Acts xx. 24—27. See also verses 22. 25, 26.

VER. 25.

Καὶ τοῦτο πεποιθὸς οἶδα ὅτι μὲνῶ καὶ συμπαραμένῳ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως.

And having this confidence, I know that I shall abide and continue with you all, ^a for your furtherance and joy of faith;

^a Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24.

VER. 26.

Ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἡμοῖς, διὰ τῆς ἡμῶν παρουσίας πάλιν πρὸς ὑμᾶς.

^a That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

^a As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus, 2 Cor. i. 14.

VER. 27.

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναβλουντες τῇ πίστει τοῦ εὐαγγελίου.

^a Only let your conversation be as it

becometh ^b the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, ^c that ye stand fast in one spirit, with one mind ^d striving together for the faith of the Gospel;

^a See on Eph. iv. ver. 29.

^b See on Rom. i. ver. 1. clause 5.

^c See on Rom. i. ver. 16. clause 1.

^d Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints, Jude 3.

VER. 28.

Καὶ μὴ πυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μὲν ἴσθιν ἐνδείξεις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ.

^a And in nothing terrified by your adversaries: ^b which is to them an evident token of perdition, ^c but to you of salvation, and that of God.

^a See on Matt. x. ver. 28. clause 1.

^b So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 5, 6. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 12—14.

^c See on Matt. v. ver. 10. and ver. 12. clause 1.

VER. 29.

Ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὴν πιστεῦναι, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν.

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PHIL. 1. 29, 30.—II. 1—6.

A. D. 64.

^a For unto you it is given in the behalf of Christ, not only to believe on him, ^b but also to suffer for his sake:

^a See on Matt. xvi. ver. 17. clause 3.

^b See on John xvi. ver. 33. clause 2.

VER. 30.

Τὸν αὐτὸν ἀγῶνα ἔχοντες ὡς ἴδτε ἐν ἐμοί, καὶ νῦν ἀκούετε ἐν ἐμοί.

^a Having the same conflict which ye saw in me, ^b and now hear to be in me.

^a And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them, And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks, Acts xvi. 19—24. See also on 2 Cor. i. ver. 5. clause 1.

^b See ver. 13.

CHAP. II.—VER. 1.

Εἰ τις ὦν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ,

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

VER. 2.

Πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμφωνα, τὸ ἐν φρονοῦντες.

^a Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

^a See on Rom. xii. ver. 16. clause 1.

VER. 3.

Μὴδὲν κατὰ ἐριθμίαν ἢ κηδοζήν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν.

VOL. III.

^a Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

^a See on Rom. xii. ver. 3. clause 2.

VER. 4.

Μὴ τὰ ἑαυτῶν ἱκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἱκαστος.

^a Look not every man on his own things, but every man also on the things of others.

^a See on Rom. xv. ver. 1.

VER. 5.

Τοῦτο γὰρ φρονέσθε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

^a Let this mind be in you, which was also in Christ Jesus:

^a See on Matt. xxiii. ver. 12.

VER. 6.

^a Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἀρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ,

^a Who, being in the form of God, ^b thought it not robbery to be equal with God:

^a Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? John xiv. 8, 9. Christ, who is the image of God, 2 Cor. iv. 4. His dear Son; In whom we have redemption through his blood, even the forgiveness of sins; Who is the image of the invisible God, Col. i. 13—15. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high, Heb. i. 2, 3.

^b Jesus answered them, My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself

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equal with God, John v. 17, 18. As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him, 21—23. For as the Father hath life in himself, so hath he given to the Son to have life in himself, 26. See also on John v. ver. 19. clause 2.

VER. 7.

Ἄλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος·

^a But made himself of no reputation, ^b and took upon him the form of a servant, ^c and was made in the ^a likeness of men:

^a Or, habit.

^a See on Matt. viii. ver. 20.

^b See on Matt. xii. ver. 18. clause 1. and xx. ver. 28. clause 2.

^c See on John i. ver. 14. clauses 1.

VER. 8.

Καὶ σχήματι ἐξεβίβας ὡς ἄνθρωπος, ὑπακούσας ἑαυτὸν, γενόμενος ὑπήκοος, μέχρι θανάτου, θανάτου δὲ σταυροῦ.

^a And being found in fashion as a man, he humbled himself, and became obedient unto death, ^b even the death of the cross.

^a See on John iv. ver. 34.

^b See on Matt. xxvii. ver. 35. clause 1.

VER. 9.

Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερέβαλε, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·

^a Wherefore God also hath highly exalted him, and given him a name which is above every name:

^a See on Matt. xxviii. ver. 18.

VER. 10.

ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων·

^a That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

^a See on Rom. xiv. ver. 11.

VER. 11.

Καὶ πᾶσα γλῶσσα ἑξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρὸς.

^a And that every tongue should confess ^b that Jesus Christ is Lord, ^c to the glory of God the Father.

^a See on Matt. x. ver. 32. clause 1.

^b See on Luke ii. ver. 11. clause 3.

^c See on John v. ver. 23. and xiii. ver. 31. clause 2.

VER. 12.

Ὅστι, ἀγαπητοὶ μου, καθὼς πάντοτε ὑπακούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν καταζητεῖτε·

Wherefore, ^a my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, ^b work out your own salvation ^c with fear and trembling.

^a See on 1 Cor. iv. ver. 14. clause 2.

^b See on Matt. xi. ver. 12.

^c See on Acts ix. ver. 31. clause 1.

VER. 13.

Ὁ Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς εὐδοκίας.

^a For it is God which worketh in you, ^b both to will and to do ^c of his good pleasure.

^a Also in Judah, the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD, 2 Chron. xxx. 12. The preparations of the heart in man, and the answer of the tongue, is from the LORD, Prov. xvi. 1. LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us, Isa. xxvi. 12. After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them, xxxii. 39. John answered and said, A man can receive nothing, except it be given him from heaven, John iii. 27. No man can come to

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PHIL. II. 13—19.

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me, except the Father which hath sent me draw him: and I will raise him up at the last day, vi. 44. and 65. And as many as were ordained to eternal life, believed, Acts xiii. 48. Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God, 2 Cor. iii. 5. By grace are ye saved through faith; and that not of yourselves: it is the gift of God, Eph. ii. 8. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, Heb. xiii. 20, 21. Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures, Jam. ii. 16—18.

^b See on John vi. ver. 45. clause 1.

^c See on Rom. ix. ver. 16.

VER. 14.

Πάντα ποιεῖτε χωρίς γογγυσμῶν καὶ διαλογισμῶν

^a Do all things without murmurings and disputings:

^a See on Rom. xii. ver. 18.

VER. 15.

ἵνα γένησθε ἀμώμητοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμέμμητα ἐν μέσῳ γυναικῶς σκολιᾶς καὶ διαστραμμένης· ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ

^a That ye may be blameless and *harmless, ^b the sons of God, without rebuke, in the midst of a crooked and perverse nation, ^c among whom [†] ye shine as lights in the world;

^a Or, sincere. [†] Or, shine ye.

^a See on 1 Cor. i. ver. 8. clause 1.

^b See on Matt. v. ver. 9. clause 3.

^c See on Matt. v. ver. 14—16.

VER. 16.

ἀδύνατον ζῆν ἐν ταῖς παροῦσιν εἰς καύχημα

ἡμεῖς εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοντίασα.

^a Holding forth ^b the word of life; ^c that I may rejoice ^d in the day of Christ, ^e that I have not run in vain, neither laboured in vain.

^a See on ver. 15. clause 3.

^b See on Rom. i. ver. 16. clause 3.

^c See on 2 Cor. i. ver. 14.

^d See on 1 Cor. i. ver. 8. clause 3.

^e Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God, Isa. xlix. 4. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles; but privately to them which were of reputation, lest by any means I should run, or had run, in vain, Gal. ii. 2. I am afraid of you, lest I have bestowed upon you labour in vain, iv. 11. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thess. iii. 5.

VER. 17.

Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρει καὶ συχαίρει πάνσι ὑμῖν.

^a Yea, and if I be ^a offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

^a Gr. poured forth.

^a For I am now ready to be offered, and the time of my departure is at hand, 2 Tim. iv. 6. See also on Acts xx. ver. 24. clauses 1, 2.

VER. 18.

Τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συχαίρετέ μοι.

For the same cause also do ye joy, and rejoice with me.

VER. 19.

Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχὺς πέμψαι ὑμῖν, ἵνα κατὰ εὐφροσύνην γνῶς τὰ περὶ ὑμῶν.

^a But I trust in the Lord Jesus to send ^a Timotheus shortly unto you, that I also may be of good comfort when I know your state.

^a Or, moreover.

^a See on 1 Cor. xvi. ver. 10.

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PHIL. II. 20—30.—III. 1.

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VER. 20.

Οὐδένα γὰρ ἔχω ἰσόφυκον, ὅστις γυν-
σίως τὰ περὶ ὑμῶν μεριμνήσει.

For I have no man * like-minded, who
will naturally care for your state.

* Or, so dear unto me.

VER. 21.

Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ
τὰ τοῦ Χριστοῦ Ἰησοῦ.

* For all seek their own, not the things
which are Jesus Christ's.

* See on Rom. xv. ver. 1.

VER. 22.

Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς
πατρὶ τέκνον, σὺν ἡμοῖς ἐδούλευσεν εἰς τὸ
εὐαγγέλιον.

But ye know the proof of him, * that,
as a son with the father, he hath served
with me in the Gospel.

* See Acts xvi. ver. 3—12.

VER. 23.

Τούτων μὲν οὖν ἐλπίζω πύμψαι, ὡς ἂν
ἀπιδῶ τὰ περὶ ἐμεῖ, ἐξ αὐτῆς.

Him therefore I hope to send presently,
* so soon as I shall see how it will go with
me.

* So that my bonds in Christ are
manifest in all the palace, Phil. i. 13.

VER. 24.

Πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς τα-
χέως ἐλεύσομαι.

But I trust in the Lord, that I also
myself shall come shortly.

VER. 25.

Ἀναγκαῖον δὲ ἠγασάμην, Ἐπαφρόδιτον
τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην
μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς
χρείας μου, πύμψαι πρὸς ὑμᾶς.

Yet I supposed it necessary to send to
you * Epaphroditus, my brother, and
companion in labour, * and fellow-soldier,
* but your messenger, and he that minis-
tered to my wants.

* Having received of Epaphroditus
the things which were sent from you,
Phil. iv. 18.

* Thou therefore endure hardness,
as a good soldier of Jesus Christ,
2 Tim. ii. 3. And to our beloved

Apphia, and Archippus our fellow-
soldier, and to the church in thy
house, Philem. 2.

* See on clause 1.

VER. 26.

Ἐπειδὴ ἐπιποθέων ἦν πάντας ὑμᾶς, καὶ
ἀδμονῶν, διότι ἠκούσατε ὅτι ἠεδίμνη.

For he longed after you all, and was
full of heaviness, because that ye had
heard that he had been sick.

VER. 27.

Καὶ γὰρ ἠεδίμνη παραπλήσιον θανάτῳ·
ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν· οὐκ αὐτὸν δὲ
μόνον, ἀλλὰ καὶ ἐμεῖ, ἵνα μὴ λύπη ἐπὶ
λύπῃ σῶ.

For indeed he was sick nigh unto
death : but God had mercy on him ; and
not on him only, but on me also, lest I
should have sorrow upon sorrow.

VER. 28.

Σπουδαιοτέρως οὖν ἐπεμψα αὐτὸν, ἵνα
ἰδόντες αὐτὸν πάλιν, χαρῆτε, καὶ γὰρ ἀλυπί-
τερος ἢ.

I sent him therefore the more care-
fully, that when ye see him again, ye
may rejoice, and that I may be the less
sorrowful.

VER. 29.

Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ
πάσης χαρᾶς, καὶ τοὺς τοιοῦτους ἐντίμους
ἔχετε·

* Receive him therefore in the Lord
with all gladness ; and * hold such in
reputation :

* Or, honour such.

* See on Rom. xiv. ver. 1. clause 2.

VER. 30.

Ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι
θανάτου ἠγγισι, παραβουλεύσάμενος τῇ
ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα
τῆς πρὸς με λειτουργίας.

Because for the work of Christ he was
nigh unto death, not regarding his life,
to supply your lack of service toward me.

CHAP. III.—VER. 1.

Τὸ λαπὼν, ἀδελφοί μου, χαίρει ἐν Κυρίῳ.
Τὰ αὐτὰ γράφειν ὑμῖν, ἡμεῖς μὲν οὖν ὁσι-
στὸν, ὑμῖν δὲ ἀσφαλές.

Finally, my brethren, * rejoice in the
Lord. To write the same things to you,

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PHIL. III. 1—11.

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to me indeed is not grievous, but for you it is safe.

^a See on Rom. v. ver. 11. clause 1.

VER. 2.

Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακούς ἰργάτας, βλέπετε τὴν κατατομήν.

^a Beware of dogs, ^b beware of evil workers, ^c beware of the concision.

^a See on Matt. iii. ver. 7. clause 2.

^b See on 2 Cor. xi. ver. 13.

^c See on Rom. ii. ver. 28.

VER. 3.

Ἡμεῖς γὰρ ἴσμεν ὃ περιτομή, οἱ πνεύματι Θεοῦ λατρεύοντες, καὶ ναυχωμένοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ περιτομέ.

^a For we are the circumcision, ^b which worship God in the spirit, ^c and rejoice in Christ Jesus, ^d and have no confidence in the flesh.

^a See on Rom. ii. ver. 29.

^b See on John iv. ver. 23.

^c See on Rom. v. ver. 11. clause 1.

^d See ver. 4—7.

VER. 4.

Καίπερ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθῆναι ἐν σαρκί, ἐγὼ μᾶλλον

^a Though I might also have confidence in the flesh. If any other man thinketh that he hath wherewith he might trust in the flesh, I more:

^a Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 18.

VER. 5.

Περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμὴν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

^a Circumcised the eighth day, ^b of the stock of Israel, ^c of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, ^d a Pharisee;

^a See on Luke i. ver. 59.

^b See on Acts xxii. ver. 3.

^c For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, Rom. xi. 1.

^d See on Matt. v. ver. 20. clause 1.

VER. 6.

Κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος·

^a Concerning zeal, persecuting the Church; ^b touching the righteousness which is in the law, blameless.

^a See on Acts viii. ver. 3.

^b See on Matt. xxiii. ver. 25. clause 1.

VER. 7.

Ἄλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἤγμαι διὰ τὸν Χριστὸν ζημίαν.

^a But what things were gain to me, those I counted loss for Christ.

^a See ver. 8, 9.

VER. 8.

Ἀλλὰ μενούνη καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἱζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω,

Yea doubtless, ^a and I count all things but loss for the excellency of the knowledge of ^b Christ Jesus my Lord: ^c for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

^a See on Acts xx. ver. 24. clause 1.

^b See on Luke ii. ver. 11. clause 3.

^c See on 2 Cor. xi. ver. 23—26.

VER. 9.

Καὶ εἰρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

^a And be found in him, ^b not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

^a See on John xiv. ver. 18.

^b See on Rom. i. ver. 17. clause 1.

VER. 10.

Τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ·

That I may know him, ^a and the power of his resurrection, ^b and the fellowship of his sufferings, being made conformable unto his death;

^a See on Rom. vi. ver. 4. clause 3.

^b See on Matt. v. ver. 10. clause 1.

VER. 11.

Εἴ πως κατατήσσω εἰς τὴν ἑξανάστασιν τῶν νεκρῶν.

^a If by any means I might attain unto the resurrection of the dead.

^a See on Matt. xxii. ver. 30. clause 1.

VER. 12.

Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ.

Not as though I had already attained, either were already perfect: ^a but I follow after, if that I may apprehend that ^b for which also I am apprehended of Christ Jesus.

^a See on Matt. xi. ver. 12.

^b See on Rom. viii. ver. 29. clause 2.

VER. 13.

Ἀδελφοί, ἐγὼ ἑμαυτὸν οὐ λογίζομαι κατεληφέναι,

Brethren, I count not myself to have apprehended: ^a but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

^a See on Luke x. ver. 42. clause 1.

VER. 14.

Ἐν δὲ, τὰ μὲν ὅπως ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπικτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἀνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

^a I press toward the mark, ^b for the prize of the high calling of God in Christ Jesus.

^a See on 1 Cor. ix. ver. 24.

^b For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, Rom. viii. 29, 30. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 10. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, 2 Pet. i. 3.

VER. 15.

Ὅσοι οὖν τέλειοι, τούτο φρονέμεν· καὶ εἰ τι ἑτέρως φρονεῖτε, καὶ τούτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.

Let us therefore, ^a as many as be perfect, be thus minded: ^b and if in any thing ye be otherwise minded, God shall reveal even this unto you.

^a See on 1 Cor. i. ver. 8. clause 2.

^b See on John vii. ver. 17.

VER. 16.

Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

Nevertheless, ^a whereto we have already attained, let us walk by the same rule, ^b let us mind the same thing.

^a As ye have therefore received Christ Jesus the Lord, so walk ye in him, Col. ii. 6.

^b See on John viii. ver. 31.

VER. 17.

Συμμιμενταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.

Brethren, ^a be followers together of me, and mark them which walk so as ye have us for an ensample.

^a See on 1 Cor. iv. ver. 16.

VER. 18.

Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλὰκις ἔλεγον ὑμῖν, ὧν δὲ καὶ κλαίον λέγω τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ·

^a (For many walk, of whom I have told you often, and now tell you ^b even weeping, that they are the enemies of the cross of Christ:

^a See on 2 Cor. ii. ver. 17.

^b See on Rom. ix. ver. 2.

VER. 19.

Ὡν τὸ τέλος ἀπόλεια, ὧν ὁ Θεὸς ἡ κολαία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονούντες.

^a Whose end is destruction, ^b whose god is their belly, ^c and whose glory is in their shame, ^d who mind earthly things.)

^a See on Matt. iii. ver. 12. clause 5.

^b See on Matt. xxiv. ver. 49. clause 2.

^c Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually, Psal.

A. D. 64.

PHIL. III. 19—21.—IV. 1—7.

A. D. 64.

lii. 1. Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered; the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory, Hab. ii. 15, 16. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 20.

Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ἔσται, ἐξ οὗ καὶ σωτήρ ἡμῶν ἀπευχόμεθα Κύριον Ἰησοῦν Χριστόν·

^a For our conversation is in heaven; ^b from whence also we look for the ^c Saviour, ^d the Lord Jesus Christ:

^a See on Matt. vi. ver. 21.

^b See on 1 Thess. i. ver. 10. clause 1.

^c See on Matt. i. ver. 21. clause 3.

^d See on Luke ii. ver. 11. clause 3.

VER. 21.

Ὅς μετασχηματίζῃ τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γινώσκει αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ θύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

^a Who shall change our vile body, that it may be fashioned like unto his glorious body, ^b according to the working whereby he is able even to subdue all things unto himself.

^a See on 1 Cor. xv. ver. 42. clause 3.

^b See on Matt. xxii. ver. 44. clause 3.

CHAP. IV.—VER. 1.

Ὡστε, ἀδελφοί μου ἀγαπητοί καὶ ἐπιπόθιντοι, χαρὰ καὶ στίφανός μου, οὕτως στήθεστε ἐν Κυρίῳ, ἀγαπῆτοί.

Therefore, my brethren, dearly beloved and longed for, ^a my joy and crown, ^b so stand fast in the Lord, my dearly beloved.

^a See on 2 Cor. i. ver. 14.

^b See on John. viii. ver. 31.

VER. 2.

Εὐδοκίαν παρακαλῶ, καὶ Συνύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.

I beseech Euodias, and beseech Syn-

tyche, that they be of the same mind in the Lord.

VER. 3.

Καὶ ἐρωτῶ καὶ σὺ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλοσάν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, ^a whose names are in the book of life.

^a See on Luke x. ver. 20. clause 2.

VER. 4.

Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐγὼ, χαίρω.

^a Rejoice in the Lord alway: and again I say, Rejoice.

^a See on Rom. v. ver. 11. clause 1.

VER. 5.

Τὸ ἐπισκεῖς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς.

^a Let your moderation be known unto all men. ^b The Lord is at hand.

^a See on Matt. vi. ver. 25. clause 2.

^b See on Matt. xxiv. ver. 44.

VER. 6.

Μὴδὲν μεριμνᾶτε· ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δόξῃ μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζετε πρὸς τὸν Θεόν.

^a Be careful for nothing; ^b but in every thing by prayer and supplication, ^c with thanksgiving, let your requests be made known unto God.

^a See on Matt. vi. ver. 25—33.

^b See on Matt. vii. ver. 7. clauses 1, 2.

^c See on 2 Cor. i. ver. 11. clause 2.

VER. 7.

Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

^a And the peace of God, ^b which passeth all understanding, ^c shall keep your hearts and minds through Christ Jesus.

^a See on Rom. i. ver. 7. clause 5.

^b And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, Eph. iii. 19.

A. D. 64.

PHIL. IV. 7—15.

A. D. 64.

* Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1.

VER. 8.

Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγαθὰ, ὅσα προσφιλῆ, ὅσα εὐφρημα, εἴ τις ἀρετὴ καὶ εἰ ἑπαινος, ταῦτα λογίζεσθε·

Finally, brethren, ^a whatsoever things are true, ^b whatsoever things are ^c honest, whatsoever things are just, ^c whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, ^d think on these things.

* Or, venerable.

^a See on Eph. iv. ver. 25. clauses 1, 2.

^b See on Rom. xii. ver. 17. clause 2.

^c Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world, Jam. i. 27. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3.

^d Prove all things; hold fast that which is good. . Abstain from all appearance of evil, 1 Thess. v. 21, 22.

VER. 9.

* Α καὶ ἐμάθετε, καὶ παραλάβετε, καὶ ἠκούσατε, καὶ εἰδότε ἐν ἑμοί, ταῦτα πρόσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

^a Those things, which ye have both learned, and received, and heard, and seen in me, do: and ^b the God of peace ^c shall be with you.

^a See on 1 Cor. iv. ver. 16.

^b See on Rom. xv. ver. 33.

^c See on Matt. xxviii. ver. 20. clause 2.

VER. 10.

* Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ᾗδου ποτὶ ἀνεβάλετε τὸ ὑπὲρ ἑμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἰφρονεῖτε, ἡκαιρεῖσθε δέ.

But I rejoiced in the Lord greatly, ^a that now at the last your cure of me ^b hath flourished again; whercin ye were also careful, but ye lacked opportunity.

* Or, is revived.

^a See ver. 18.

VER. 11.

Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμι, αὐτάρκεις εἶναι.

^a Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

^a See on Luke iii. ver. 14. clause 2.

VER. 12.

Οἶδα δὲ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν ἐν παντί καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.

^a I know both how to be abased, and I know how to abound: every where, and in all things, ^b I am instructed both to be full and to be hungry, both to abound and to suffer need.

^a See on 1 Cor. iv. ver. 9—13.

^b See ver. 11.

VER. 13.

Πάντα ἰσχύω ἐν τῷ ἰδυναμούμενί μου Χριστῷ.

^a I can do all things through Christ which strengtheneth me.

^a See on 2 Cor. xii. ver. 9. clauses 1, 2.

VER. 14.

Πλὴν καλῶς ἰποκρίσατε, συγκοινωνήσαντές μου τῇ θλίψει.

Notwithstanding ye have well done that ye did communicate with my affliction.

VER. 15.

Οἶδατε δὲ καὶ ὑμεῖς, Φιλιππησίαι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόναι·

^a Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

^a See Acts xvi. ver. 10—12.

A. D. 64.

PHIL. IV. 16—23.

A. D. 64.

VER. 16.

Ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἀπαξ καὶ ἄς εἰς τὴν χρείαν μοι ἐπιτέμνεται.

^a For even in Thessalonica ye sent once and again unto my necessity.

^a For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, 1 Thess. ii. 9.

VER. 17.

Ὅχι ὅτι ἐπιζητῶ τὸ δῶμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τῶν πλεονάζοντα εἰς λόγον ὑμῶν.

^a Not because I desire a gift: ^b but I desire fruit that may abound to your account.

^a See on 1 Cor. ix. ver. 15.

^b See on Matt. vii. ver. 17.

^c See on Matt. x. ver. 42. clauses 2, 3.

VER. 18.

Ἀπὶχὼ δὲ πάντα, καὶ περισσεύω· πληρώμαι δεξιάρματος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὁσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.

But ^a I have all, ^a and abound: I am full, having received of ^b Epaphroditus the things which were sent from you, ^c an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

^a Or, I have received all.

^a See ver. 12.

^b See chap. ii. ver. 25.

^c See on Rom. xii. ver. 1. clause 2.

VER. 19.

Ὁ δὲ Θεός μου πληράσει πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ, ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ.

But ^a my God ^b shall supply all your

need, ^c according to his riches in glory by Christ Jesus.

^a See on Matt. v. ver. 9. clause 3.

^b See on Matt. vi. ver. 33. clause 4.

^c See on Rom. ii. ver. 4. clause 2.

VER. 20.

Τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Now unto God and ^a our Father ^b be glory for ever and ever. Amen.

^a See on Matt. v. ver. 9. clause 3.

^b See on Rom. xi. ver. 36. clause 2.

VER. 21.

Ἀσπάζασθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν ἡμοῖ ἀδελφοί.

^a Salute every saint ^b in Christ Jesus. The brethren which are with me greet you.

^a See on Rom. xvi. ver. 16. clause 1.

^b See on John. vi. ver. 56.

VER. 22.

Ἀσπάζονται ὑμᾶς πάντες οἱ ἄγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

^a All the saints salute you, chiefly ^b they that are of Caesar's household.

^a See on 1 Cor. xvi. ver. 20. clause 1.

^b See chap. i. ver. 13.

VER. 23.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

^a The grace of our Lord Jesus Christ be with you all. Amen.

^a See on Rom. i. ver. 7. clause 7.

Πρὸς Φιλιππίσιους ἐγράφη ἀπὸ Ρώμης δι' Ἐπαφροδίτου.

It was written to the Philippians from Rome by Epaphroditus.

END OF THE EPISTLE TO THE PHILIPPIANS.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
COLOSSIANS.

[Written from Rome, A. D. 62.]

A. D. 64.

COL. I. 1—7.

A. D. 64.

CHAP. I.—VER. 1.

ΠΑΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός,

^a Paul, ^b an apostle of Jesus Christ, by the will of God, ^c and Timotheus our brother,

^a See on Rom. i. ver. 1. clause 1.

^b See on Rom. i. ver. 1. clause 3.

^c See on 1 Cor. xvi. ver. 10.

VER. 2.

Τοῖς ἐν Κολοσσαῖς ἀγίαις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a To the saints and faithful brethren which are at Colosse: ^b Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

^a For the same form of expression see 1 Cor. i. 2.; 2 Cor. i. 1.; Gal. i. 2.; 1 Thess. i. 1.; 2 Thess. i. 1.

^b See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι,

^a We give thanks to God and ^b the Father of our Lord Jesus Christ, ^c praying always for you,

^a See on Rom. i. ver. 8. clause 1.

^b See on Matt. vii. ver. 21. clause 4.

^c See on Rom. i. ver. 9. clause 5.

VER. 4.

Ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

^a Since we heard of your ^b faith in Christ Jesus, ^c and of the love which ye have to all the saints,

^a See on Rom. i. ver. 8. clause 3.

^b See on John v. ver. 23.

^c See on Mark ix. ver. 50. clause 3.

VER. 5.

Διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προκηούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,

For ^a the hope which is laid up for you in heaven, ^b whereof ye heard before in the word of the truth of the Gospel;

^a See on Rom. v. ver. 2. clause 3.

^b See on Acts xiii. ver. 26. clause 2.

VER. 6.

Τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστι μαρτυροῦμενοι, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμεῖς ἠκούσατε καὶ ἐπέγινωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·

Which is come unto you, as it is in ^a all the world; ^b and bringeth forth ^c fruit, as it doth also in you, since the day ye heard of it; ^d and knew the grace of God in truth:

^a See on Rom. i. ver. 8. clause 4.

^b See on Rom. i. ver. 16. clause 3.

^c See on Matt. xiii. ver. 23. clause 3.

^d See on Acts xv. ver. 11.

VER. 7.

Καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπῆτου συνδούλου ἡμῶν, ὃς ἔστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ·

As ye also learned of ^a Epaphras our dear fellow-servant, who is for you ^b a faithful minister of Christ;

A. D. 64.

COL. 1. 7—14.

A. D. 64.

^a Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, Col. iv. 12. There salute thee Epaphras, my fellow prisoner in Christ Jesus, Philem. 23.

^b See on Matt. xxiv. ver. 45. clause 1.

VER. 8.

^o καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.

Who also declared unto us ^a your love in the Spirit.

^a See on Rom. v. ver. 5. clauses 2, 3. and Mark ix. ver. 50. clause 3.

VER. 9.

Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παύομεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τῇ ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ.

For this cause we also, since the day we heard it, ^a do not cease to pray for you, ^b and to desire that ye might be filled with the knowledge of his will, ^c in all wisdom and spiritual understanding;

^a See on Rom. i. ver. 9. clause 5.

^b See on Matt. xiii. ver. 11. clause 1.

^c Let the word of Christ dwell in you richly in all wisdom, Col. iii. 16.

VER. 10.

Περπατήσατε ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρεσκίαν ἐν παντί ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ.

^a That ye might walk worthy of the Lord, unto all pleasing, ^b being faithful in every good work, and increasing in the knowledge of God;

^a See on Rom. vi. ver. 13.

^b See on Matt. xiii. ver. 23. clause 3.

VER. 11.

Ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς.

^a Strengthened with all might, according to his glorious power, ^b unto all patience ^c and long-suffering ^d with joyfulness;

^a See on 2 Cor. xii. ver. 9. clause 2.

^b See on Luke xxi. ver. 19.

^c See on 1 Cor. xiii. ver. 4. clauses 1, 2.

^d See on Rom. v. ver. 3. clause 1.

VER. 12.

Εὐχαριστοῦντες τῷ πατρὶ τῷ ἰκανόσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί.

^a Giving thanks unto the Father, ^b which hath made us meet to be partakers of ^c the inheritance of the saints ^d in light:

^a See on Eph. v. ver. 4. clause 3.

^b See on Rom. viii. ver. 29. clause 3.

^c See on Acts xx. ver. 32. clause 2.

^d For with thee is the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. Light is sown for the righteous, and gladness for the upright in heart, xcvi. 11. But the path of the just is as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory, Isa. lx. 19. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it, Rev. xxi. 23, 24. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 5.

VER. 13.

*Ὁς ἠρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ.

^a Who hath delivered us from the power of darkness, ^b and hath translated us ^c into the kingdom of ^a his ^d dear Son:

* Gr. the Son of his love

^a See on Acts xxvi. ver. 18. clause 3.

^b See on Rom. vi. ver. 18.

^c See on Matt. xxv. ver. 34. clause 3.

^d See on Matt. iii. ver. 17. clause 2.

VER. 14.

Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ

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COL. I. 14—21.

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αἵματος αὐτοῦ, τὴν ἀφ᾽ ἑσθιν τῶν ἁμαρτιῶν·

^a In whom we have redemption through his blood, ^b even the forgiveness of sins:

^a See on Matt. xxvi. ver. 28.

^b See on Matt. ix. ver. 2. clause 4.

VER. 15.

Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως·

^a Who is the Image of the invisible God, ^b the firstborn ^c of every creature:

^a See on Phil. ii. ver. 6. clause 1.

^b See on John i. ver. 14. clause 3.

^c The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; When he established the clouds above; when he strengthened the fountains of the deep; When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him, Prov. viii. 22—30. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God, Rev. iii. 14.

VER. 16.

Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ δεατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἐκτίσται·

^a For by him were all things created, that are in heaven, and that are in earth, visible and invisible, ^b whether they be thrones, or dominions, or principalities, or powers: all things were created by him, ^c and for him:

^a See on John i. ver. 3.

^b See on Rom. viii. ver. 38. clause 2.

^c The Lord hath made all things for himself; yea, even the wicked for the day of evil, Prov. xvi. 4. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen, Rom. xi. 36.

VER. 17.

Καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε·

^a And he is before all things, ^b and by him all things consist.

^a See on John i. ver. 1. clause 1.

^b See on John v. ver. 19. clause 2.

VER. 18.

Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὃς ἐστιν ἀρχὴ, πρωτότοκος ἐν τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·

^a And he is the head of the body, the Church: ^b Who is the Beginning, ^c the firstborn from the dead: ^d that ^e in all things he might have the preeminence.

^e Or, among all.

^a See on Matt. xxviii. ver. 18.

^b See on John i. ver. 1. clause 1.

^c See on 1 Cor. xv. ver. 20. clause 2.

^d See on Matt. xxiii. ver. 8. clause 2.

VER. 19.

Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι,

^a For it pleased the Father that in him should all fulness dwell;

^a See on Matt. xxviii. ver. 18.

VER. 20.

Καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

^a And ^b having made peace through the blood of his cross, ^b by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

^b Or, making peace.

^a See on Luke ii. ver. 14. clause 2.

^b See on Heb. ii. ver. 17. clause 3.

VER. 21.

Καὶ ἡμᾶς ποτε ὄντας ἀπηνόητους καὶ ἐχθροὺς τῇ διαθείᾳ ἐν τοῖς ἔργοις τοῖς κακοῖς, νυνὶ δὲ ἀποκατάλλαξεν,

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A. D. 64.

^a And you, that were sometime alienated, ^b and enemies ^c in your mind by wicked works, ^c yet now hath he reconciled,

^a Or, by your mind in wicked works.

^a See on Eph. iv. ver. 18. clause 2.

^b See on Rom. i. ver. 30. clause 2.

^c See on Heb. ii. ver. 17. clause 3.

VER. 22.

^a Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ·

^a In the body of his flesh through death, ^b to present you holy, and unblameable, and unreprieveable in his sight :

^a See on Matt. xx. ver. 28. clause 3.

^b See on 1 Cor. i. ver. 8. clause 2.

VER. 23.

Εἴ γε ἐπιμένετε τῇ πίστει τοθεμελιωμένη καὶ ἰδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγὼ Πάυλος διάκονος.

^a If ye continue in the faith, grounded and settled, and be not moved away from ^b the hope of the Gospel, which ye have heard, and which was preached ^c to every creature which is under heaven ; ^d whereof I, Paul, am made a minister ;

^a See on Heb. iii. ver. 6. clause 3.

^b See on Rom. v. ver. 2. clause 3.

^c For the same form of expression see Deut. ii. 25. ; Acts ii. 5.

^d See on Rom. ver. i. clauses 3—5.

VER. 24.

Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῆς θλίψεως τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστίν ἡ ἐκκλησία·

^a Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for ^b his body's sake, which is the Church :

^a See on Matt. v. ver. 12. clause 1.

^b See on Rom. xii. ver. 5. clause 1.

VER. 25.

^a Ἦς ἐγὼ ἐγνόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ·

^a Whereof I am made a minister, ^b according to the dispensation of God, which is given to me for you, ^c to ^a fulfil the word of God ;

^a Or, fully to preach the word of God.

^a See on Rom. i. ver. 1. clause 3.

^b See on Rom. i. ver. 5. clause 1.

^c See on Rom. xv. ver. 19. clause 3.

VER. 26.

Τὸ μυστήριον τὸ ἀποκαλυφμαίνον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενιῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ·

Even ^a the mystery which hath been hid from ages, and from generations, ^b but now is made manifest to his saints :

^a See on Rom. xvi. ver. 25. clause 4.

^b See on Matt. xiii. ver. 11. clause 1.

VER. 27.

Οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἱεσίν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἰληρὶς τῆς δόξης·

^a To whom God would make known what is the ^b riches of this mystery among the Gentiles ; which is ^c Christ ^a in you, ^d the hope of glory :

^a Or, among you.

^a See on John xiv. ver. 26. clause 3.

^b See on Matt. xii. ver. 18. clause 5.

^c See on John xiv. ver. 18.

^d See on Rom. v. ver. 2. clause 3.

VER. 28.

^a Ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ·

^a Whom we preach, ^b warning every man, ^c and teaching every man in all wisdom ; ^d that we may present every man perfect in Christ Jesus :

^a See on Rom. xvi. ver. 25. clause 3.

^b See on Matt. iii. ver. 7. clause 3.

^c See on Matt. xxviii. ver. 20. clause 1.

^d See on 2 Cor. xi. ver. 2. clause 3.

VER. 29.

Εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

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COL. I. 29.—II. 1—7.

A. D. 64.

^a Whereunto I also labour, striving according to his working, which worketh in me mightily.

^a See on Rom. xv. ver. 19.

CHAP. II.—VER. 1.

Θέλω γὰρ ὑμᾶς εἶδέναι ἡλίαν ἄνῳνα ἔχω περὶ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἰωράκασιν τὸ πρόσωπόν μου ἐν σαρκί·

^a For I would that ye knew what great ^a conflict I have for you, and for them ^b at Laodicea, and for as many as have not seen my face in the flesh;

^a Or, fear; or, care.

^a My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19.

^b See chap. iv. ver. 13. 15, 16.; Rev. i. 11.; iii. 14—22.

VER. 2.

ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμμιχθῶσιν ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπιγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ·

^a That their hearts might be comforted, ^b being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

^a See on Heb. vi. ver. 18. clause 2.

^b See on John xvii. ver. 11. clause 6.

VER. 3.

Ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

^a In whom ^a are hid all the treasures of wisdom and knowledge.

^a Or, wherein.

^a See on 1 Tim. i. ver. 17.

VER. 4.

Τοῦτο δὲ λέγω, ἵνα μὴ τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

And this I say, ^a lest any man should beguile you ^b with enticing words.

^a See on Matt. xxiv. ver. 4.

^b And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, 1 Cor. ii. 4.

VER. 5.

Εἰ γὰρ καὶ τῇ σαρκὶ ἀπείμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ ἐλπίων ὑμῶν τὴν τάξιν, καὶ τὸ στερεώμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

^a For though I be absent in the flesh, yet am I with you in the spirit, ^bjoying and beholding your order, and the steadfastness of your ^cfaith in Christ.

^a See 1 Cor. v. ver. 3.

^b See on Rom. xii. ver. 15. clause 1.

^c See on John v. ver. 23. clause 1.

VER. 6.

Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε·

As ye have therefore ^a received Christ Jesus the Lord, so walk ye in him:

^a But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, John i. 12. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me receiveth him that sent me, xiii. 20. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, Heb. iii. 14. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life, 1 John v. 11, 12. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life, 20. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 8.

VER. 7.

Ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ θεθαλοῦμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

^a Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein ^b with thanksgiving.

^a See on Matt. vii. ver. 25. clause 2.

^b See on Eph. v. ver. 4. clause 3.

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COL. II. 8—15.

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VER. 8.

Βλέπτε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν·

^a Beware lest any man spoil you through philosophy and vain deceit, ^b after the tradition of men, ^c after the rudiments of the world, and not after Christ.

^a Or, elements.

^a See on Matt. vii. ver. 15. clauses 1, 2.

^b See on Matt. xv. ver. 9. clause 2.

^c See ver. 20.

VER. 9.

Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς·

^a For in him dwelleth all the fulness of the Godhead bodily.

^a See on John x. ver. 30.

VER. 10.

Καὶ ὅτι ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας·

^a And ye are complete in him, which is ^b the head of all principality and power:

^a See on 1 Cor. i. ver. 30, 31.

^b See on Matt. xxviii. ver. 18.

VER. 11.

Ἐν ᾧ καὶ περιτομῇ διὰ περιτομῇ ἀκυροποιῶν, ἐν τῇ ἀπεικονίᾳ τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ Χριστοῦ·

^a In whom also ye are circumcised with the circumcision made without hands, ^b in putting off the body of the sins of the flesh by the circumcision of Christ:

^a See on Rom. ii. ver. 29. clauses 1—3.

^b See on Rom. vi. ver. 6.

VER. 12.

Συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγήθητε διὰ τῆς πίστεως τῆς ἰσχυρίας τοῦ Θεοῦ τοῦ ἐγείναντος αὐτὸν ἐκ τῶν νεκρῶν.

^a Buried with him ^b in baptism,

^c wherein also ye are risen with him ^d through the faith of the operation of God, ^e who hath raised him from the dead.

^a Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, Rom. vi. 3—5

^b See on Rom vi. ver. 3.

^c See on Rom. vi. ver. 4.

^d See on John vi. ver. 65. clause 2.

^e See on Acts ii. ver. 24. clause 1.

VER. 13.

Καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ, χάρισματός ἡμῖν πάντα τὰ παραπτώματα·

^a And you, being dead in your sins and the uncircumcision of your flesh, ^b hath he quickened together with him, ^c having forgiven you all trespasses;

^a See on John v. ver. 25.

^b See on John v. ver. 21. clause 1.

^c See on Matt. ix. ver. 2. clause 4.

VER. 14.

Ἐξάλειψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐν τοῦ μίσου, προσηλώσας αὐτὸ τῷ σταυρῷ·

^a Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

^a Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace, Eph. ii. 15. See also on Rom. vii. ver. 4. clause 1.

VER. 15.

Ἀπεικονίσας τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἰδιουγμάτισεν ἐν παρθένῳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

^a And having spoiled principalities

and powers, he made a shew of them openly, triumphing over them * in it.

* Or, in himself.

^a And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them, Psal. lxxviii. 18.; Eph. iv. 8. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, Isa. xlix. 24, 25. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 12. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 28, 29. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, Luke x. 18, 19. Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. The prince of this world is judged, xvi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14.

VER. 16

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει, ἢ ἐν πόσει, ἢ ἐν μέρεσι ἑορτῆς, ἢ νομηνίας, ἢ σαββάτων

^a Let no man therefore judge you * in

^b meat, or in drink, ^c or [†] in respect of an holyday, ^d or of the new moon, or of ^e the sabbath days:

* Or, for eating and drinking.

† Or, in part.

^a See on Rom. xiv. ver. 3. clause 1.

^b See on Matt. xv. ver. 11. clause 1.

^c See on Rom. xiv. ver. 5. clause 1.

^d Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God, Numb. x. 10. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? it is neither newmoon, nor sabbath. And she said, *It shall be well*, 2 Kings iv. 22, 23. And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord, 1 Chron. xxiii. 31. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob, Psal. lxxxi. 3, 4. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain, Gal. iv. 9—11.

^e See on John v. ver. 10.

VER. 17.

* Ἄ ἐστι σῶμα τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

^a Which are a shadow of things to come; ^b but the body is of Christ.

^a Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) that thou make all things according to the pattern shewn

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to thee in the mount, Heb. viii. 5. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, ix. 9. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect, x. 1.

^b See on Rom. x. ver. 4. clause 1.

VER. 18.

Μηδὲς ὑμᾶς καταβραβεύτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἀ μὴ εἴδωκεν ἑμψάτων, εἰκὴ φυσούμενος ὑπὸ τοῦ πνεύματος τῆς σαρκὸς αὐτοῦ,

^a Let no man ^a beguile you of your reward [†] in a voluntary humility ^b and worshipping of angels, ^c intruding into those things which he hath not seen, ^d vainly puffed up by his fleshly mind,

^a Or, judge against you, ver. 16.

[†] Gr. being a voluntary in humility, ver. 23.

^a See Eph. v. ver. 6.

^b And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, Rev. xix. 10. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God, xii. 9, 10.

^c The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law, Deut. xxix. 29.

^d Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, 1 Cor. viii. 1, 2.

VOL. III.

VER. 19.

Καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁρῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμψιζόμενον, αὖξαι τὴν αὐξησιν τοῦ Θεοῦ.

^a And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, ^c increaseth with the increase of God.

^a See on Rom. xii. ver. 5. clause 1.

^b See on John xvii. ver. 11. clause 6.

^c That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love, Eph. iv. 16. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen, 2 Pet. iii. 18.

VER. 20.

Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;

^a Wherefore, if ye be dead with Christ ^b from the ^c rudiments of the world, why, as though living in the world, ^c are ye subject to ordinances.

^a Or, elements.

^a See on Rom. vi. ver. 2. clause 1.

^b See on Rom. vii. ver. 4. clause 1.

^c See on ver. 16.

VER. 21.

Μὴ ἀψῆ, μὴδὲ γεύσῃ, μὴδὲ θίγῃς·

(Touch not; taste not; handle not;

VER. 22.

Ἄ ἴσθι πάντα εἰς φθορὰν τῇ ἀποχρήσει· κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων;

Which all are to perish with the using;)

M

A. D. 64.

COL. II. 22, 23.—III. 1—10.

A. D. 64.

* after the commandments and doctrines of men?

* See on Matt xv. ver. 3.

VER. 23.

“Ατινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἰθιλορησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλῆσμον ἡ σαρκός.

Which things have indeed a shew of wisdom: in will worship, and humility, and * neglecting of the body; not in any honour to the satisfying of the flesh.

* Or, punishing, or, not sparing.

CHAP. III.—VER. 1.

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.

* If ye then be risen with Christ, ^b seek those things which are above, ^c where Christ sitteth on the right hand of God.

^a See on John v. ver. 25.

^b See on Matt. vi. ver. 20.

^c See on Matt. xxii. ver. 44. clause 1. and Mark xvi. ver. 19. clause 3.

VER. 2.

Τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

* Set your * affection on things above, not on things on the earth.

* Or, mind.

* See on Matt. vi. ver. 19—21.

VER. 3.

Ἀπιθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κρύπτεται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.

* For ye are dead, and your life is hid with Christ in God.

* See on Rom. vi. ver. 2. clause 1.

VER. 4.

“Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

When Christ, ^a who is our life, ^b shall appear, ^c then shall ye also appear with him in glory.

^a See on John xi. ver. 25. clauses 1, 2.

^b See on Matt. xvi. ver. 27. clause 1.

^c See on Matt. xiii. ver. 43. clauses 1, 2.

VER. 5.

Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἧτις ἐστὶν εἰδωλολατρεία.

* Mortify therefore your members which are upon the earth; ^b fornication, uncleanness, inordinate affection, evil concupiscence, and ^c covetousness, which is idolatry:

* See on Rom. viii. ver. 13. clause 3.

^b See on Acts xv. ver. 20. clause 2.

^c See on Eph. v. ver. 5. clause 2.

VER. 6.

Δι’ ἧ ἐρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

* For which things’ sake the wrath of God cometh on the children of disobedience:

* See on Rom. i. ver. 18.

^b See on Matt. xiii. ver. 38. clause 3.

VER. 7.

Ἐν αἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς.

* In the which ye also walked sometime, when ye lived in them.

* See on Rom. vi. ver. 19. clause 3.

VER. 8.

Νυνὶ δὲ ἀποδοθεὶς καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, εὐσφημίαν, αἰσχρολογίαν ἐν τῷ στόματι ὑμῶν.

* But now ye also put off all these; ^b anger, wrath, malice, ^c blasphemy, filthy communication out of your mouth.

* See on Eph. iv. ver. 22. clause 1.

^b See on Rom. xiii. ver. 13. clause 4.

^c See on Eph. iv. ver. 29. clause 1.

VER. 9.

Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπειδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

* Lie not one to another, (^b seeing that ye have put off the old man with his deeds;

* See on Eph. iv. ver. 25. clause 1.

^b See on Rom. vi. ver. 6. clause 1.

VER. 10.

Καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ’ εἰκόνα τοῦ κτήσαντος αὐτόν.

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COL. III. 10—16.

A. D. 64.

^a And have put on ^b the new man, which is renewed ^c in knowledge ^d after the image of him that created him:

^a See on Rom. xiii. ver. 12. clause 3.

^b See on John iii. ver. 6. clause 2.

^c See on John i. ver. 4. clause 2.

^d See on John i. ver. 13. clause 5.

VER. 11.

^a Οπου οὐκ ἔστι Ἑλλήν καὶ Ἰουδαῖος· περιτομὴ καὶ ἀκροβυστία· Βάρβαρος, Σκύθης· δούλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πατρὶ Χριστός.

^a Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: ^b but Christ is all, ^c and in all.

^a See on Rom. ii. ver. 25—29.

^b See on 1 Cor. i. ver. 30.

^c See on John xiv. ver. 18.

VER. 12.

^a Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἁγιοὶ καὶ ἠγαπημένοι, σπλάγχνα ἐκτιμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν·

Put on therefore, as ^a the elect of God, ^b holy and ^c beloved, bowels ^d of mercies, kindness, humbleness of mind, ^e meekness, long-suffering;

^a See on Matt. xxiv. ver. 22. clause 2.

^b See on Rom. viii. ver. 29. clause 3.

^c See on Rom. i. ver. 7. clause 2.

^d See on Mark ix. ver. 50. clause 3. and Matt. xx. ver. 26, 27.

^e See on 1 Cor. xiii. ver. 4. clause 2.

VER. 13.

^a Ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἕαν τις πρὸς τινα ἔχη μομφήν· καθὼς καὶ ὁ Χριστὸς ἠγαπήσατο ὑμῖν, ὥς τω καὶ ὑμεῖς.

Forbearing one another, and ^a forgiving one another, if any man have a ^b quarrel against any: ^c even as Christ forgave you; so also do ye.

^a Or, complaint.

^a See on Matt. vi. ver. 12. clause 3.

^b See on Matt. ix. ver. 2. clause 4.

VER. 14.

^a Ἐπὶ πασὶ δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος·

^a And above all these things put on charity, which is the bond of perfectness.

^a See on Matt. v. ver. 42. clause 1.; Mark ix. ver. 50. clause 3. and Rom. v. ver. 5. clause 2.

VER. 15.

Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἐραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι, καὶ εὐχάριστοι γίνεσθε.

And let ^a the peace of God rule in your hearts, ^b to the which also ye are called in one body; ^c and be ye thankful.

^a See on Rom. i. ver. 7. clause 5.

^b God hath called us to peace, 1 Cor. vii. ver. 15. See also on Mark ix. ver. 50. clause 3.

^c See on Eph. v. ver. 4. clause 3.

VER. 16.

^a Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδασκόντες καὶνουμένοις ἑαυτοὺς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

^a Let the word of Christ dwell in you richly in all wisdom; ^b teaching and admonishing one another ^c in psalms and hymns and spiritual songs, ^d singing with grace in your hearts to the Lord.

^a See on John xv. ver. 7. clause 1.

^b And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another, Rom. xv. 14. Wherefore comfort one another with these words, 1 Thess. iv. 18. Wherefore comfort yourselves together, and edify one another, even as also ye do, v. 11. Yet count him not as an enemy, but admonish him as a brother, 2 Thess. iii. 15. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness; without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xii. 12—15.

^c See on Matt. xxvi. ver. 30. clause 1.

^d I will sing with the Spirit, and I will sing with the understanding also, 1 Cor. xiv. 15.

M 2

A. D. 64.

COL. III. 17—24.

A. D. 64.

VER. 17.

Καὶ πᾶν ὃ, τι ἂν ποιῆτε, ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

^a And whatsoever ye do in word or deed, ^b do all in the name of the Lord Jesus, ^c giving thanks to God and the Father ^d by him.

^a See on 1 Cor. x. ver. 31.

^b For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever, Mic. iv. 5.

^c See on Eph. v. ver. 4. clause 3.

^d See on John xiv. ver. 13. clause 2.

VER. 18.

Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

^a Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

^a See on 1 Cor. xi. ver. 3. clause 2.

VER. 19.

Οἱ ἄνδρες, ἀγαπάτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

^a Husbands, love your wives, and be not bitter against them.

^a Husbands love your wives, even as Christ also loved the church, and gave himself for it, Eph. v. 25. See also on Matt. xix. ver. 5, 6.

VER. 20.

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον τῷ Κυρίῳ.

^a Children, obey your parents in all things: ^b for this is well pleasing unto the Lord.

^a See on Matt. xv. ver. 4. clauses 2, 3.

^b See on Rom. xii. ver. 1. clause 2.

VER. 21.

Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

^a Fathers, provoke not your children to anger, lest they be discouraged.

^a See on Eph. vi. ver. 4.

VER. 22.

Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρωπάρεστοι, ἀλλ' ἐν ἀπλότῃ καὶ καρδίᾳ, φοβούμενοι τὸν Θεόν·

^a Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, ^b fearing God:

^a See on Matt. viii. ver. 9. clause 2.

^b See on Acts ix. ver. 31. clause 1.

VER. 23.

Καὶ πᾶν ὃ, τι ἂν ποιεῖτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·

^a And whatsoever ye do, ^b do it heartily as to the Lord, ^c and not unto men;

^a See on 1 Cor. x. ver. 31.

^b And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered, 2 Chron. xxxi. 21. With my whole heart have I sought thee: O let me not wander from thy commandments, Psal. cxix. 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

^c Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did not ye eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain, Zech. vii. 5—7. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, Matt. vi. 16. With good will doing service, as to the Lord, and not to men, Eph. vi. 7.

VER. 24.

Εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε.

^a Knowing that of the Lord ye shall receive the reward of the inheritance: ^b for ye serve the Lord Christ.

A. D. 64.

COL. III. 24, 25.—IV. 1—5.

A. D. 64.

* See on Matt. xvi. ver. 27. clause 3.

b See on Rom. i. ver. 1. clause 2.

VER. 25.

Ὁ δὲ ἀδικῶν κομιεῖται ὁ ἡδίκησεν· καὶ οὐκ ἔστι προσωποληψία.

* But he that doeth wrong shall receive for the wrong which he hath done : and
b there is no respect of persons.

* See on Luke xii. ver. 47, 48.

b See on Rom. ii. ver. 11.

CHAP. IV.—VER. 1.

Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχετε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

* Masters, give unto your servants that which is just and equal ; b knowing that ye also have a Master in heaven.

* Thou shalt not defraud thy neighbour, neither rob him : the wages of him that is hired shall not abide with thee all night until the morning, Lev. xix. 13. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee ; thou shalt not compel him to serve as a bond-servant : But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile : And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt : they shall not be sold as bondmen. Thou shalt not rule over him with rigour ; but shalt fear thy God, xxv. 39—43. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates : At his day thou shalt give him his hire, neither shall the sun go down upon it ; for he is poor, and setteth his heart upon it : lest he cry against thee unto the Lord, and it be sin unto thee, Deut. xxiv. 14, 15. If I did despise the cause of my man-servant or of my maid-servant, when they contended with me ; What then shall I do when God riseth up ? and when he visiteth, what shall I answer him ? Did not he that made me in the womb make him ? and did not one

fashion us in the womb ? Job. xxxi. 13—15. And I will come near to you to judgment ; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts, Mal. iii. 5. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of the Lord of sabaoth, Jam. v. 4.

b See on Matt. xxiii. ver. 8. clause 2.

VER. 2.

τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

* Continue in prayer, b and watch in the same c with thanksgiving ;

* See on Luke xviii. ver. 1.

b See on Matt. xxiv. ver. 42. clause 1.

c See on Eph. v. ver. 4. clause 3.

VER. 3.

Προσευχόμενοι ἄμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δίδωμαι.

Withal * praying also for us, b that God would open unto us a door of utterance, c to speak the mystery of Christ, d for which I am also in bonds :

* See on Rom. xv. ver. 30.

b For a great door and effectual is opened unto me, 1 Cor. xvi. 9.

c See on Rom. xvi. ver. 25. clause 4.

d See also Eph. iii. 1. ; iv. 1. ; Phil. i. 13, 14. ; 2 Tim. i. 16. ; ii. 9.

VER. 4.

ἵνα φανερώσω αὐτὸ, ὡς δι' ἐμε λαλήσαι.

* That I may make it manifest, as I ought to speak.

* For which I am an ambassador in bonds ; that therein I may speak boldly as I ought to speak, Eph. vi. 20. See also on Acts iv. ver. 29. clause 2.

VER. 5.

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἑξῶ, τὸν καιρὸν ἐξαγοραζόμενοι.

^a Walk in wisdom toward them that are without, ^b redeeming the time.

^a Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19. See then that ye walk circumspectly, not as fools, but as wise, Eph. v. 15.

^b Redeeming the time, because the days are evil, Eph. v. 16

VER. 6.

Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἁλατι ἡρτυμένος εἶναι πῶς δεῖ ὑμᾶς ἐν ἑκάστῳ ἀποκρίνεσθαι.

^a Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.

^a See on Eph. iv. ver. 29.

VER. 7.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικός ἐ ἀγαπητός ἀδελφός, καὶ πιστὸς διάκονος, καὶ σύνδουλος ἐν Κυρίῳ,

All my state shall ^a Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord:

^a See on Acts xx. ver. 4. clause 3.

VER. 8.

Ὅν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν

^a Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

^a But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts, Eph. vi. 21, 22.

VER. 9.

Σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν πάντα ὑμῖν γνωρίσῃ τὰ ὅσα.

^a With Onesimus, a faithful and be-

loved brother, who is one of you. They shall make known unto you all things which are done here.

^a See the Epistle to Philemon.

VER. 10.

Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναχμαλώτης μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς ἔαν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν

^a Aristarchus my fellow-prisoner ^b saluteth you, ^c and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, ^d receive him;

^a See on Acts xix. ver. 29. clause 2.

^b See on 1 Cor. xvi. ver. 20. clause 1.

^c And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying, Acts xii. 12. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister, xiii. 5. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem, 13. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus, xv. 37—39. Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry, 2 Tim. iv. 11. The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son, 1 Pet. v. 13.

^d See on Rom. xiv. ver. 1. clause 2.

VER. 11.

Καὶ Ἰησοῦς ὁ λεγόμενος Ἰουστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνον συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησαν μοι παρηγορία.

And Jesus, which is called Justus; who are of the circumcision. These only are my fellowworkers unto the

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COL. IV. 11—18.

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kingdom of God, which have been a comfort unto me.

VER. 12.

^a Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν δούλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στήτε τίλιαι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

^a Epaphras, who is one of you, ^b a servant of Christ, saluteth you, ^c always ^a labouring fervently for you in prayers, ^a that ye may stand perfect and [†] complete in all the will of God.

* Or, striving. † Or, filled.

^a See on chap. i. ver. 7. clause 1.

^b See on Rom. i. ver. 1. clause 2.

^c See on Rom. i. ver. 9. clauses 4, 5.

^d See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 15.

Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολλὸν ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν ἐν Ἱερραπόλει.

For I bear him record, that he hath a great zeal for you, and them that are in ^a Laodicea, and them in Hierapolis.

^a See on chap. ii. ver. 1. clause 2.

VER. 14.

^a Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημάς.

^a Luke, the beloved physician, and Demas, greet you.

^a Only Luke is with me, ² Tim. iv. 11. There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow labourers, Philem. 23, 24.

VER. 15.

^a Ἀσπάζομαι τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.

^a Salute the brethren which are in Laodicea, and Nymphas, ^b and the church which is in his house.

^a See on Rom. xvi. ver. 16. clause 1.

^b See on Matt. xviii. ver. 20. clause 1.

VER. 16.

Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῶν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικείᾳ ἐκκλησίᾳ ἀναγνωσθῇ· καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

^a And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

^a I charge you by the Lord, that this epistle be read unto all the holy brethren, 1 Thess. v. 27.

VER. 17.

Καὶ εἰπάτε Ἀρχίππῳ· Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

And say to ^a Archippus, ^b Take heed ^c to the ministry which thou hast received in the Lord, that thou fulfil it.

^a And to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house, Philem. 2.

^b See on Acts xx. ver. 28. clause 1.

^c See on Matt. xxiv. ver. 45. clause 1.

VER. 18.

^a Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν δεσμῶν. Ἡ χάρις μετ' ὑμῶν. Ἀμήν.

^a The salutation by the hand of me Paul. ^b Remember my bonds. ^c Grace be with you. Amen.

^a See on 1 Cor. xvi. ver. 21.

^b Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God, ² Tim. i. 8. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

^c See on Rom. i. ver. 7. clause 4.

» πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ ῥώμης διὰ Τυχικοῦ καὶ Ὀνείμου.

Written from Rome to the Colossians, by Tychicus and Onesimus.

END OF THE EPISTLE TO THE COLOSSIANS.

THE
FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

[Written from Corinth, A. D. 52.]

A. D. 54.

1 THESS. I. 1—4.

A. D. 54.

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων, ἐν Θεῷ πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Paul, and ^b Silvanus, and ^c Timotheus, ^d unto the church of the ^e Thessalonians, ^f which is in God the Father and in the Lord Jesus Christ: ^g Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

^a Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, Acts xiii. 9.

^b See on 2 Cor. i. ver. 19. clause 2.

^c See on 1 Cor. xvi. ver. 10.

^d See on 1 Cor. i. ver. 2. clause 1.

^e Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures; Opening and alledging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few, Acts xvii. 1—4.

^f See on John xvii. ver. 23.

^g See on Rom. i. ver. 7. clauses 4—7.

VER. 2.

Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μὲν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν·

^a We give thanks to God always for

you all, ^b making mention of you in our prayers;

^a See on Rom. i. ver. 8. clause 1.

^b See on Rom. i. ver. 9. clause 5.

VER. 3.

^a Ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν

^a Remembering without ceasing ^b your work of faith, and labour of love, ^c and patience of hope ^d in our Lord Jesus Christ, in the sight of God and ^e our Father:

^a But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you, chap. iii. ver. 6.

^b See on Rom. i. ver. 5. clause 3.

^c See on Rom. v. ver. 5. clause 1.

^d If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19. Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope*, 1 Tim. i. 1.

^e See on Matt. v. ver. 9. clause 3.

VER. 4.

Εἰδότες, ἀδελφοὶ ἡγαπημένοι, ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν·

^a Knowing, ^b brethren ^c beloved, ^d your election of God,

^a Or, beloved of God, your election.

^a The secret of the Lord is with them that fear him; and he will shew them his covenant, Psal. xvi. 14.

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and Prov. iii. 32. The Spirit itself beareth witness with our spirit, that we are the children of God, Rom. viii. 16. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things, Beloved, if our heart condemn us not, then have we confidence toward God, 1 John iii. 19—21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son, v. 10.

^b See on Matt. xxiii. ver. 8. clause 5.

^c See on Rom. ix. ver. 23. clause 2.

VER. 5.

Ἄρα τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ· καθὼς οἴδατε οἱ ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.

^a For our Gospel came not unto you in word only, ^b but also in power, ^c and in the Holy Ghost, and in much assurance; ^d as ye know what manner of men we were among you for your sake.

^a See on ver. 1. clause 5.

^b See on Mark xvi. ver. 20.

^c See on Rom xv. ver. 19. clause 1.

^d See on Acts xx. ver. 19.

VER. 6.

Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τῷ Κυρίῳ, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου.

^a And ye became followers of us, ^b and of the Lord, ^c having received the word in much affliction, ^d with joy of the Holy Ghost:

^f For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews, chap. ii. 14. See also on 1 Cor. iv. ver. 16.

^b See on John x. ver. 4.

^c But the Jews which believed not, moved with envy, took unto them

certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go, Acts xvii. 5—9. So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure, 2 Thess. i. 4.

^d See on John xiv. ver. 16. clause 2.

VER. 7.

Ὡστε γινίσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.

^a So that ye were ensamples to all that believe ^b in Macedonia and Achaia.

^a But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, chap. iv. 9, 10.

^b See ver. 8.

VER. 8.

Ἄφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου, οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξηλλύθη· ὥστε μὴ χρεῖαν ἡμεῖς ἔχειν λαλεῖν τι.

^a For from you sounded out the word of the Lord not only in Macedonia and Achaia, ^b but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

^a Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you, 2 Thess. iii. 1.

^b See on Rom. i. ver. 8. clause 3.

VER. 9.

Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν
ὅποιαν εἰσοδὸν ἔχουσιν πρὸς ὑμᾶς, καὶ πῶς
ἐπιστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώ-
λων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ·

^a For they themselves shew of us what
manner of entering in we had unto you,
^b and how ye turned to God from idols,
^c to serve ^d the living and ^e true God;

^a See on ver. 6.

^b See on Acts xiv. ver. 15. clause 1.

^c See on Rom. i. ver. 1. clause 2.

^d See on John vi. ver. 26. clause 1.

^e And we know that the Son of God
is come, and hath given us an under-
standing, that we may know him that
is true; and we are in him that is
true, even in his Son Jesus Christ.
This is the true God, and eternal
life, 1 John v. 20.

VER. 10.

Καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν
οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν τὸν
βυζόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχο-
μένης.

^a And to wait for ^b his Son ^c from hea-
ven, ^d whom he raised from the dead,
^e even Jesus, which delivered us from the
wrath to come.

^a For I know that my Redeemer
liveth, and that he shall stand at the
latter day upon the earth: And though
after my skin worms destroy this body,
yet in my flesh shall I see God:
Whom I shall see for myself, and
mine eyes shall behold, and not an-
other; though my reins be consumed
within me, Job xix. 25—27. And it
shall be said in that day, Lo, this is
our God; we have waited for him,
and he will save us: this is the Lord;
we have waited for him, we will be
glad and rejoice in his salvation, Isa.
xxv. 9. And, behold, there was a man
in Jerusalem, whose name was Si-
meon; and the same man was just
and devout, waiting for the consola-
tion of Israel: and the Holy Ghost
was upon him, Luke ii. 25. And not
only they, but ourselves also, which
have the first-fruits of the Spirit, even
we ourselves groan within ourselves,
waiting for the adoption, to wit, the
redemption of our body. For we are
saved by hope: but hope that is seen

is not hope: for what a man seeth,
why doth he yet hope for? But if we
hope for that we see not, then do we
with patience wait for it, Rom. viii.
23—25. So that ye come behind in
no gift; waiting for the coming of
our Lord Jesus Christ, 1 Cor. i. 7.
For our conversation is in heaven;
from whence also we look for the Sa-
viour, the Lord Jesus Christ, Phil.
iii. 20. Looking for that blessed hope,
and the glorious appearing of the
great God and our Saviour Jesus
Christ, Tit. ii. 13. So Christ was
once offered to bear the sins of many;
and unto them that look for him shall
he appear the second time, without
sin, unto salvation, Heb. ix. 28. Look-
ing for and hasting unto the coming
of the day of God, 2 Pet. iii. 12.

^b See on Matt. xiv. ver. 33. clause 2.

^c See on Matt. xvi. ver. 27. clause 1.

^d See on Acts ii. ver. 24. clause 1.

^e See on Matt. i. ver. 21. clause 3.

CHAP. II.—VER. 1.

Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἰσοδὸν
ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν·

For yourselves, ^a brethren, know our
entrance in unto you, ^b that it was not in
vain:

^a See on Matt. xxiii. ver. 8. clause 3.

^b See on chap. i. ver. 1. clause 5.

VER. 2.

Ἀλλὰ καὶ προπαθόντες καὶ ἔβριθίν-
τες, καθὼς οἴδατε, ἐν Φιλιππίαις, ἐπαρ-
ρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι
πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολ-
λῷ ἄγῳ.

^a But even after that we had suffered
before, and were shamefully entreated,
as ye know, at Philippi, ^b we were bold
in our God ^c to speak unto you ^d the
Gospel of God, with much contention.

^a See Acts xvi. ver. 12—24.

^b See on Acts iv. ver. 29. clause 2.

^c Now when they had passed through
Amphipolis and Apollonia, they came
to Thessalonica, where was a syna-
gogue of the Jews: And Paul, as his
manner was, went in unto them, and
three sabbath-days reasoned with
them out of the Scriptures, Opening
and alledging, that Christ must needs
have suffered, and risen again from
the dead; and that this Jesus, whom

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I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few, Acts xvii. 1—4.

^aBut the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go, Acts xvii. 5—9.

VER. 3.

Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐν πλάνῃς, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ·

^aFor our exhortation was not of deceit, nor of uncleanness, nor in guile:

^aSee on 2 Cor. i. ver. 12. clause 1.

VER. 4.

Ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

^aBut as we were allowed of God ^bto be put in trust with the Gospel, ^ceven so we speak; not as pleasing men, but God, ^dwhich trieth our hearts.

^aSee on Rom. i. ver. 5. clause 1.

^bSee on Matt. xxiv. ver. 45.

^cSee Gal. i. ver. 10.

^dSee on Matt. ix. ver. 4. clause 1.

VER. 5.

Οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἡγορήσαμεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πωλοῦντίας· Θεὸς μάρτυς·

^aFor neither at any time used we flattering words, as ye know, ^bnor a eloque of covetousness; ^cGod is witness:

^aSee on 1 Cor. i. ver. 17. clause 1.

^bSee on 2 Cor. i. ver. 12. clause 1.

^cSee on Rom. i. ver. 9. clause 1.

VER. 6.

Οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ἡμῶν, οὔτε ἀπ' ἄλλων· διυάμενοι ἐν ἑαυτοῖς εἶναι, ὡς Χριστοῦ ἀπόστολοι·

^aNor of men sought we glory, neither of you, nor yet of others, ^bwhen we might have ^cbeen burdensome, as ^cthe apostles of Christ.

^cOr, used authority.

^aSee on Rom. ii. ver. 29. clause 4.

^bSee on Matt. x. ver. 10. clause 3.

^cSee on Rom. i. ver. 1. clause 3.

VER. 7.

Ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπη τὰ ἐαυτῆς τέκνα·

^aBut we were gentle among you, even as a nurse cherisheth her children:

^aTo the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, 1 Cor. ix. 22. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you, 2 Cor. x. 1. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

VER. 8.

Οὕτως ἡμετέροισιν ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἐαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γέγενεσθε.

^aSo being affectionately desirous of you, we were willing to have imparted unto you, not ^bthe Gospel of God only, ^cbut also our own souls, because ye were dear unto us.

^aSee on Rom. i. ver. 11. clause 1.

^bSee on Rom. i. ver. 1. clause 5.

^cSee on Acts xx. ver. 24. clause 1.

VER. 9.

Μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ

ἡμέρας ἔργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκνεύσαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.

^a For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you ^b the Gospel of God.

^a See on Acts xviii. ver. 3.

^b See on Rom. i. ver. 1. clause 5.

VER. 10.

Ἑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμείπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν

^a Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

^a See on 2 Cor. i. ver. 12. clause 1.

VER. 11.

Καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι,

^a As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

^a And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for, in Christ Jesus, I have begotten you through the Gospel, 1 Cor. iv. 14, 15.

VER. 12.

Καὶ μαρτυρούμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

^a That ye would walk worthy of God, ^b who hath called you unto his kingdom and glory.

^a I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. That ye might walk worthy of the Lord unto all

pleasing, Col. i. 10. See also on Rom. vi. ver. 4. clause 3.

^b See on Rom. i. ver. 6. clause 2.

VER. 13.

Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκούς παρ' ἡμῶν, τοῦ Θεοῦ, εἰδέσθε οὐ λόγον ἀνθρώπων, ἀλλὰ (καθὼς ἐστὶν ἀληθῶς) λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

^a For this cause also thank we God without ceasing, ^b because, when ye received the word of God which ye heard of us, ye received it not as the word of men, ^c but, as it is in truth, the word of God, ^d which effectually worketh also in you that believe.

^a See on Rom. i. ver. 8. clause 1. and ver. 9. clauses 4, 5.

^b See on chap. i. ver. 1. clause 5.

^c See on Mark iv. ver. 14.

^d See on Rom. i. ver. 16. clause 3.

VER. 14.

Ἑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὖσαν ἐν τῇ Ἰουδαίᾳ, ἐν Χριστῷ Ἰησοῦ, ὅτι ταυτὰ ἐπάθετε καὶ ἡμεῖς ὑπὸ τῶν ἰδίων συμφορῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων

For ye, brethren, ^a became followers of the churches of God which in Judæa have in Christ Jesus: ^c for ye also have suffered like things of your own countrymen, ^d even as they have of the Jews;

^a See on chap. i. ver. 6. clause 1.

^b See on John xiv. ver. 18.

^c For, verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, chap. iii. 4. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also, Acts xvii. 5, 6. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people, 13.

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^a And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, Acts viii. 1. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people, xii. 1—3.

VER. 15.

Τῶν καὶ τὸν Κύριον ἀποκτείναντων Ἰουδαῖοι καὶ τοὺς ἰδίους προφῆτας, καὶ ἡμεῖς ἐπιδιωγόμενοι καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων·

^a Who both killed the Lord Jesus, ^b and their own prophets, ^c and have ^a persecuted us; and they please not God, and are contrary to all men:

^{*} Or, chased us out.

^a See on Matt. xxvii. ver. 35. clause 1.

^b See on Matt. xxi. ver. 35.

^c See on Matt. x. ver. 17—22. clause 1.

VER. 16.

Καυλόντων ἡμᾶς τοῖς ἔθνεσι λαλήσαι ἵνα σωθῶσιν, εἰς τὸ ἀνακληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

^a Forbidding us to speak to the Gentiles that they might be saved, ^b to fill up their sins away: ^c for the wrath is come upon them to the uttermost.

^a But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts, Acts xiii. 50. And there came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead, xiv. 19. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence

of the cross ceased, Gal. v. 11. Wherefore I desire that ye faint not at my tribulations for you, which is your glory, Eph. iv. 13.

^b See on Matt. xxiii. ver. 32.

^c See on Matt. xii. ver. 45. clause 4.

VER. 17.

Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ἄρας, προσώπα, οὐ καρδία, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

^a But we, brethren, being taken from you for a short time ^b in presence, not in heart, ^c endeavoured the more abundantly to see your face with great desire.

^a And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ, Acts xviii. 5.

^b See on 1 Cor. v. ver. 3.

^c Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, chap. iii. 10, 11.

VER. 18.

Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς (ἐγὼ μὲν Παῦλος) καὶ ἅπαξ καὶ δις, καὶ ἐνέκοιτο ἡμᾶς ὁ Σατανᾶς·

Wherefore we would have come unto you, even I Paul, once and again; but ^a Satan hindered us.

^a See on Matt. iv. ver. 1. clause 4.

VER. 19.

Τίς γὰρ ἡμῶν ἐλπίς, ἡ χαρὰ, ἡ στίφανος καυχώσεως; ἡ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

^a For what is our hope, or joy, ^b or crown of ^a rejoicing? Are not even ye ^c in the presence of our Lord Jesus Christ at his coming?

^{*} Or, glorying.

^a See on 2 Cor. i. ver. 14.

^b Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock: And when the

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1 THESS. II. 19, 20.—III. 1—6.

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chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 2—4.

^c See on John v. ver. 22.

VER. 20.

ῥιμῆς γὰρ ἔσται ἡ δόξα ἡμῶν καὶ ἡ χαρά.

For ye are our glory and joy.

CHAP. III.—VER. 1.

Διὸ μὴκέτι στέγοντες, εὐδοκίσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

^a Wherefore when we could no longer forbear, ^b we thought it good to be left at Athens alone;

^a See on chap. ii. ver. 17.

^b But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed, Acts xvii. 13—15.

VER. 2.

Καὶ ἐπέμφαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλεῖσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν.

And sent Timotheus, our brother, and ^a minister of God, ^b and our fellow-labourer in the Gospel of Christ, ^c to establish you, and to comfort you concerning your faith:

^a Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 1—3. Study to shew thyself approved unto God, a workman that needeth not to be

ashamed, rightly dividing the word of truth, 2 Tim. ii. 15.

^b See on 2. Cor. v. ver. 20. clause 2.

^c Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts, Eph. vi. 22.

VER. 3.

Τῷ μηδένα σάλινθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴσασιν ὅτι εἰς τοῦτο κείμεθα.

^a That no man should be moved by these afflictions: ^b for yourselves know that we are appointed thereunto.

^a See on Acts xx. ver. 24. clause 1.

^b See on John xvi. ver. 33. clause 2.

VER. 4.

Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προσέλεγμεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο, καὶ οἴσασιν.

^a For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

^a See on chap. i. ver. 6.

VER. 5.

Διὰ τοῦτο ἀγὼ μὴκέτι στέγῃς, ἐπιμύφα εἰς τὸ γῶναί· τὴν πίστιν ὑμῶν μήπως ἐπειράσιν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

^a For this cause, when I could no longer forbear, ^b I sent to know your faith, ^c lest by some means the tempter have tempted you, ^d and our labour be in vain.

^a See ver. 1. and chap. ii. ver. 17.

^b See on ver. 6. clause 1.

^c See on 2 Cor. xi. ver. 3.

^d See on Phil. ii. ver. 16. clause 5.

VER. 6.

Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ὑμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μανίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς.

^a But now, when Timotheus came from you unto us, and brought us good tidings

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1 THESS. III. 6—13.

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of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

* And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ, Acts xviii. 5.

VER. 7.

Διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ' ὑμῶν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ὑμῶν, διὰ τῆς ὑμῶν πίστεως·

Therefore, brethren, ^a we were comforted over you, ^b in all our affliction and distress by your faith:

* See ver. 8, 9. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more, 2 Cor. vii. 6, 7. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all, 13. I have no greater joy than to hear that my children walk in truth, 2 John 4.

^b See on Matt. v. ver. 10. clause 1.

VER. 8.

Ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήναιτε ἐν Κυρίῳ.

For now we live, ^a if ye stand fast in the Lord.

* See on Heb. iii. ver. 14.

VER. 9.

Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀναποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν·

* For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

* See on Rom. i. ver. 8. clauses 4, 5.

VER. 10.

Νεκρὸς καὶ ἡμέρας ὑπὲρ ἑκπερισσοῦ δέομενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

Night and day praying exceedingly that we might see your face, ^a and might perfect that which is lacking in your faith?

* See on Rom. i. ver. 11.

VER. 11.

Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν ὡς ὑμᾶς.

Now God himself, ^a and our Father, ^b and our Lord Jesus Christ, ^c direct our way unto you.

* Or, guide.

* See on Matt. v. ver. 9. clause 3.

^b Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 2 Thess. ii. 16.

VER. 12.

Ἵμᾶς δὲ ὁ Κύριος πλησύναι καὶ περισσῆσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς·

* And the Lord make you to increase ^b and abound in love, one toward another, ^c and toward all men, ^d even as we do toward you:

* The Lord shall increase you more and more, you and your children, Psal. cxv. 14. And the Apostles said unto the Lord, Increase our faith, Luke xvii. 5. Now he that ministereth seed to the sower both ministereth bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, 2 Cor. ix. 10. And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, Col. ii. 19. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17.

^b See on Mark ix. ver. 50. clause 3.

^c See on Matt. vii. ver. 12.

^d So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us, chap. ii. 8.

VER. 13.

Εἰς τὸ στηριῆσαι ὑμῶν τὰς καρδίας ἀμίμπτους ἐν ἀγωνίᾳ, ἔμπροσθεν τοῦ

Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

To the end ^a he may stablish your hearts ^b unblameable in holiness before God, ^c even our Father, ^d at the coming of our Lord Jesus Christ, ^e with all his saints.

^a To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand, Rom. xiv. 4. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, xvi. 25. Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ*, 1 Cor. i. 8. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace. Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. But the Lord is faithful, who shall stablish you, and keep you from evil, iii. 3. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 10. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

^b See on 2 Cor. xi. ver. 2. clause 3.

^c See on Matt. v. ver. 9. clause 3.

^d See on Matt. xvi. ver. 27. clause 1.

^e And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee, Zech. xiv. 5. When he shall come to be glorified in his saints, and to be admired in all them that believe, 2 Thess. i. 10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

CHAP. IV.—VER. 1.

Τὸ λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς

περιπατεῖν καὶ ἀρτῆσαι Θεῷ, ἵνα περιστεύητε μᾶλλον.

^a Furthermore then we ^e beseech you, brethren, and [†] exhort you by the Lord Jesus, ^b that as ye have received of us how ye ought to walk and to please God, ^c so ye would abound more and more.

^e Or, request. [†] Or, beseech.

^a In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 1 Cor. v. 4. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 Thess. ii. 1. Now we command you, brethren, in the name of our Lord Jesus Christ, iii. 6.

^b See on Rom. vi. ver. 13.

^c Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, 2 Cor. ix. 10. From which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, Col. ii. 19. Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever. Amen, iii. 18.

VER. 2.

Οἰδατε γὰρ τίνες παραγγαλίας ἰδόντες ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.

^a For ye know what commandments we gave you by the Lord Jesus.

^e See on Matt. xxviii. ver. 20. clause 1.

VER. 3.

Τοῦτο γὰρ ἐστὶ θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχισθαι ὑμᾶς ἀπὸ τῆς πορνείας

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^a For this is the will of God, ^b even your sanctification, ^c that ye should abstain from fornication :

^a See on Matt. vii. ver. 21. clause 3.

^b See on Luke i. ver. 75.

^c See on Acts xv. ver. 20. clause 2.

VER. 4.

Εἰδέναι ἵναστον ὑμῶν τὸ ἱαυτοῦ σκεῦος
κτᾶσθαι ἐν ἀγιασμῷ καὶ τιμῇ·

^a That every one of you should know how to possess his vessel in sanctification and honour ;

^a See on Rom. vi. ver. 19. clauses 3, 4.

VER. 5.

Μὴ ἐν πᾶθει ἐπιθυμίας, καθάπερ καὶ τὰ
ἔθνη τὰ μὴ εἰδὸτα τὸν Θεόν

^a Not in the lust of concupiscence, even as the Gentiles ^b which know not God :

^a See on Rom. i. ver. 24. clauses 2—4.

^b See on Rom. i. ver. 28. clause 1.

VER. 6.

Τὸ μὴ ὑπερβαίνειν καὶ σπλεονεκτεῖν ἐν
τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι
ἐκδικος ὁ Κύριος περὶ πάντων τούτων, κα-
θὼς καὶ προείπαμεν ὑμῖν, καὶ διεμαρτυ-
ράμεθα.

^a That no man go beyond and ^a de- fraud his brother in [†] any matter ; ^b be- cause that the Lord is the avenger of all such, as we also have forewarned you and testified.

^a Or, oppress, or, overreach.

[†] Or, the matter.

^a Ye shall not steal, neither deal falsely, neither lie one to another, Lev. xix. 11. Thou shalt not defraud thy neighbour, neither rob him : the wages of him that is hired shall not abide with thee all night until the morning, 13. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another, xxv. 14. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have : that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such

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things, and all that do unrighteously, are an abomination unto the Lord thy God, Deut. xxv. 13—16. In thee have they taken gifts to shed blood ; thou hast taken usury and increase, and thou hast greedily gained of thy neigh- bours by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee, Ezek. xxiii. 12, 13. Saying, When will the new- moon be gone, that we may sell corn ? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit ? That we may buy the poor for silver, and the needy for a pair of shoes ; yea, and sell the re- fuse of the wheat ? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works ? Amos viii. 5—7. Defraud not, Mark x. 19.

^b See on Rom. xii. ver. 19. clause 2.

VER. 7.

Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκα-
θαρσίᾳ, ἀλλ' ἐν ἀγιασμῷ.

^a For God hath not called us unto un- cleanness, but unto holiness.

^a See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 8.

Ταγαροῦν ὁ ἀθετῶν, οὐκ ἀνθρωπον ἀθε-
τεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόξα τὸ Πνεῦ-
μα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

^a He therefore that ^a despiseth, des- piseth not man, but God, ^b who hath also given unto us his Holy Spirit.

Or, rejecteth.

^a See on Matt. x. ver. 40.

^b See on John xiv. ver. 26. clause 2.

VER. 9.

Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν
ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς Θεο-
διδασκατοὶ ἐστέ εἰς τὸ ἀγαπᾶν ἀλλήλους.

^a But as touching brotherly love, ye need not that I write unto you ; for ye yourselves are taught of God to love one another.

^a See on Mark ix. ver. 50. clause 3.

N

VER. 10.

Καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον·

^a And indeed ye do it towards all the brethren which are in all Macedonia: ^b but we beseech you, brethren, that ye increase more and more:

^a We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

^b See on ver. i. clause 3.

VER. 11.

Καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγέλιαμεν·

^a And that ye study to be quiet, and to do your own business, ^b and to work with your own hands, as we commanded you;

^a Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife, Prov. xvii. 1. Better is an handful with quietness, than both the hands full with travail and vexation of spirit, Eccles. iv. 6. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 12. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. ii. 2. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God, of great price, 1 Pet. iii. 4.

^b See on Rom. xii. ver. 11. clause 1.

VER. 12.

ἵνα περιπατῆτε εὐσχημένως πρὸς τοὺς ἕξω, καὶ μηδενὸς χρεῖαν ἔχοντες.

^a That ye may walk honestly ^b toward them that are without, and that ye may have lack of * nothing.

* Or, no man.

^a See on Rom. xii. ver. 17. clause 2.

^b Walk in wisdom toward them that are without, redeeming the time,

Col. iv. 5. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil, 1 Tim. iii. 7.

VER. 13.

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμημένων, ἵνα μὴ λυπηθῆτε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

But I would not have you to be ignorant, brethren, ^a concerning them which are asleep, ^b that ye sorrow not, ^c even as others which have no hope.

^a See on Acts vii. ver. 60. clause 2.

^b And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord, Job. i. 21.

^c See on John x. ver. 28. clause 3.

VER. 14.

Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοῖς κοιμηθéntας διὰ τοῦ Ἰησοῦ, ἔξει σὺν αὐτῷ.

^a For if we believe that Jesus died, and rose again, ^b even so them also which sleep in Jesus will God bring with him.

^a But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. See also on John v. ver. 28.

^b See on Matt. xxiv. ver. 31. clause 3.

VER. 15.

Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.

^a For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

^a See on 1 Cor. xv. ver. 51.

VER. 16.

Ὅτι αὐτὸς ὁ Κύριος ἐν καλεῶσθαι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται σὺν αὐτῷ·

^a For the Lord himself ^b shall descend from heaven ^c with a shout, with the voice of the archangel, ^d and with the trump of God: ^e and the dead in Christ shall rise first:

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I THESS. IV. 16—18.—v. 1—6.

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^a See on Luke ii. ver. 11. clause 3.^b See on Matt. xvi. ver. 27. clause 1.^c God is gone up with a shout, the Lord with the sound of a trumpet, Psal. xlvii. 5.^d See on Matt. xxiv. ver. 31. clause 3.^e See on 1 Cor. xv. ver. 23. clause 2.

VER. 17.

Ἐπιμετα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφελῇς εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτως πάντοτε σὺν Κυρίῳ ἔσμεθα.

^a Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: ^b and so shall we ever be with the Lord.

^a See on 1 Cor. xv. ver. 51.^b See on John xii. ver. 26. clause 3.

VER. 18.

Ὅστις παρακαλεῖται ἀλλήλους ἐν τοῖς λόγους ταύταις.

^a Wherefore ^b comfort one another with these words.

^c Or, exhort.^a See on Rom. v. ver. 2. clause 3.

CHAP. V.—VER. 1.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρειάζεσθαι ὑμῖν γράφεσθαι.

^a But of the times and the seasons, brethren, ye have no need that I write unto you.

^a See on Matt. xxiv. ver. 36.

VER. 2.

Αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ, οὕτως ἐρχεται.

^a For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

^a See on Matt. xxiv. ver. 43.

VER. 3.

Ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὀλεσθρος, ὥσπερ ἡ ὕδιν τῇ ἐν γαστρὶ ἐχούσῃ καὶ οὐ μὴ ἐμφύσῃ.

^a For when they shall say, Peace and safety; ^b then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

^a But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be, Matt. xxiv. 37—39. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth, xxi. 34, 35.

^b See on Matt. xxiii. ver. 33. clause 2.

VER. 4.

Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστέ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμῶν ὡς κλέπτης καταλάβῃ.

^a But ye, brethren, are not in darkness, that that day should overtake you as a thief.

^a See on Luke xvi. ver. 8.

VER. 5.

Πάντες ὑμεῖς υἱοὶ φωτός ἐστε, καὶ οὐκ ἡμέρας· οὐκ ἐσμεν νυκτός, οὐδὲ σκότους.

^a Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

^a See on Luke xvi. ver. 8.

VER. 6.

Ἄρα οὖν μὴ καθεύδωμεν ὥς καὶ οἱ λαοί, ἀλλὰ γρηγορώμεν καὶ νήφωμεν.

^a Therefore let us not sleep, as do others; ^b but let us watch ^c and be sober.

^a See on Matt. xxv. ver. 5. clause 2.^b See on Matt. xxiv. ver. 42. clause 1.

^c See ver. 8. Let your moderation be known unto all men, Phil. iv. 5. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, 1 Tim. ii. 9. Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety, 15. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Even so must their wives be grave, not slanderers, sober, faith-

ful in all things, 11. That the aged men be sober, grave, temperate, Tit. ii. 2. That they may teach the young women to be sober, to love their husbands, to love their children, 4. Young men likewise exhort to be sober minded, 6. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, 12. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13. But the end of all things is at hand, be ye therefore sober, and watch unto prayer, iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, v. 8.

VER. 7.

Οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσιν· καὶ οἱ μεθύσκόμενοι, νυκτὸς μεθύνουσιν.

For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

VER. 8.

Ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης· καὶ περιβεβημένοι, ἡλπίδα σωτηρίας.

a But let us, who are of the day, b be sober, c putting on the breastplate of faith and love; d and for an helmet, e the hope of salvation.

^a See on Luke xvi. ver. 8.

^b See on ver. 6. clause 3.

^c See on Rom. xiii. ver. 12. clause 3.

^d See on Eph. vi. ver. 17. clause 1.

^e See on Rom. v. ver. 2. clauses 3, 4.

VER. 9.

Ὅτι οὐκ ἔθετο ἡμεῖς ὁ Θεὸς εἰς ὀργήν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

a For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

^a See on Rom. viii. ver. 29. clauses 1, 2.

VER. 10.

Τῷ ἀποθανόντι ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.

a Who died for us, b that, whether we wake or sleep, we should live together with him.

^a See on Matt. xx. ver. 28. clauses 3, 4.

^b See on John xii. ver. 26. clause 3.

VER. 11.

Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

a Wherefore c comfort yourselves together, b and edify one another, even as also ye do.

** Or, exhort.*

^a See on Rom. v. ver. 2. clause 3.

^b See on Rom. xiv. ver. 19. clause 2.

VER. 12.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ δουδεύοντάς ὑμᾶς.

And we beseech you, brethren, to know them which a labour among you, and are over you in the Lord, and admonish you;

^a See on Matt. ix. ver. 37. clause 2.

VER. 13.

Καὶ ἡγαῖσθαι αὐτοὺς ὑπὲρ ἑαυτῶν ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν ἑαυτοῖς.

a And to esteem them very highly in love for their work's sake. b And be at peace among yourselves.

a He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. x. 40—42.

^b See on Mark ix. ver. 50. clause 3.

VER. 14.

Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, τοὺς ἑαυτοὺς ἀτάκτους, παραμυθεῖσθαι τοὺς ὀλιγοψύχους, ἀντέχεσθαι τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

Now we a exhort you, brethren, a warn them that are t unruly, b comfort the feeble-minded, support the weak, c be patient toward all men.

** Or, beseech. † Or, disorderly.*

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I THESS. v. 14—26.

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^a See on 1 Cor. iv. ver. 14.^b See on Matt. xii. ver. 20. clause 1.^c See on 1 Cor. xiii. ver. 4. clause 2.

VER. 15.

Ὁρᾶτε μὴ τις κακὸν ἀντὶ κακοῦ τινὲς ἁποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

^a See that none render evil for evil unto any man; ^b but ever follow that which is good, both among yourselves, and to all men.

^a See on Matt. v. ver. 39. clause 2.^b See on Rom. xiv. ver. 19.

VER. 16.

Πάντοτε χαίρετε.

^a Rejoice evermore.

^a See on Rom. v. ver. 11. clause 1.

VER. 17.

Ἀδιαλείπτως προσεύχεσθε.

^a Pray without ceasing.

^a See on Luke xviii. ver. 1.

VER. 18.

Ἐν παντὶ εὐχαριστεῖτε· ταῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

^a In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

^a See on Eph. v. ver. 4. clause 3.

VER. 19.

Τὸ Πνεῦμα μὴ σβέννυτε.

^a Quench not the Spirit.

^a See on Acts vii. ver. 51.

VER. 20.

Προφητείας μὴ ἐξουθενεῖτε.

Despise not ^a prophesyings.

^a See on Acts xiii. ver. 1.

VER. 21.

Πάντα δοκιμάζετε· τὸ καλὸν κρατεῖτε.

^a Prove all things; ^b hold fast that which is good.

^a These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts. xvii. 11. But he that is spiritual judgeth all things, yet he himself is

judged of no man, 1 Cor. ii. 15. Let the prophets speak two or three, and let the other judge, xiv. 29. Proving what is acceptable unto the Lord, Eph. v. 10. That ye may approve things that are excellent, Phil. i. 10. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars, Rev. ii. 2.

^b See on John viii. ver. 31. clause 1.

VER. 22.

Ἀπὸ παντὸς εἶδους πορνουῦ ἀπέχεσθε.

^a Abstain from all appearance of evil.

^a See on Matt. xvii. ver. 27. clause 1.

VER. 23.

Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖν.

And the very ^a God of peace ^b sanctify you wholly: ^c and I pray God ^d your whole spirit and soul and body be preserved blameless unto ^e the coming of our Lord Jesus Christ.

^a See on Rom. xv. ver. 33.^b See on Luke i. ver. 75.^c See on Rom. i. ver. 9. clauses 4, 5.^d See on 1 Cor. i. ver. 8. clause 2.^e See on Matt. xvi. ver. 27. clause 1.

VER. 24.

Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

^a Faithful is he ^b that calleth you, ^c who also will do it.

^a See on 1 Cor. i. ver. 9. clause 1.^b See on Rom. i. ver. 6. clause 2.^c See on Matt. xxiv. ver. 35. clause 2.

VER. 25.

Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν.

Brethren, ^a pray for us.

^a See on Rom. xv. ver. 30.

VER. 26.

Ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλήματι ἀγίῳ.

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I THESS. v. 26—28.

A. D. 54.

^a Greet all the brethren with an holy kiss.

^a See on Rom. xvi. ver. 16. clause 1.

VER. 27.

Ὁρμίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς.

^a I * charge you by the Lord, that this epistle be read unto all ^b the holy brethren.

* Or, adjure.

* And when this epistle is read among you, cause also that it be read in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea, Col. iv. 16.

^b Wherefore, holy brethren, partakers of the heavenly calling, Heb. iii. 1.

VER. 28.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἀμήν.

^a The grace of our Lord Jesus Christ be with you. Amen.

^a See on Rom. i. ver. 7. clause 7.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

The first epistle unto the Thessalonians was written from Athens.

END OF THE FIRST EPISTLE TO THE THESSALONIANS.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE
THESSALONIANS.

[Written from Corinth, A. D. 52.]

A. D. 54.

2 THESS. I. 1—6.

A. D. 54.

CHAP. I.—VER. 1.

ΠΑΤΑΟΣ καὶ Σιλβανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικίων, ἐν Θεῷ πατρὶ ἡμῶν, καὶ Κυρίῳ Ἰησοῦ Χριστῷ·

^a Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

^a See on 1 Thess. i. ver. 1. clauses 1—6.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

^a See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστοῦν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ περισσάζει ἡ ἀγάπη ἐνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους·

^a We are bound to thank God always for you, brethren, as it is meet, ^b because that your faith groweth exceedingly, ^c and the charity of every one of you all toward each other aboundeth:

^a See on Rom. i. ver. 8. clause 1.

^b See on 1 Thess. iv. ver. 1. clause 3.

^c See on Mark ix. ver. 50. clause 3.

VER. 4.

Ὅστις ἡμεῖς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διαγμοῖς ὑμῶν, καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε·

^a So that we ourselves glory in you in the churches of God, for ^b your pa-

tience and faith in all your persecutions and tribulations that ye endure;

^a See on 2 Cor. i. ver. 14.

^b See on Rom. v. ver. 3. clause 1.

VER. 5.

Ἐνδείγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιοθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·

^a Which is a manifest token of the righteous judgment of God, ^b that ye may be counted worthy of the kingdom of God, ^c for which ye also suffer:

^a See on Phil. i. ver. 28. clause 2.

^b But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy, Rev. iii. 4.

^c See on Matt. v. ver. 10.

VER. 6.

Εἵπερ ἄκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν·

^a Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

^a See on Luke xviii. ver. 7. clause 2.

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2 THESS. 1. 7, 8.

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VER. 7.

Καὶ ἡμῖν τοῖς θλιβομένοις ἀνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,

^a And to you who are troubled, rest with us; ^b when the Lord Jesus shall be revealed from heaven ^c with his ^{*} mighty angels,

^{*} Gr. angels of his power.

^a See on Matt. v. ver. 12. clauses 1, 2.

^b See on Matt. xvi. ver. 27. clause 1.

^c See on Matt. xiii. ver. 41. clause 1.

VER. 8.

Ἐν πυρὶ φλογός, διδόντος ἐκδικῆσιν τοῖς μὴ εἰδόσι Θεόν, καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

^a In flaming fire, ^{*} taking ^b vengeance ^c on them that know not God, ^d and that obey not the Gospel of our Lord Jesus Christ:

^{*} Or, yielding.

^a And ye came near, and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness, Deut. iv. 11. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: The LORD shall swallow them up in his wrath, and the fire shall devour them, Psal. xxi. 8, 9. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah. Psal. l. 3—6. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him:

thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 9, 10. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. For our God is a consuming fire, xii. 29. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, 2 Pet. iii. 7. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up, 10.

^b To me belongeth vengeance and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste, Deut. xxxii. 35. O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself, Psal. xciv. 1. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, xliii. 4—6. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people, Heb. x. 30. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Rev. vi. 10. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, 16, 17.

^c The wicked shall be turned into hell, and all the nations that forget God, Psal. ix. 17. How long, LORD?

A. D. 54.

2 THESS. I. 8—12.

A. D. 54.

wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name, lxxix. 5, 6. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire; for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, John iii. 19.

^a See on Rom. i. ver. 5. clause 3.

VER. 9.

Οἵτινες δίκην τίσουσιν, ὁλοθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ.

^a Who shall be punished with everlasting destruction ^b from the presence of the Lord, and from the glory of his power;

^a See on Matt. iii. ver. 12. clause 5.

^b See on Matt. vii. ver. 23. clause 2.

VER. 10.

Ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, (ὅτι ἐπιστάθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

^a When he shall come ^b to be glorified in his saints, and to be admired in all them that believe (^c because our testimony among you was believed) in that day.

^a See on Matt. xvi. ver. 27. clause 1.

^b See on Eph. i. ver. 6. clause 1.

^c For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye become followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

VER. 11.

Εἰς ὃ καὶ προσευχήμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὃ

Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, καὶ ἔργον πίστεως ἐν δυνάμει.

^a Wherefore also we pray always for you, that ^b our God ^c would ^a count you worthy of this calling, ^d and fulfil all the good pleasure of his goodness, and the work of faith with power;

^a Or, vouchsafe.

^b See on Rom. i. ver. 9. clauses 4, 5.

^c See on John xx. ver. 17. clause 6.

^d See on ver. 5. clause 2.

^a The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands, Psal. cxxxviii. 8. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth, Hos. vi. 3. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear, Mark iv. 28. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ, 1 Cor. i. 8. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ, Phil. i. 6. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 12, 13. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen, Heb. xiii. 20, 21. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, 1 Pet. v. 10.

VER. 12.

Ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν

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2 THESS. I. 12.—II. 1—3.

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αὐτῶ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a That the name of our Lord Jesus Christ may be glorified in you, ^b and ye in him, ^c according to the grace of our God and the Lord Jesus Christ.

^a This people have I formed for myself; they shall shew forth my praise, Isa. xliii. 21. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel, xlv. 23. And said unto me, Thou art my servant, O Israel, in whom I will be glorified. xlix. 3. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, lx. 21. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it, Jer. xxxiii. 9. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. And all mine are thine, and thine are mine; and I am glorified in them, xvii. 10. And they glorified God in me, Gal. i. 24. To the praise of the glory of his grace, Eph. i. 6. That we should be to the praise of his glory, who first trusted in Christ, 12. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, 14. That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Jesus Christ, ii. 7.

^b See on John xiv. ver. 18.

^c See on Acts xv. ver. 11.

CHAP. II.—VER. 1.

Ἐρωτοῦμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν,

Now we beseech you, brethren, by the ^a coming of our Lord Jesus Christ, ^b and by our gathering together unto him,

^a See on Matt. xvi. ver. 27. clause 1.

^b For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 15—17.

VER. 2.

Εἰς τὸ μὴ ταχίως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς, μήτε θροῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.

That ye be not soon shaken in mind, or be troubled, neither by spirit, ^a nor by word, nor by letter, as from us, as that the day of Christ is at hand.

^a For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, 1 Thess. iv. 16.

VER. 3.

Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μὲν δὴνα τρόπον ὅτι εἰάν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ δὲ δις τῆς ἀπωλείας;

^a Let no man deceive you by any means: ^b for that day shall not come, except there come a falling away first, ^c and that man of sin be revealed, the son of perdition;

^a See on Matt. xxiv. ver. 4.

^b Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. This know also, that in the last days perilous times shall come. For men shall be lovers of their own

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2 THESS. II. 3—10.

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selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away, 2 Tim. iii. 1—3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables, iv. 5, 6.

* See verses 8—10. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time, Dan. vii. 25.

VER. 4.

Ὁ ἀντιταξάμενος καὶ ὑπεραιχόμενος ἐπὶ πάντα λεγόμενον Θεὸν ὃ σέβασμα· ὥστε αὐτὸν εἰς τὸν θρόνον τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδυνάμυντα ἑαυτὸν ὅτι ἐστὶ Θεός.

* Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

* For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north, Isa. xiv. 13. Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God, Ezek. xviii. 2. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 8. And there was given

unto him a mouth speaking great things, and blasphemies: and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, Rev. xiii. 5, 6.

VER. 5.

Οὐ μνημονεύετε ὅτι ἔτι ὦν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν;

Remember ye not, that, when I was yet with you, I told you these things?

VER. 6.

Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

And now ye know what * withholdeth that he might be revealed in his time.

* Or, holdeth.

VER. 7.

Τὸ γὰρ μυστήριον ᾧ ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γίνηται.

For * the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

* See on Acts xx. ver. 30.

VER. 8.

Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

VER. 9.

Οὗ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους,

Even him, whose coming is after the working of * Satan with all power and signs and lying wonders,

* See on Matt. iv. ver. 1. clause 4.

^b See on Matt. xxiv. ver. 24. clause 2.

VER. 10.

Καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις· ἀπὸ ὧν τὴν ἀγάπην τῆς

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2 THESS. II. 10—13.

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ἀληθείας οὐκ ἰδίξαντο εἰς τὸ σωθῆναι αὐτοὺς.

^a And with all deceivableness of unrighteousness ^b in them that perish; ^c because they received not the love of the truth, that they might be saved.

^a See on Matt. vii. ver. 15.

^b See on 1 Cor. i. ver. 18. clauses 1, 2.

^c See on John iii. ver. 19.

VER. 11.

Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει·

^a And for this cause God shall send them strong delusion, that they should believe a lie:

^a But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels, Psal. lxxxi. 11, 12. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people; even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid, Isa. xxix. 10—14. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand, Matt. xiii. 12, 13. For the wrath of God is revealed from heaven against all ungod-

liness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them: for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise; they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 18—28.

VER. 12.

ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ.

^a That they all might be damned who believed not the truth, ^b but had pleasure in unrighteousness.

^a See on John iii. ver. 18. clause 2.

^b See on John viii. ver. 34.

VER. 13.

Ἡμεῖς δὲ ὀφείλομεν εὐχαριστῆν τῷ Θεῷ πάντοτε κατὰ τὴν ἐξουσίαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι εἰλητο ὑμᾶς ὁ Θεός

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2 THESS. II. 13—17.—III. 1, 2.

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ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἀγιασμῷ Πνεύματος, καὶ πίστιν ἀληθείας·

^a But we are bound to give thanks always to God for you, ^b brethren beloved of the Lord, ^c because God hath from the beginning chosen you to salvation ^d through sanctification of the Spirit ^e and belief of the truth :

^a See on Rom. 1. ver. 8. clause 1.

^b See on Rom. i. ver. 7. clause 2.

^c See on Rom. ix. ver. 23. clause 2.

^d See on Luke i. ver. 75.

^e See on Rom. i. ver. 16. clause 3.

VER. 14.

Εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰ περιποιήσιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

^a Whereunto he called you by our Gospel, ^b to the obtaining of the glory of our Lord Jesus Christ.

^a See on Rom. i. ver. 6. clause 2.

^b See on Matt. xxv. ver. 46. clause 2.

VER. 15.

Ἄρα οὖν, ἀδελφοί, στήναι, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.

^a Therefore, brethren, stand fast, ^b and hold the traditions which ye have been taught, whether by word, or our epistle.

^a See on John viii. ver. 31. clause 1.

^b See chap. iii. verse 6. Remember me in all things, and keep the ordinances, as I delivered them to you, 1 Cor. xi. 2.

VER. 16.

Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ Θεὸς, καὶ Πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς, καὶ δοὺς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

^a Now our Lord Jesus Christ himself, and ^b God, even our Father, ^c which hath loved us, ^d and hath given us everlasting consolation ^e and good hope through grace,

^a Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, 1 Thess. iii. 11.

^b See on Matt. v. ver. 9. clause 3.

^c See on Matt. v. ver. 9 clause 3.

^d See on John xiv. ver. 16. clause 2.

^e See on Rom. v. ver. 2. clauses 3, 4.

VER. 17.

Παρακαλῆσαι ὑμῶν τὰς καρδίας, καὶ στήριξαι ὑμᾶς ἐν παντί λόγῳ καὶ ἔργῳ ἀγαθῷ.

^a Comfort your hearts, ^b and stablish you in every good word and work.

^a See on Heb. vi. ver. 18. clause 2.

^b See on Rom. i. ver. 11. clause 3.

CHAP. III.—VER. 1.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ, καὶ δοξάζεται κατὰς καὶ πρὸς ὑμᾶς·

^a Finally, brethren, pray for us, ^b that the word of the Lord may ^c have free course, ^d and be glorified, ^e even as it is with you :

^a Gr. run.

^a See on Rom xv. ver. 30.

^b See on Acts vi. ver. 7. clause 1.

^c And when the Gentiles heard this, they were glad, and glorified the word of the Lord, Acts xiii. 48.

^d For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost : So that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

VER. 2.

Καὶ ἵνα μισθώμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

^a And that we may be delivered from ^b unreasonable and wicked men : for all men have not faith.

^a Or, absurd.

^a And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads ; I am clean : from henceforth I will go unto the Gentiles, Acts xviii. 5, 6. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him

to the judgment-seat, Saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of those things. And Paul after this tarried there yet a good while, 12—18.

VER. 3.

Πιστὸς δὲ ἐστὶν ὁ Κύριος, ὃς στηριζέι ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ ποτηρίου.

^a But the Lord is faithful, ^b who shall establish you, ^c and keep you from evil.

^a See on 1 Cor. i. ver. 9. clause 1.

^b See on John x. ver. 28. clauses 2, 3.

^c See on Matt. vi. ver. 13. clause 2.

VER. 4.

Πεπρωθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἡ παραγγέλλομεν ὑμῖν, ποιεῖτε καὶ ποιήσεται.

^a And we have confidence in the Lord touching you, ^b that ye both do and will do the things which we command you.

^a See on Rom. xv. ver. 14. clause 1.

^b See on Matt. vii. ver. 24. clause 1.

VER. 5.

Ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς ὑπομονὴν τοῦ Χριστοῦ.

^a And the Lord direct your hearts into ^b the love of God, ^c and into the ^{*} patient waiting for Christ.

^{*} Or, the patience of Christ.

^a That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers, 1 Kings viii. 58. O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee,

1 Chron. xxix. 18. O that my ways were directed to keep thy statutes, Psal. cxix. 5. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness, 35, 36. In all thy ways acknowledge him, and he shall direct thy paths, Prov. iii. 6. O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps, Jer. x. 23. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 5.

^b See on Rom. v. ver. 5. clause 2.

^c See on 1 Thess. i. ver. 10. clause 1.

VER. 6.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντός ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν.

^a Now we command you, brethren, in the name of our Lord Jesus Christ, ^b that ye withdraw yourselves from every brother that walketh disorderly, ^c and not after the tradition which he received of us.

^a See on 1 Thess. iv. ver. 1. clause 1.

^b See on Matt. xviii. ver. 17. clause 2.

^c See on chap. ii. ver. 15. clause 2.

VER. 7.

Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὕτως ἠτακτήσαμεν ἐν ὑμῖν.

^a For yourselves know how ye ought to follow us: ^b for we behaved not ourselves disorderly among you;

^a See on 1 Cor. iv. ver. 16.

^b See on 2 Cor. i. ver. 12.

VER. 8.

Οὐδὲ διαρέαν ἄρτον ἐφάγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν.

^a Neither did we eat any man's bread for nought; ^b but wrought with labour and travail night and day, that we might not be chargeable to any of you:

^a Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no

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church communicated with me as concerning giving and receiving, but ye only, Phil. iv. 15.

^b See on Acts xviii. ver. 3.

VER. 9.

Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τόπον δώμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

^a Not because we have not power, but to make ourselves an ensample unto you to follow us.

^a See on Matt. x. ver. 10. clause 3.

VER. 10.

Καὶ χάρ ὅτι ἤμεν πρὸς ὑμᾶς, τῷτο παρηγγέλλομεν ὑμῖν, ὅτι εἰ τις οὐ θέλει ἐργάζεσθαι, μὴδὲ ἐσθιέτω.

^a For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

^a See on Rom. xii. ver. 11. clause 1.

VER. 11.

Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μὴδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.

For we hear that there are some which walk among you disorderly, ^a working not at all, but are busy bodies.

^a And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not, 1 Tim. v. 13.

VER. 12.

Τοῖς δὲ τοιοῦτοις παραγγέλλομεν, καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

Now them that are such, ^a we command and exhort by our Lord Jesus Christ, ^b that with quietness they work, and eat their own bread.

^a See on 1 Thess. iv. ver. 1. clause 1.

^b See on 1 Thess. iv. ver. 11.

VER. 13.

Ὑμεῖς δὲ, ἀδελφοί, μὴ ἐκμαθήσῃτε καλοποιοῦντες.

^a But ye, brethren, ^a be not weary in well doing.

^a Or, faint not.

^a See on John viii. ver. 31. clause 1.

VER. 14.

Εἰ δὲ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον συμμειώσθαι καὶ μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐντραπή,

^a And if any man obey not our word ^a by this epistle, note that man, and have no company with him, ^b that he may be ashamed.

^a Or, signify that man by an epistle.

^a See on Matt. xviii. ver. 17. clause 2.

^b And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son, Luke. xv. 17—21.

VER. 15.

Καὶ μὴ ὡς ἐχθρὸν ἡγήσῃς, ἀλλὰ νοθεύειν ὡς ἀδελφόν.

^a Yet count him not as an enemy, ^b but admonish him as a brother.

^a Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm your love toward him, 2 Cor. ii. 6—8. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh, Jude 22, 23.

^b See on Matt. xviii. ver. 15. clause 2.

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VER. 16.

Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώη ὑμῖν
τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ
Κύριος μετὰ πάντων ὑμῶν.

Now ^a the Lord of peace himself ^b give
you peace always by all means. ^c The
Lord be with you all.

^a See on Rom. xv. ver. 33.

^b See on Rom. i. ver. 7. clause 5.

^c See on Matt. xxviii. ver. 20. clause 2.

VER. 17.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω
γράφω.

^a The salutation of Paul with mine
own hand, which is the token in every
epistle: so I write.

^a The Salutation of me Paul with
mine own hand, 1 Cor. xvi. 21. The
salutation by the hand of me Paul;
Col. iv. 18.

VER. 18.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-
τοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

^a The grace of our Lord Jesus Christ
be with you all. Amen.

^a See on Rom. i. ver. 7. clause 7.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ
Ἀθηνῶν.

The second epistle to the Thessalonians
was written from Athens.

END OF THE SECOND EPISTLE TO THE THESSALONIANS.

THE
FIRST EPISTLE OF PAUL THE APOSTLE

TO
TIMOTHY.

[Written from Macedonia, A.D. circa 64.]

A. D. 65.

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CHAP. I.—VER. 1.

ΠΑΤΑΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν,

^a Paul, an apostle of Jesus Christ, by the commandment of ^b God our Saviour, and the Lord Jesus Christ, ^c which is our hope;

^a See on Rom. i. ver. 1. clauses 1, 2.

^b See on Luke i. ver. 47.

^c Which is Christ in you the hope of glory, Col. i. 27.

VER. 2.

Τιμοθέη γράω τίνην ἐν πίστει, χάριτι, ἰλασει, ἐλπίσιν ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

^a Unto Timothy, ^b my own son in the faith: ^c Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

^a Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 1—3.

^b See on 1 Cor. iv. ver. 17. clause 2.

^c See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Καθὼς παρακάλεσά σε προσμύῖναι ἐν ἐφέσῳ, πορεύμενος εἰς κωνσταντινίαν, ἵνα παραγγίλῃς τισὶ μὴ ἐπιποδησκαλεῖν

VOL. III.

As I besought thee to abide still at Ephesus, when I went into Macedonia, ^a that thou mightest charge some that they teach no other doctrine,

^a Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 9—11.

VER. 4.

Μὴδὲ ἀποστήξῃς μύθοις, καὶ γενεαλογίαις ἀπώρτους, αἰτήσεις ζητήσεως παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει.

^a Neither give heed to fables ^b and endless genealogies, ^c which minister questions, rather than ^d godly edifying which is in faith: so do.

^a But refuse profane and old wives' fables, and exercise thyself rather unto godliness, 1 Tim. iv. 7. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, vi. 20. But shun profane and vain babblings; for they will increase unto more ungodliness, 2 Tim. ii. 16. And they shall turn away their ears from the truth, and shall be turned unto fables, iv. 4. Not giving heed to Jewish fables, and commandments of men that turn from the truth, Tit. i. 14.

^b But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain, Tit. iii. 9.

^c He is proud, knowing nothing,

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but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 4, 5. But foolish and unlearned questions avoid, knowing that they do gender strifes, 2 Tim. ii. 23.

^a See on Rom. xiv. ver. 19. clause 2.

VER. 5.

Τὸ δὲ τέλος τῆς παραγγелиας ἐστὶν ἀγάπη ἐν καθαρᾷ καρδίᾳ, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστειως ἀνυποκρίτου

^a Now the end of the commandment is charity, ^b out of a pure heart, ^c and of a good conscience, ^d and of faith unfeigned:

^a See on Matt. xxii. ver. 37. and Rom. v. ver. 5. clause 2.

^b See on Matt. v. ver. 8. clause 1.

^c See on 2 Cor. i. ver. 12. clause 1.

^d When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5.

VER. 6.

Ἐν ταῖς ἀσετυχήσαντις, ἐξετρέψουσιν εἰς ματαιολογίαν,

^a From which ^a some having swerved ^b have turned aside unto vain jangling;

^a Or, which some not aiming at.

^a Which some professing, have erred concerning the faith, 1 Tim. vi. 21. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some, 2 Tim. ii. 18.

^b For some are already turned aside after Satan, 1 Tim. v. 15.

VER. 7.

Θέλοντες εἶναι νομοδιδασκαλοὶ, μὴ νοουῦντες μᾶλλον ἢ λέγουσι, μᾶλλον περὶ τίνων διαβεβαίουνται.

^a Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

^a And certain men which came down from Judæa, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved, Acts xv. 1.

VER. 8.

Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομιμῶς χρῆται,

^a But we know that the law is good, if a man use it lawfully;

^a See on Rom. vii. ver. 12.

VER. 9.

Εἰδὼς τοῦτο, ὅτι δικαίος νόμος οὐ κεύται, ἀνόμοις δὲ καὶ ἀνυποτάτοις, ἀσεβείαι καὶ ἀμαρτωλοῖς, ἀνόμοις καὶ ἐβήλοις, πατρὶαῖς καὶ μητρὶαῖς, ἀνδροφόντοις,

^a Knowing this, that the law is not made for a righteous man, ^b but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

^a See on Rom. vi. ver. 4. clause 1.

^b See on Rom. ii. ver. 12. clause 2.

VER. 10.

Πόρνοις, ἀρσενικοῖς, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκτοις, καὶ εἰ τι ἕτερον τῇ ὑγιανοῦσῃ διδασκαλίᾳ ἀντίκειται,

For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

VER. 11.

Κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθη ἐγὼ.

^a According to the ^b glorious Gospel of ^c the blessed God, ^d which was committed to my trust.

^a In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel, Rom. ii. 16.

^b See on Rom. i. ver. 1. clause 5.

^c Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 15.

^d Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, 1 Cor. iv. 1. A dispensation of the Gospel is committed unto me, ix. 17. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto

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himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God, 2 Cor. v. 18—20. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter, Gal. ii. 7. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour, Tit. i. 3. See also on Rom. i. ver. i. clause 2.

VER. 12.

Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με
Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν
με ἠγάπησεν, θέλων εἰς διακονίαν.

^a And I thank Jesus Christ our Lord, ^b who hath enabled me, for that he counted me faithful, ^c putting me into the ministry;

^a See on Eph. v. ver. 4. clause 3.

^b See on 1 Cor. xv. ver. 10. clause 4.

^c See on ver. 11. clause 4.

VER. 13.

Τὸν πρότερον ὄντα βλάσφημον καὶ διώκ-
την καὶ ὑβριστήν· ἀλλ' ἡλέηθην, ὅτι ἀγνοῶν
ἠρώσῃα ἐν ἀπιστίᾳ.

^a Who was before a blasphemer, and a persecutor, and injurious: ^b but I obtained mercy, ^c because I did it ignorantly in unbelief.

^a See on Acts viii. ver. 3.

^b See on Rom. v. ver. 20. clause 2.

^c I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, Acts xxvi. 9.

VER. 14.

Ἐπιπελάσθησιν δὲ ἡ χάρις τοῦ Κυρίου
ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν
Χριστῷ Ἰησοῦ.

^a And the grace of our Lord ^b was exceeding abundant with faith and love which is in Christ Jesus.

^a See on Acts xv. ver. 11.

^b See on Rom. v. ver. 20. clause 2.

VER. 15.

Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς
ἀξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν
κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός
εἰμι ἐγώ.

^a This is a faithful saying, and worthy of all acceptation, that Christ Jesus ^b came into the world to ^c save sinners; ^d of whom I am chief.

^a It is a faithful saying: For if we be dead with him, we shall also live with him, 2 Tim. ii. 11. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, Tit. iii. 8.

^b I came not to send peace, but a sword, Matt. x. 34. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, xx. 28. I came not to call the righteous, Mark ii. 17. He came unto his own, and his own received him not, John i. 11. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go, viii. 14. I came not to judge the world, xii. 47. For this cause came I into the world, xviii. 37. Whose are the fathers, and of whom, as concerning the flesh, Christ came, Rom. ix. 5.

^c See on Matt. i. ver. 21. clause 3.

^d Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

VER. 16.

Ἀλλὰ διὰ τοῦτο ἡλέηθην, ἵνα ἐν ἡμῶν
πρώτῃ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πα-
σαν μακροθυμίαν, πρὸς ὁποῦντων τῶν
μελλόντων πιστεῦσιν ἐπ' αὐτῷ εἰς ζωὴν
αἰώνιον.

^a Howbeit for this cause I obtained mercy, ^b that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter ^c believe on him to life everlasting.

^a That in the ages to come he might shew the exceeding riches of his

grace; in his kindness toward us through Christ Jesus, Eph. ii. 7.

^b See on Rom. ii. ver. 4. clauses 2, 3.

^c See on Mark xvi. ver. 16. clause 1.

VER. 17.

Τῷ δὲ βασιλεὶ τῶν αἰώνων ἀφάεστω, δοράτω, μόνῳ σοφῷ Θεῷ τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Now unto ^a the King eternal, ^b immortal, ^c invisible, ^d the only wise God, ^e be honour and glory for ever and ever. Amen.

^a See on Matt. vi. ver. 13. clause 3.

^b See on John v. ver. 26. clause 1.

^c See on John i. ver. 18. clause 1.

^d To God only wise, be glory through Jesus Christ for ever. Amen, Rom. xvi. 27. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen, Jude 25.

^e See on Rom. xi. ver. 36. clause 2.

VER. 18.

Ταύτην τὴν παραγγελίαν παρατίθεμαι σοι, τίκνον Τιμόθεε, κατὰ τὰς προφητείας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατίαν,

^a This charge I commit unto thee, son Timothy, ^b according to the prophecies which went before on thee, ^c that thou by them mightest war a good warfare;

^a See on ver. 11. clause 4.

^b See chap. iv. ver. 14.

^c See on Eph. vi. ver. 12—18.

VER. 19.

ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐνανέησαν.

^a Holding faith, and a good conscience; ^b which some having put away ^c concerning faith have made ^d shipwreck:

^a See on 2 Cor. i. ver. 12. clause 1.

^b See on ver. 6.

^c See on Gal. v. ver. 4.

^d But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. vi. 9. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it, Matt. vii. 27.

VER. 20.

ᾧ ἰσὺν Ὑμέναιος καὶ Ἀλέξανδρος οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδεύωσι μὴ βλασφημεῖν.

^a Of whom is Hymeneus and ^b Alexander; ^c whom I have delivered unto Satan, ^d that they may learn not to blaspheme.

^a And their word will eat as doth a canker: of whom is Hymeneus and Philetus; Who concerning the truth have erred, saying, That the resurrection is past already; and overthrow the faith of some, 2 Tim. ii. 17.

^b Alexander the coppersmith did me much evil: The Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 14, 15.

^c See on 1 Cor. v. ver. 4, 5.

^d But when we are judged, we are chastened of the Lord, that we should not be condemned with the world, 1 Cor. xi. 32. And if any man obey not our word by this epistle, note that man, and have no company with him; that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother, 2 Thess. iii. 14, 15.

CHAP. II.—VER. 1.

Παρακαλῶ ὁὖν πρῶτον πάντων ποιῆσαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,

I ^a exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, ^a be made for all men;

^a Or, desire.

^a See ver. 4. And the times of this ignorance God winked at; but now commandeth all men every where to repent, Acts xvii. 30. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you, 1 Thess. iii. 12.

VER. 2.

ῥωπὴ βασιλείων, καὶ πάντων τῶν ἐν ἐξουσίᾳ ὄντων ἵνα ἡμεῖς καὶ ὑποτασσόμεθα ἐν ᾧ ἡμεῖς ἐκείνῃ καὶ ὑποτασσόμεθα.

^a For kings, and for all that are in ^a authority; ^b that we may lead a quiet

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and peaceable life ^c in all godliness ^d and honesty.

* Or, eminent place.

^a See on Rom. xiii. ver. 1.

^b See on Rom. xii. ver. 18.

^c See on Luke i. ver. 75.

^d See on Rom. xii. ver. 17. clause 2.

VER. 3.

Τούτοι γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ·

* For this is good and acceptable in the sight of ^b God our Saviour;

^a See on Rom. xii. ver. 1. clause 2.

^b See on Luke i. ver. 47.

VER. 4.

Ὃς πάντα ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

* Who will have all men to be saved, and to come unto the knowledge of the truth.

^a See on John i. ver. 7. clause 2. and Matt. viii. ver. 11. clause 1.

VER. 5.

Εἰς γὰρ Θεός, εἰς καὶ μεσότης Θεοῦ καὶ ἀνθρώπων, ἀνθρώπου Χριστοῦ Ἰησοῦς,

* For there is one God, ^b and one mediator between God and men, the ^c man Christ Jesus;

* Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith, Rom. iii. 29, 30. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved, x. 12, 13. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him, 1 Cor. viii. 6. One God and Father of all, who is above all, and through all, and in you all, Eph. iv. 6.

^b Neither is there any days-man betwixt us, that might lay his hand upon us both, Job ix. 33. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make

intercession for them, Heb. vii. 25. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, viii. 6. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, ix. 15. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, xii. 24. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

^c See on Matt. xvi. ver. 13. clause 4.

VER. 6.

Ὁ δοὺς ἑαυτὸν ἀντάνατον ὑπὲρ πάντων, τὸ μαρτύριον καιροῦς ἰδίου·

* Who gave himself a ransom for all, ^b to be testified in due time.

* Or, a testimony.

^a See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

^b See on Matt. xviii. ver. 19. clause 1.

VER. 7.

Εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλήθειαν λέγων ἐν Χριστῷ, οὐ ψεύδομαι) διδασκαλὸς ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

* Whereunto I am ^a ordained a preacher, ^b and an apostle, (^c I speak the truth in Christ, and lie not;) ^d a teacher of the Gentiles in faith and verity.

^a See on Mark iii. ver. 14. clause 1.

^b See on Rom. i. ver. 1. clause 3.

^c See on Rom. i. ver. 9. clause 1.

^d See on Acts ix. ver. 15. clause 2.

VER. 8.

Βούλομαι οὖν προσεύχεσθαι τοὺς ἀνδρας ἐν παντὶ τόπῳ, ἑκαρπύνας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

* I will therefore that men pray every where, ^b lifting up holy hands, ^c without wrath ^d and doubting.

^a See on Luke xviii. ver. 1.

^b Not for any injustice in mine hands: also my prayer is pure, Job xvi. 17. I will wash mine hands in innocency: so will I compass thine altar, O LORD, Psal. xvi. 6. If I

regard iniquity in my heart, the Lord will not hear me, *lxvi.* 18. The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight, *Prov. xv.* 8. The sacrifice of the wicked is abomination; how much more when he bringeth it with a wicked mind? *xvi.* 27. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood, *Isa. i.* 15. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand, *Mal. i.* 9, 10. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded, *Jam. iv.* 8. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, *1 John iii.* 20—22.

^c See on *Matt. v.* ver. 24. clause 1.

^d But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, *Heb. xi.* 6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways, *Jam. i.* 6—8.

VER. 9.

Ἐπειὶς καὶ τὰς γυναῖκας ἐν κατὰ-
τολῇ κοσμεῖν, μετὰ αἰδοῦς καὶ σωφροσύνῃς
κοσμεῖν ἑαυτάς, μὴ ἐν πλεγμασίν, ἢ
χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμοῖς πο-
ταλάς·

^a In like manner also, that women adorn themselves in modest apparel,

^b with shamefacedness and sobriety; ^c not with ^a brodered hair, or gold, or pearls, or costly array;

^a Or, plaited.

^a Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, *1 Pet. iii.* 3—5.

^b Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, *Isa. iii.* 16. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, *Pit. ii.* 3—5.

^c In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, The rings, and nose-jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, The glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty, *Isa. iii.* 18—24. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by:

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his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things shall not come, neither shall it be so.* Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them; And tookest thy brodered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour: and thus it was, saith the Lord God. Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. *Is this of thy whoredoms a small matter, That thou hast slain my children, and delivered them to cause them to pass through the fire for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood. And it came to pass, after all thy wickedness, (woe, woe unto thee! saith the Lord God, Ezek. xvi. 15—23.*

VER. 10.

Ἄλλ' (ὃ πρίν γε γυναῖκα ἐπαγγελλομένης θεοσεβείας) δι' ἔργον ἀγαθόν.

^a But (which becometh women professing godliness) with good works.

^a See on Matt. vii. ver. 24. clause 1.

VER. 11.

Γυνὴ ἐν ἡσυχίᾳ μαθηαίτω ἐν κυρίῳ ὑποταγῇ.

^a Let the women learn in silence with all subjection.

^a See on 1 Cor. xiv. ver. 34, 35.

VER. 12.

Γυναῖκι δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

^a But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

^a See 1 Cor. xiv. ver. 35.

^b See on 1 Cor. xi. ver. 3. clause 2.

VER. 13.

Ἀδάμ γὰρ πρῶτος ἐκλάσθη, οὕτως ἔστα.

^a For Adam was first formed, then Eve.

^a And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man, Gen. ii. 21, 22. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man, 1 Cor. xi. 8, 9.

VER. 14.

Καὶ Ἀδάμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονε,

^a And Adam was not deceived, but the woman being deceived was in the transgression.

^a And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat, Gen. iii. 6. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3.

VER. 15.

Σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

Notwithstanding she shall be saved in childbearing, ^a if they continue in faith and charity and holiness with ^b sobriety.

^a See on John viii. ver. 31.

^b See on 1 Thess. v. ver. 6. clause 3.

CHAP. III.—VER. 1.

Πιστὸς ὁ λόγος· εἰ τις ἐπισκοπῆς ὀρέγεται, καλεῖ ἔργον ἐπιθυμῶν.

This is a true saying, If a man desire ^a the office of a bishop, he desireth a good work.

^a See on Acts xi. ver. 30.

VER. 2.

Δεῖ οὖν ἐπίσκοπον ἀπεκλινέντων εἶναι, μίας γυναῖκος ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν·

^a A Bishop then must be ^b blameless, ^c the husband of one wife, vigilant, ^d sober, ^e of good behaviour, ^f given to hospitality, ^g apt to teach;

^{*} Or, modest.

^a If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Tit. i. 6—9.

^b See on Luke i. ver. 6. clause 3.

^c Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

^d See on 1 Thess. v. ver. 6. clause 3.

^e See on Rom. xii. ver. 13. clause 2.

^f And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

VER. 3.

Μὴ πάροινον, μὴ πλῆκτον, μὴ αἰσχροκαρδῆ· ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργον,

^a Not ^{*} given to wine, ^b no striker, ^c not greedy ^d of filthy lucre; ^e but patient, ^f not a braver, ^g not covetous;

^{*} Or, ready to quarrel, and offer wrong, as one in wine.

^a And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 42—46. And be not drunk with wine, wherein is excess; but be filled with the Spirit, Eph. v. 18. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, Tit. i. 7.

^b And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 2 Tim. ii. 24. For a Bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate, Tit. i. 7, 8.

^c So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof, Prov. i. 19. He that is greedy of gain troubleth his own house, xv. 27. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord, Isa. lvi. 10, 11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core, Jude 11.

^d And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment, 1 Sam. viii. 3. For a Bishop must be —not given to filthy lucre, Tit. i. 8. Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, 11. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 Pet. v. 2.

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* See on clause 2.

† To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men, Tit. iii. 2.

‡ See on Luke xii. ver. 15. clause 2.

VER. 4.

Τῷ ἰδίου οἴκῳ καλῶς προϊστάμενος, τίνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·

* One that ruleth well his own house, having his children in subjection ^b with all gravity;

* See ver. 12. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him, Gen. xviii. 19. As for me and my house, we will serve the Lord, Josh. xxiv. 15. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway, Acts x. 2. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly, Tit. i. 6.

^b That the aged men be sober, grave, temperate, sound in faith, in charity, in patience, Tit. ii. 2. In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, 7.

VER. 5.

(Εἰ δὲ τις τοῦ ἰδίου οἴκου προϊστάται οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;)

‡ (For if a man know not how to rule his own house, how shall he take care of the Church of God?)

* Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded in my habitation; and honourst thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be light esteemed, 1 Sam. ii. 29, 30. In that day I will perform

against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offerings for ever, iii. 12—14.

VER. 6.

Μὴ νέφυτον ἵνα μὴ τυφωθείς εἰς πείραν ἐμπόσης τοῦ διαβόλου.

Not * a novice, * lest being lifted up with pride he fall into the condemnation of the devil.

* Or, one newly come to the faith.

* For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day, Jude 6.

VER. 7.

Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν ἵνα μὴ εἰς ὀνειδισμόν ἐμπόσης καὶ παγίδα τοῦ διαβόλου.

* Moreover he must have a good report of them which are without; lest he fall into reproach and ^b the snare of the devil.

* See on 1 Thess. iv. ver. 12. clause 2.

^b And that they may recover themselves out of the snare of the devil, 2 Tim. ii. 26.

VER. 8.

Διακόνους ὡσαύτως σεμένους, μὴ διλόγους, μὴ οἶνον πολλὸν προσέχοντας, μὴ αἰσχρομυρρίδας·

* Likewise must the deacons ^b be grave, ^c not doubletongued, ^d not given to much wine, ^e not greedy of filthy lucre;

* Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye

out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom they set before the apostles: and when they had prayed, they laid their hands on them, Acts vi. 2—6.

^b See on ver. 4. clause 2.

^c See on Rom. iii. ver. 13. clause 2.

^d See on ver. 3. clause 1.

^e See on ver. 3. clauses 3, 4.

VER. 9.

ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνείδησει.

^a Holding the mystery of the faith in a pure conscience.

^a See on 2 Cor. i. ver. 12. clause 1.

VER. 10.

καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονήσωσιν, ἀνιχνεύοντες ὅτις.

And let these also first be proved; then let them use the office of a Deacon, being found blameless.

VER. 11.

ὑποταγὰς ὡς αἰσῶτος σεμνῆς, καὶ διαβόλους, νηφάλιους, πιστὰς ἐν πᾶσι.

^a Even so must their wives be grave, ^b not slanderers, ^c sober, faithful in all things.

^a They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God, Lev. xxi. 7.

^b See on Rom. i. ver. 29. clause 2.

^c See on 1 Thess. v. ver. 6. clause 3.

VER. 12.

ἀάμωτοι ὡς τῶσιν ἑαυτῶν ὑποταγὴς ἄνδρες, τῶν καλῶν προϊστάμεν, καὶ τῶν ἰδίων οἶκων.

^a Let the Deacons be the husbands of one wife, ^b ruling their children and their own houses well.

^a Marriage is honourable in all, and the bed undefiled, Heb. xiii. 4.

^b See on ver. 4. clause 1.

VER. 13.

Οἱ γὰρ καλῶς διακονήσαντες, καθαρίσιν ἑαυτοὺς καλὸν περιποιούνται, καὶ πολλὴν παρρησίαν ἐν πίστι τῇ ἐν Χριστῷ Ἰησοῦ.

For they that have ^a used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

^a Or, ministered.

VER. 14.

Ταῦτά σοι γράψω, ἐλπίζον ἐλθεῖν πρὸς σε ταχῶς.

These things write I unto thee, hoping to come unto thee shortly:

VER. 15.

Ἐὰν δὲ ἐξαδύνῃς, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ὅτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἰδρυάμενα τῆς ἀληθείας.

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in ^a the house of God, which is the church of ^b the living God, ^c the pillar and ^d ground of the truth.

^a Or, stay.

^a Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 2—6. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

^b See on John v. ver. 26. clause 1.

^c See on Matt. xvi. ver. 18. clause 2.

VER. 16.

καὶ ὁμολογουμένως μέγα ὅτι τὴν ἐπιστάσις μυστήριον Θεὸς ἐφανέρωσεν ἐν σαρκί, ἐδικαιώθη ἐν ἑνίματι, ἔφθον ἀγγέλους, ἐκράνθη ἐν ἰσότητι, ἐπαύσατο ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

And without controversy ^a great is the

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mystery of godliness: ^b God was ^a manifested in the flesh, ^c justified in the Spirit, ^d seen of angels, ^e preached unto the Gentiles, believed on in the world, ^f received up into glory.

* Gr. manifested.

* See on Matt. xiii. ver. 11. clause 2.

^b See on John i. ver. 14. clause 1.

^c And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 4.

^d And, behold, angels came and ministered unto him, Matt. iv. 11. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, xxviii. 2. And, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 10, 11.

^e See on Matt. xii. ver. 18. clause 5.

^f See on Mark xvi. ver. 19. clauses 2, 3.

CHAP. IV.—VER. 1.

Τὸ δὲ πνεῦμα ἰσχυρῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων,

Now ^a the Spirit speaketh expressly, ^b that in the latter times some shall ^c depart from the faith, ^d giving heed to seducing spirits, ^e and doctrines of devils;

* See on Acts viii. ver. 29.

^b This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-

minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof, 2 Tim. iii. 1. 5. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation, 2 Pet. iii. 3, 4. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit, Jude 17—19.

^c See on chap. i. ver. 6.

^d For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 2 Cor. xi. 13—15. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, Rev. xiii. 11—14.

^e See on 1 Cor. x. ver. 20.

VER. 2.

Ἐν ὑποκρίσει ψευδολόγων, καυχουμένων τὴν ἰδίαν συνέδωσιν,

^a Speaking lies in hypocrisy; ^b having their conscience seared with a hot iron;

* See on 2 Cor. ii. ver. 17.

^b Who being past feeling have given themselves over unto lasciviousness, Eph. iv. 19.

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VER. 3.

Καλύπτων γαρμίν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἰσχυνομένοι τὴν ἀλήθειαν.

Forbidding to marry, and commanding to abstain from meats, ^awhich God hath created to be received ^bwith thanksgiving of them ^cwhich believe and know the truth.

^a See on Matt. xv. ver. 11. clause 1.

^b See on Matt. xiv. ver. 19. clause 3.

^c Howbeit there is not in every man that knowledge: for some, with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 7—13.

VER. 4.

Ὅτι πᾶν πνεῦμα Θεοῦ καλόν, καὶ οὐδὲν ἀντίκειται, μετὰ εὐχαριστίας λαμβανόμενον

^a For every creature of God, is good, and nothing to be refused if it be received with thanksgiving:

^a See on ver. 3.

VER. 5.

Ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἱεροῦς.

^a For it is sanctified by the word of God and prayer.

^a See on Matt. xiv. ver. 19. clause 3.

VER. 6.

Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἐστὶν διάλογος Ἰησοῦ Χριστοῦ, ἐν τριφύ-

ματος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ἥ παρικοιδοῦντας.

^a If thou put the brethren in remembrance of these things, ^bthou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

^a See on Rom. xv. ver. 15. clause 1.

^b See on Matt. xxiv. ver. 45.

VER. 7.

Τοὺς δὲ ἐσθήλους καὶ γράσιδας μύθους παραιτοῦ· γυμναζεῖ δὲ σεαυτὸν πρὸς εὐεβίαν

^a But refuse profane and old wives' fables, ^band exercise thyself rather unto godliness.

^a See on chap. i. ver. 4. clause 1.

^b But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 11. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men, Acts xxiv. 16. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godliness; And to godliness, brotherly kindness; and to brotherly kindness, charity, 2 Pet. i. 5—7.

VER. 8.

Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἵστίν ὠφέλιμος· ἡ δὲ εὐεβία πρὸς πάντα ὠφέλιμος ἵστίν, ἰσχυράστιν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

For bodily exercise profiteth ^alittle: ^abut godliness is profitable unto all things, having promise of the life that now is, ^band of that which is to come.

^a Or, for a little time.

^a See on Matt. v. ver. 5. clause 2. and vi. ver. 33. clause 4.

^b See on John x. ver. 28. clause 2.

VER. 9.

Πιστὸς δὲ ὁ λόγος καὶ πάντως ἀποδοχῆς ἄξιος.

^a This is a faithful saying, and worthy of all acceptation.

^a See on chap. i. ver. 15. clause 1.

VER. 10.

Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ σπουδάζομεθα, ὅτι ἡλπίσαμεν ἐπὶ Θεῷ ζῆντι.

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1 TIM. IV. 10—16.—v. 1—4.

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ἡ ἐστὶ σωτὴρ πάντων ἀνθρώπων, μέγιστα πιστῶν.

^a For therefore we both labour and suffer reproach, because ^b we trust in ^c the living God, ^d who is the Saviour ^e of all men, ^f specially of those that believe.

^a See on 1 Cor. iv. ver. 9 — 13.

^b See on Matt. xii. ver. 21.

^c See on John v. ver. 26. clause 1.

^d See on Luke i. ver. 47.

^e See on Rom. v. ver. 18. clause 2.

^f See on Mark xvi. ver. 16. clause 1.

VER. 11.

Παράγγελλε ταῦτα καὶ διδάσκει.

These things command and teach.

VER. 12.

Μηδὲς σου τῆς ἡβότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀνατροπῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ.

^a Let no man despise thy youth; ^b but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

^a Now, if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren, 1 Cor. xvi. 10, 11. Let no man despise thee, Tim. ii. 15.

^b Be ye followers of me, even as I also am of Christ, 1 Cor. xi. 1. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Tit. ii. 7.

VER. 13.

Ἔως ἔρχομαι πρός τε καὶ ἀγαγῶσαι, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

Till I come, give attendance to reading, to exhortation, to doctrine.

VER. 14.

Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἔδωκε σοὶ διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτέρου.

^a Neglect not the gift that is in thee, ^b which was given thee by prophecy, ^c with the laying on of the hands of the presbytery.

^a See on Matt. xxv. ver. 14. clause 2,

^b See chap. i. ver. 18.

^c See on Acts vi. ver. 6.

VER. 15.

Ταῦτα μελέτα, ἐν ταῦτοις ἱσθί: ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πάνσιν.

Meditate upon these things; ^a give thyself wholly to them; that thy profiting may appear ^a to all.

^a Or, in all things.

^a But we will give ourselves continually to prayer, and to the ministry of the word, Acts vi. 4.

VER. 16.

Ἐπιχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ: ἵσταναι αὐτοῖς: τοῦτο γὰρ ποίῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

^a Take heed unto thyself, ^b and unto the doctrine; continue in them: ^c for in doing this thou shalt both save thyself, and them that hear thee.

^a See on Acts xx. ver. 28. clause 1.

^b In doctrines shewing uncorruptness, Tit. ii. 7.

^c See on Acts xx. ver. 26, 27.

CHAP. V.—VER. 1.

Πρεσβυτέρῳ μὴ ἐπιπλήρης, ἀλλὰ παρακάλεαι ὡς πατέρα νεωτέρου, ὡς ἀδελφούς:

Rebuke not ^a an elder, ^b but intreat him as a father; ^c and the younger men as brethren;

^a See on Acts xi. ver. 30.

^b See on Rom. xiii. ver. 7. clause 3.

^c See on Matt. xxiii. ver. 8. clause 3.

VER. 2.

Πρεσβυτέρας, ὡς μητέρας νεωτέρας, ὡς ἀδελφάς, ἐν πάσῃ ἀγνείᾳ.

The elder women as mothers; the younger as sisters, with all purity.

VER. 3.

Χήρας τίμα τὰς ὄντως χήρας:

^a Honour widows that are widows indeed.

^a See on Matt. xv. ver. 6. clause 1.

VER. 4.

Εἰ δὲ τις χήρα τίμω ἢ ἔκγονα ἔχει μαθητεύσασιν πρώτον τὸν ἑαυτὴν εἰστί-
ζειν, καὶ ἀμοιβὰς ἀποδοῦναι τοῖς προγό-
νοις: τοῦτο γὰρ ἔστι καλὸν καὶ ἀποδοκί-
μὸν τοῦ Θεοῦ.

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1 TIM. v. 4—10.

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But if any widow have children or nephews, ^a let them learn first to shew ^{*} piety at home, and to requite their parents: for that is good and acceptable before God.

^{*} Or, kindness.

^{*} See on Matt. xv. ver. 4.

VER. 5.

Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὶς καὶ ἡμέρας.

Now she that is a widow indeed, and desolate, ^a trusteth in God, ^b and continueth in supplications and prayers night and day.

^{*} See on Matt. xii. ver. 21.

^a And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day, Luke ii. 37.

VER. 6.

Ἡ δὲ σπαταλῶσα ζῶσα τίθεται.

^a But she that liveth ^{*} in pleasure ^b is dead while she liveth.

^{*} Or, delicately.

^a Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter, Jam. v. 5. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her, Rev. xviii. 7, 8.

^b See on John v. ver. 25.

VER. 7.

Καὶ ταῦτα παράγγελμα, ἵνα ἀνεπίλκτοι ᾖσιν.

And these things give in charge, ^a that they may be blameless.

^a See on 1 Cor. i. ver. 8. clause 2.

VER. 8.

Εἰ δὲ τις τῶν ἰδίων καὶ μέλεισιν τῶν οἰκίων οὐ προσέ, τὴν πίστιν ἥρπασας, καὶ ἔστιν ἀπίστου χεῖρον.

But if any provide not for his own, and specially for those of his own ^{*} house, ^a he hath denied the faith, and is worse than an infidel.

^{*} Or, kindred.

^a They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit i. 16. I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, Rev. ii. 13.

VER. 9.

Χήρα καταλείψω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἐνὶς ἀνδρὶ γυνή.

^a Let not a widow be ^{*} taken into the number under threescore yearsold, having been the wife of one man,

^{*} Or, chosen.

^a And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration, Acts vi. 1.

VER. 10.

Ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐκτενορήσεν, εἰ ἐξενόχησεν, εἰ ἁγίων πάδας ἐνέψεν, εἰ ἑλεεινομένους ἐπήκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπικολούθησα.

^a Well reported of ^b for good works; if she have brought up children, ^c if she have lodged strangers, ^d if she have washed the saints' feet, ^e if she have relieved the afflicted, ^f if she have diligently followed every good work.

^a He must have a good report of them which are without, 1 Tim. iii. 7. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, Acts vi. 3. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, x. 22. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, xxii. 12. Demetrius hath good report of all

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men, and of the truth itself: yea, and we also bear record; and ye know that our record is true, 3 John 12.

^b See on Matt. v. ver. 16. clause 1.

^c See on Rom. xii. ver. 13. clause 2.

^d See on John xiii. ver. 14.

^e See on Matt. v. ver. 42.

^f See on Matt. xiii. ver. 23. clause 3.

VER. 11.

Νεωτέραις δὲ χήραις παραιτοῦ· ἔταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμήν θέλουσιν.

^a But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

^a See ver. 9. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness: then he forsook God which made him, and lightly esteemed the Rock of his salvation, Deut. xxxii. 15. According to their pasture, so were they filled; and their heart was exalted; therefore have they forgotten me, Hos. xiii. 6.

VER. 12.

ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἔδειξαν.

^a Having damnation, because they have cast off their first faith.

^a I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5.

VER. 13.

Ἄμα δὲ καὶ ἀργαί μανθάνουσι περιεργάζεσθαι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύραι καὶ περιεργαί, λαλοῦσαι τὰ μὴ διόρθα.

And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

VER. 14.

Βούλομαι οὖν νεωτέραις γαμήν, τινο-

γονεῖν, οἰκοδομοποιεῖν, μηδεμίαν ἀφορμὴν δίδοναι τῷ ἀντικειμένῳ λαϊδορίας χέριν.

I will therefore that the younger women marry, bear children, ^a guide the house, give none occasion to the adversary ^a to speak reproachfully.

^a Gr. for their railing.

^a Every wise woman buildeth her house: but the foolish plucketh it down with her hands, Prov. xiv. 1. She looketh well to the ways of her household, and eateth not the bread of idleness, xxxi. 27. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5.

VER. 15.

Ἦδη γάρ τινες ἐξστράφησαν ὁπίσω τοῦ Σατανᾶ.

^a For some are already turned aside after ^b Satan.

^a See on chap. i. ver. 6.

^b See on Matt. iv. ver. 1. clause 4.

VER. 16.

Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρμείτω αὐταῖς, καὶ μὴ βαρύνθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρμείσῃ.

^a If any man or woman that believeth have widows, let them relieve them, ^b and let not the Church be charged; that it may relieve them that are ^c widows indeed.

^a See on ver. 8.

^b See on ver. 9.

^c See on ver. 5.

VER. 17.

Οἱ καλῶς προστῶντες, περισσσότεροι διπλῆς τιμῆς ἀξιοῦσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

Let ^a the elders ^b that rule well ^c be counted worthy of double honour, especially they ^d who labour in the word and doctrine.

^a See on Acts xi. ver. 30.

^b See on Matt. xxiv. ver. 45. clause 1.

^c Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.

^d See on Matt. ix. ver. 37. clause 2.

VER. 18.

Λίγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις· καὶ ὁ Ἀξίος ὁ ἰργάτης τοῦ μισθοῦ αὐτοῦ.

For the Scripture saith, ^a Thou shalt not muzzle the ox that treadeth out the corn. And, ^b The labourer is worthy of his reward.

^a Thou shalt not muzzle the ox when he treadeth out the corn, Deut. xxv. 4. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For oursakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope, 1 Cor. ix. 9, 10.

^b Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning, Lev. xix. 13. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee, Deut. xxiv. 14, 15. See also on Matt. x. ver. 10. clause 3.

VER. 19.

Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

Against ^a an elder receive not an accusation, but ^b before two or three witnesses.

^c Or, under.

^a See on Acts xi. ver. 30.

VER. 20.

Τοὺς ἀμαρτάνοντας, ἐνώπιον πάντων ἑλεγχέ, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.

^a Them that sin rebuke before all, ^b that others also may fear.

^a But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but

when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? Gal. ii. 11—14.

^b But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things, Acts v. 1—5. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the youngmen came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things, 9—11.

VER. 21.

Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκειµατος, µὴδὲν ποιεῖν κατὰ πρόσκλησιν.

^a I charge thee before God, and the Lord Jesus Christ, and the elect angels, ^b that thou observe these things ^c without preferring one before another, doing nothing by partiality.

^c Or, without prejudice.

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^a I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, 1 Tim. vi. 13, 14. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers, 2 Tim. ii. 14. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, iv. 1, 2.

^b See on Matt. xxviii. ver. 20. clause 1.

^c Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more, 2 Cor. v. 16.

VER. 22.

Χειρας ταχέως μηδενι επιτιθει, μηδὲ ποιῶσαι ἁμαρτίας ἄλλοτρίαις. Σεαυτὸν ἀγνὴν τηρεῖ.

^a Lay hands ^b suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

^a See on Acts vi. ver. 6.

^b And let these also first be proved; then let them use the office of a deacon, being found blameless, 1 Tim. iii. 10. And the thing that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. ii. 2. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to

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exhort and to convince the gainsayers, Tit. i. 5—9.

VER. 23.

Μηκέτι ὑδροπότει, ἀλλ' οἶνον ὀλίγον χρῶ διὰ τὸν στόμαχόν σου, καὶ τὰς πικνὰς σου ἀσθενίας.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities

VER. 24.

Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλαί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ επακολουθοῦσιν·

Some men's sins are open beforehand, going before to judgment; and some men they follow after.

VER. 25.

Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά εἰσι· καὶ τὰ ἄλλως ἔχοντα, κρυφῆναι οὐ δύναται.

Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

CHAP. VI.—VER. 1.

Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δισπύτας πάσης τιμῆς ἀξίους ἡγιασθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημηθῇ·

^a Let as many servants as are under the yoke count their own masters worthy of all honour, ^b that the name of God and his doctrine be not blasphemed.

^a See on Matt. viii. ver. 9. clause 2.

^b See on Rom. ii. ver. 24.

VER. 2.

Οἱ δὲ πιστοὺς ἔχοντες δισπύτας, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοὶ εἰσιν· ἀλλὰ μᾶλλον δουλεύτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπῶντοί, οἱ τῆς εὐαγγελίας ἀντιλαμβανόμενοι. Ταῦτα διδάσκου, καὶ παραπέλει.

And they that have believing masters, let them not despise them, ^a because they are brethren; but rather do them service, because they are ^a faithful and ^b beloved, partakers of the benefit. These things teach and exhort.

^a Or, believing.

^a See on Matt. xxiii. ver. 8. clause 3.

^b See on Rom. i. ver. 7. clause 2.

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VER. 3.

Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέχεται ὑγιαίνουσι λόγοις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

^a If any man teach otherwise, and consent not to wholesome words, ^b even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

^a See on Matt. v. ver. 19. clause 3.

^b See on Matt. xxviii. ver. 20. clause 1.

VER. 4.

Τετόφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας· ἐξ δὲ ὧν γίνονται φθόνος, ἱρις, ἐλασφημίας, ὑβρίοις πονηραί,

^a He is ^{*} proud, knowing nothing, ^b but [†] doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising,

^{*} Or, a fool. [†] Or, sick.

^a Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise, 1 Cor. iii. 18. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 1, 2. For if a man think himself to be something, when he is nothing, he deceiveth himself, Gal. vi. 3. Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, Col. ii. 18.

^b See on chap. i. ver. 4. clauses 1, 2.

VER. 5.

Παραδιαιρηταὶ διεφθαρμένον ἀνθρώπων τὸ νοῦν, καὶ ἀποστερημένον τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν· ἀφίστασθαι ἀπὸ τῶν τοιούτων.

^{*} Perverse disputings of ^a men of corrupt minds, and destitute of the truth, supposing that gain is godliness: ^b from such withdraw thyself.

^{*} Or, gallings one of another.

^a See on Matt. vii. ver. 17. clause 2.

^b See on Matt. xviii. ver. 17. clause 2.

VER. 6.

Ἔστι πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας.

^a But godliness ^b with contentment is great gain.

^a See on chap. iv. ver. 8.

^b See on Luke iii. ver. 14. clause 2.

VER. 7.

Οὐδὲν γὰρ εἰσπνέγαμεν εἰς τὸν κόσμον, ὅλως ὅτι οὐδὲ ἐξενέγκειν τι δυνάμεθα.

^a For we brought nothing into this world, ^b and it is certain we can carry nothing out.

^a And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord, Job i. 21. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? Eccles. v. 15, 16.

^b For when he dieth he shall carry nothing away; his glory shall not descend after him, Psal. xlix. 17. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God, Luke xii. 19—21.

VER. 8.

ἔχοντες δὲ διατροφὰς καὶ σκεπασματα, τοῦτοις ἀρκεσθῆσθαι.

^a And having food and raiment let us be therewith content.

^a See on Matt. vi. ver. 25. clauses 2, 4.; ver. 28, and 31.

VER. 9.

Οἱ δὲ βουλόμενοι κλυτὺν, ἐμπέσωσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνόητους καὶ ἐλαφράς, αἵτινες ἐυθίζουσι τοὺς ἀνθρώπους εἰς ὀλέθρον καὶ ἀπώλειαν.

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* But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

* See on Matt. xiii. ver. 22. clauses 1, 2.

VER. 10.

Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπειπλάνηθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπιπταν ἰδύναις πολλαῖς.

* For the love of money is the root of all evil: ^b which while some coveted after, they have ^c erred from the faith, and pierced themselves through with many sorrows.

* Or, been seduced.

* See on Matt. xix. ver. 22. and 23. clause 1.

^b For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia, ^c Tim. iv. 10. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

VER. 11.

Σὺ δὲ, ὁ ἄνθρωπος τοῦ Θεοῦ, ταῦτα φύγε· ὁλοκα δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραΰτητα.

But thou, ^a O man of God, ^b flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

* That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 17.

^b Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. Let us therefore follow after the things which make for peace, and things wherewith one may edify another, Rom. xiv. 19. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy, 1 Cor. xiv. 1. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever

things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, Phil. iv. 8, 9. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 5—7.

VER. 12.

Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

* Fight the good fight of faith, ^b lay hold on ^c eternal life, ^d whereunto thou art also called, ^e and hast professed a good profession before many witnesses.

* See on 1 Cor. ix. ver. 26. clause 2.

^b See on Matt. xi. ver. 12.

^c See on Matt. xix. ver. 16. clause 3.

^d See on Rom. i. ver. 6. clause 2.

^e See on Matt. x. ver. 32. clause 1.

VER. 13.

Παραγγίλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

* I give thee charge in the sight of God, ^b who quickeneth all things, and before ^c Christ Jesus, who before Pontius Pilate witnessed a good ^e confession;

* Or, profession.

* See on chap. v. ver. 21. clause 1.

^b See on John v. ver. 21.

^c And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest, Matt. xxvii. 11.

VER. 14.

Τηρῶσαι σε τὴν ἐντολὴν ἀσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

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* *That thou keep this commandment without spot, unrebukeable, ^b until the appearing of our Lord Jesus Christ :*

* See chap. iv. ver. 11—16.

^b See on Matt. xvi. ver. 27. clause 1.

VER. 15.

Ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευμένων, καὶ Κύριος τῶν κυριευόντων,

Which in his times he shall shew, ^a who is the blessed and only Potentate, ^b the King of kings, and Lord of lords ;

* See on Matt. vi. ver. 13. clause 3.

^b By me kings reign, and princes decree justice, Prov. ix. 15. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings ; and they that are with him are called, and chosen, and faithful, Rev. xvii. 14. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, xix. 16.

VER. 16.

Ὁ μόνος ἔχων ἀθανασίαν, ὥς οὐκ ἔστι ἀπρόσιτος, ὃν εἶδεν οὐδείς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ὃ τιμὴ καὶ κράτος αἰώνιον. Ἀμήν.

* *Who only hath immortality, ^b dwelling in the light which no man can approach unto ; ^c whom no man hath seen, nor can see : ^d to whom be honour and power everlasting. Amen.*

* See on John v. ver. 26.

^b Who coverest thyself with light as with a garment ; who stretchest out the heavens like a curtain, Psal. civ. 2. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light ; he had horns coming out of his hand : and there was the hiding of his power, Hab. iii. 3, 4. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it, Rev. xxi. 23, 24. and xxii. 5.

* See on John i. ver. 18. clause 1.

* See on Rom. xi. ver. 36. clause 2.

VER. 17.

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παρὰ γὰρ μὴ ἐπιλοφρονεῖν, μηδὲ ἐλπίζειν ἐπὶ πλούτῳ ἀδολότητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πλουσίαις πάντα εἰς ἀπόλαυσιν·

* *Charge them that are rich in this world, that they be not highminded, ^b nor trust in ^a uncertain riches, ^c but in ^d the living God, ^e who giveth us richly all things to enjoy ;*

* Gr. the uncertainty of riches.

* See on Rom. xii. ver. 3. clause 2.

^b See on Matt. vi. ver. 19.

^c In God is my salvation and my glory : the rock of my strength, and my refuge, is in God. Trust in him at all times ; ye people, pour out your heart before him : God is a refuge for us. Selah, Psal. lxxii. 7, 8. For the Lord God is a sun and shield ; the Lord will give grace and glory : no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee, lxxxiv. 11, 12. It is better to trust in the Lord than to put confidence in man : It is better to trust in the Lord than to put confidence in princes, cxviii. 8, 9. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green ; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 7, 8.

^d See on John v. ver. 26. clause 1.

* See on Acts xiv. ver. 17.

VER. 18.

Ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῦς,

* *That they do good, that they be ^b rich in good works, ready to distribute, ^a willing to communicate ;*

* Or, sociable.

* See on Matt. v. ver. 42.

^b See on Luke xii. ver. 21. clause 2.

VER. 19.

Ἀποθεσάμενοι τὰς ἱαντοὺς διμύλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς.

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^a *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

^a See on Matt. vi. ver. 20. and xxv. ver. 35, 36.

VER. 20.

Ὁ Τιμόθεε, τὴν παρακαταθήκην φύλαξον, ἀποτρέπων τὰς βεβήλους κενωφωσίας, καὶ ἀντιθέσεις τῆς ψευδοῦς γνώσεως.

^a O Timothy, keep that which is committed to thy trust, ^b avoiding profane and vain babblings, and oppositions of science falsely so called :

^a See on chap. i. ver. 11. clause 4.

^b See on chap. i. ver. 4.

VER. 21.

Ἦν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἡσυχῶσαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.

^a Which some professing have erred concerning the faith. ^b Grace be with thee. Amen.

^a See on chap. i. ver. 6.

^b See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

END OF THE FIRST EPISTLE TO TIMOTHY.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO
TIMOTHY.

[Written from Rome, A. D. 62.]

A. D. 66.

2 TIM. I. 1—6.

A. D. 66.

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ,

^a Paul, an apostle of Jesus Christ by the will of God, ^b according to the promise of life ^c which is in Christ Jesus,

^a See on Rom. i. ver. 1. clauses 1.3.

^b See on Matt. xix. ver. 16. clause 3.

^c See on Mark xvi. ver. 16. clause 1. and John vi. ver. 51. clause 5.

VER. 2.

Τιμοθέω ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

^a To Timothy, my dearly beloved son : Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

^a See on 1 Tim. i. ver. 2.

VER. 3.

Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνείδησει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνηΐαν ἐν ταῖς δεήσεσιν μου νυκτὸς καὶ ἡμέρας,

^a I thank God, whom I serve from my forefathers ^b with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day ;

^a See on Acts xxii. ver. 3.

^b And Paul, earnestly beholding the council said, Men and brethren, I have lived in all good conscience before God until this day, Acts. xxiii. 1. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men, xxiv. 16.

VER. 4.

Ἐπιποθῶν σε ἰδεῖν, μεμνημένος σοῦ τῶν δακρύων, ἵνα χαρὰς πληρωθῶ,

^a Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy ;

^a Do thy diligence to come shortly unto me, 2 Tim. iv. 9. Do thy diligence to come before winter, 21.

VER. 5.

Ῥυπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνίκησε πρῶτον ἐν τῇ μητρὶ σου Λοιδί, καὶ τῇ μητρὶ σου Εὐνείῃ· πέπεισμαι δὲ ὅτι καὶ ἐν σοὶ.

^a When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; ^b and I am persuaded that in thee also.

^a Then came he to Derbe and Lystra : and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek : Which was well reported of by the brethren that were at Lystra and Iconium, Acts xvi. 1, 2.

^b And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, 2 Tim. iii. 15.

VER. 6.

Δι' ἣν αἰτίαν ἀναμνησκῶ σε ἀναζωοποιεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἔστιν ἐν σοὶ διὰ τῆς ἐπιπίστεως τῶν χειρῶν μου

^a Wherefore I put thee in remembrance that thou stir up the gift of God,

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which is in thee by the putting on of my hands.

^a See on 1 Tim. iv. ver. 14.

VER. 7.

Ὁὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς Πνεῦμα δειλίας, ἀλλὰ δυνάμειος καὶ ἀγάπης, καὶ σωφροσμοῦ.

^a For God hath not given us the spirit of fear; ^b but of power, ^c and of love, and of a sound mind.

^a See on Rom. viii. ver. 15. clause 1.

^b See on Luke xxiv. ver. 49.

^c See on Rom. v. ver. 5. clauses 2, 3.

VER. 8.

Μὴ οὖν ἐπαισχυνῶς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάδῃσιν τῷ εὐαγγελίῳ κατὰ δυνάμιν Θεοῦ.

^a Be not thou therefore ashamed of the testimony of our Lord, ^b nor of me his prisoner: ^c but be thou partaker of the afflictions of the Gospel according to the power of God;

^a See on Matt. x. ver. 32, 33.

^b See ver. 16. and chap. ii. ver. 9.

^c See on Matt. v. ver. 10—12.

VER. 9.

Τοῦ σώσαντος ἡμᾶς, καὶ καλίσαντος κλῆσαι ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,

^a Who hath saved us, ^b and called us with un holy calling, ^c not according to our works, ^d but according to his own purpose and grace, ^e which was given us in Christ Jesus ^f before the world began;

^a See on Luke i. ver. 47.

^b See on Rom. i. ver. 6. clause 2.

^c See on Rom. iii. ver. 27.

^d See on Matt. xi. ver. 26.

^e See on John vi. ver. 37. clause 1.

^f See on Matt. xxv. ver. 34. clause 5.

VER. 10.

Φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φανίσαντος δὲ ζῶνι καὶ ἀφθαρσίᾳ διὰ τοῦ εὐαγγελίου

^a But is now made manifest by the appearing of ^b our Saviour Jesus Christ, ^c who hath abolished death, ^d and hath brought life and immortality to light through the Gospel:

^a See on John iii. ver. 16. clause 1.

^b See on Matt. i. ver. 21. clause 3.

^c See on John xi. ver. 25.

^d See on John v. ver. 40. clause 2.

VER. 11.

Εἰς ὃ ἐτίθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν.

^a Whereunto I am appointed a preacher, and an apostle, ^b and a teacher of the Gentiles.

^a See on Rom. i. ver. 1. clause 2.

^b See on Acts ix. ver. 15. clause 2.

VER. 12.

Δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πίπτεσμαι ἐπὶ δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

^a For the which cause I also suffer these things: ^b nevertheless I am not ashamed; ^c for I know whom I have ^d believed, ^e and am persuaded that he is able to keep that which I have committed unto him against ^f that day.

^a Or, trusted.

^a See on John xvi. ver. 33. clause 2.

^b See on Rom. i. ver. 16. clause 1.

^c See on John v. ver. 23. clause 1.

^d See on John x. ver. 28.

^e See on Matt. vii. ver. 22. clause 1.

VER. 13.

Ἵπποσύπῳσιν ἔχε ὑγιαίνοντων λόγους, ὧν παρ' ἐμοῦ ἤκουσας· ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ.

^a Hold fast the form of sound words, ^b which thou hast heard of me, ^c in faith and love which is in Christ Jesus.

^a Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers, Tit. i. 9. But speak thou the things which become sound doctrine, ii. 1. In doctrine showing uncorruptness, 7.

^b And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. ix. 2.

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^c And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus, 1 Tim. i. 14.

VER. 14.

Τὴν καλὴν παρακαταθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

^a That good thing which was committed unto thee, keep ^b by the Holy Ghost which dwelleth in us.

^a See on 1 Tim. i. ver. 11. clause 4.

^b See on John vii. ver. 39. clause 1.

VER. 15.

Οἶδας τοῦτο, ὅτι ἀπιστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶ Φύγελλος καὶ Ἑρμιόγηνς.

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

VER. 16.

Δόξῃ ἔλεος ὁ Κύριος τῷ Ὀνησιφόρῳ οἶκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἐπροσχύνθη,

^a The Lord give mercy unto ^b the house of Onesiphorus; ^c for he oft refreshed me, and was not ashamed of my chain:

^a See on Matt. v. ver. 7.

^b See chap. iv. ver. 19.

^c See ver. 8. and chap. ii. ver. 9.

VER. 17.

Ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με, καὶ εὑρεῖ.

But when he was in Rome, he sought me out very diligently, and found me.

VER. 18.

Δόξῃ αὐτῷ ὁ Κύριος εὐρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν Ἐφέσῳ διηκόνησέ, βέλτιον σὺ γνώσκεις.

^a The Lord grant unto him that he may find mercy of the Lord ^b in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

^a See on Matt. v. ver. 7.

^b See on Matt. vii. ver. 22. clause 1.

CHAP. II.—VER. 1.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

^a Thou therefore, my son, ^b be strong in the grace that is in Christ Jesus.

^a See on 1 Cor. iv. ver. 17. clause 2.

^b See on 1 Cor. xvi. ver. 13. clause 3.

VER. 2.

Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράβου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

^a And the things that thou hast heard of me ^a among ^b many witnesses, the same ^c commit thou ^d to faithful men, who shall be able to teach others also.

^e Or, by.

^a Hold fast the form of sound words, which thou hast heard of me, 2 Tim. i. 13.

^b Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, 1 Tim. iv. 14. Whereunto thou art also called, and hast professed a good profession before many witnesses, vi. 12.

^c See on 1 Tim. i. ver. 11. clause 4.

^d A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity, 1 Tim. iii. 2—4. And let these also first be proved; then let them use the office of a deacon, being found blameless, 10. Lay hands suddenly on no man, neither be partaker of other men's sin's: keep thyself pure, iv. 22. See also on Matt. xxiv. ver. 45. clause 1.

VER. 3.

Σὺ οὖν κακοπάθησον, ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.

^a Thou therefore endure hardness, ^b as a good soldier of Jesus Christ.

^a See on Matt. x. ver. 22. clause 3.

^b For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. Put on the

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whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 11—18. That thou by them mightest war a good warfare, 1 Tim. i. 18.

VER. 4.

Οὐδὲς στρατιωτόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογησάντι ἀρέσῃ.

No man that warreth ^a entangleth himself with the affairs of this life; ^b that he may please him who hath chosen him to be a soldier.

^a See on Matt. xiii. ver. 22.

^b Wherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. vi. 9.

VER. 5.

Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἰὰν μὴ νομίμως ἀθλήσῃ,

^a And if a man also strive for masteries, ^b yet is he not crowned, except he strive lawfully.

^a See on 1 Cor. ix. ver. 25.

^b I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 7, 8. Blessed is the man that endureth temptation:

for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12.

VER. 6.

Τὸν κοπιῶντα γεωργὸν δαὶ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

^a The husbandman ^a that laboureth must be first partaker of the fruits.

^a Or, labouring first, must be partaker of the fruits.

^a I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labour. For we are labourers together with God: ye are God's husbandry; ye are God's building, 1 Cor. iii. 6—9.

VER. 7.

Νοῦν ἂ λέγω· δὴν γάρ σοι ὁ Κύριος σύνειπεν ἐν πᾶσι.

Consider what I say, ^a and the Lord give thee understanding in all things.

^a See on John xiv. ver. 26. clause 3.

VER. 8.

Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγραμμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου,

Remember that ^a Jesus Christ, of the seed of David, ^b was raised from the dead ^c according to my Gospel:

^a See on Matt. i. ver. 1. clause 2.

^b See on Acts ii. ver. 24. clause 1.

^c See on Rom. ii. ver. 16. clause 3.

VER. 9.

Ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακούργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δίδεται.

^a Wherein I suffer trouble, as an evildoer, even unto bonds; ^b but the word of God is not bound.

^a See on 1 Cor. iv. ver. 13.

^b And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no

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man forbidding him, Acts xviii. 30, 31. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear, Phil. i. 12—14. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you, 2 Thess. iii. 1.

VER. 10.

Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτὰ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.

^a Therefore I endure all things for ^b the elect's sakes, ^c that they may also obtain the salvation which is in Christ Jesus ^d with eternal glory.

^a See on Matt. x. ver. 22. clause 3.

^b See on Matt. xxiv. ver. 22. clause 2.

^c See on Matt. i. ver. 21. clause 3.

^d See on Rom. ii. ver. 7. clause 2.

VER. 11.

Πίστος ὁ λόγος· εἰ γὰρ συναπιθάνομεν, καὶ συζησομεν·

^a It is a faithful saying: ^b For if we be dead with him, we shall also live with him:

^a See on 1 Tim. i. ver. 15. clause 1.

^b See on Rom. vi. ver. 5—8.

VER. 12.

Εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν αὐτῷ ἀγνούμεθα, καὶ αὐτὸς ἀρνήσεται ἡμᾶς·

^a If we suffer, we shall also reign with him: ^b If we deny him, he also will deny us:

^a See on Matt. v. ver. 10.

^b See on Matt. x. ver. 33.

VER. 13.

Εἰ ἀπιστοῦμαι, ἐκείνος πιστὸς μένει· ἀρῆσασθαι ἑαυτὸν οὐ δύναται.

If we believe not, ^a yet he abideth faithful: ^b he cannot deny himself.

^a See on Matt. xxiv. ver. 35. clause 2.

^b God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good, Numb. xiii. 19. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18.

VER. 14.

Ταῦτα ὑπομνήσκω, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογιμαχείν, εἰς οὐδὲν χρίσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

Of these things put them in remembrance, ^a charging them before the Lord ^b that they strive not about words, to no profit, but to the subverting of the hearers.

^a See on 1 Tim. v. ver. 21. clause 1.

^b See on 1 Tim. i. ver. 4.

VER. 15.

Σπουδάσω σταντὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

^a Study to show thyself approved unto God, ^b a workman that needeth not to be ashamed, ^c rightly dividing ^d the word of truth.

^a See on Matt. xiii. ver. 52.

^b See on Matt. ix. ver. 37. clause 2.

^c See on Matt. xxiv. ver. 45. clause 2.

^d See on John xvii. ver. 17. clause 2.

VER. 16.

Τὰς δὲ βεβήλους νενοφονίας περιστάσας ἐπὶ πλείον γὰρ προέβουσιν ἀσεβείας,

^a But shun profane and vain babblings: for they will increase unto more ungodliness:

^a See on 1 Tim. i. ver. 4. clauses 1, 2.

VER. 17.

Καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὃν ἔστιν ὁ Ἰησοῦς καὶ Φιλῆτος,

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And their word will eat as doth a *canker: ^a of whom is Hymeneus and Philetus;

* Or, gangrene.

* Holding faith, and a good conscience which some having put away, concerning faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme, 1 Tim. i. 19, 20.

VER. 18.

Οἵτινες περὶ τὴν ἀλήθειαν ἠσπύχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγενῆσθαι· καὶ ἀνατρίψουσι τὴν τιμὴν πλοῦτος·

* Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

* See on 1 Tim. i. ver. 6.

VER. 19.

Ὁ μόντος στειρὴς θεμέλιος τοῦ Θεοῦ Ἰσταται, ἔχων τὴν σφραγίδα ταύτης· Ἔγω Κύριος τοῦς ὄντας αὐτοῦ· καὶ Ἀποστήτω ἀπὸ ἀδυναμίας πᾶς ὁ ἐνομαζόμενος τὸ ὄνομα Χριστοῦ.

* Nevertheless the foundation of God ^b standeth * sure, having this seal, ^c The Lord knoweth them that are his. And, ^d Let every one that nameth the name of Christ ^e depart from iniquity.

* Or, steady.

* See on 1 Cor. iii. ver. 11.

^b See on Matt. xvi. ver. 18.

^c And he spake unto Korah, and unto all his company, saying, Even to-morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him, Numb. xvi. 5. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The LORD knoweth the days of the upright; and their inheritance shall be for ever, xxxvii. 18. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him, Nah. i. 7. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 25. I am the good shepherd, and know my

sheep, and am known of mine, John x. 14. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me, xiii. 18. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Rom. xi. 2. But if any man love God, the same is known of him, 1 Cor. viii. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, Gal. iv. 9.

* See on Acts ix. ver. 14. clause 2.

* See on Col. iii. ver. 5. 8, 9.

VER. 20.

Ἐν μεγάλῃ δὲ οἰκῇ οὐκ ἔστι μόνον σκεῦη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινᾶ· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.

* But in a great house ^b there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

* See on Matt. xvi. ver. 18. clause 3.

^b Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 21—23.

VER. 21.

Ἐάν τινες ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν ἡγιασμένον, καὶ ὑψίστοις τῷ διαποτίῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

* If a man therefore purge himself from these, he shall be ^b a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

* See on 1 Cor. v. ver. 7. clause 1.

^b If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve

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me, him will my Father honour, John xii. 26. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, 1 Pet. i. 7.

VER. 22.

Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε·
διώκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρή-
νην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον
ἐκ καθαρᾶς καρδίας.

^a Flee also youthful lusts: but follow
righteousness, faith, charity, ^b peace,
^c with them that call on the Lord ^d out
of a pure heart.

^a See on 1 Tim. vi. ver. 11.

^b See on Mark ix. ver. 50. clause 3.

^c See on Acts ix. ver. 14. clause 2.

^d See on 1 Tim. ii. ver. 8. clause 2.

VER. 23.

Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητή-
σεις παραιτοῦ, εἰδὼς ὅτι γινώσκει μάχας·

^a But foolish and unlearned questions
avoid, knowing that they do gender
strifes.

^a See on 1 Tim. i. ver. 4.

VER. 24.

Δούλον οὐ δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ'
ἥσιον εἶναι πρὸς πάντας, διδασκτικὸν, ἀνεξι-
κατον,

And ^a the servant of the Lord ^b must
not strive; but be gentle unto all men,
^c apt to teach, ^{*} patient,

^{*} Or, forbearing.

^a See on Rom. i. ver. 1. clause 2.

^b See on 1 Tim. iii. ver. 3.

^c See on 1 Tim. iii. ver. 2. clause 6.

VER. 25.

Ἐν πραότητι παιδεύοντα τοὺς ἀγνιδιά-
τιθεμένους· μήποτε δῶ αὐτοῖς ὁ Θεὸς με-
τάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

^a In meekness instructing those that
oppose themselves; ^b if God ^c peradven-
ture will give them repentance to the
acknowledging of the truth;

^a See on Matt. xviii. ver. 15. clauses
2, 3.

^b See on Acts v. ver. 31. clause 4.

^c Repent therefore of this thy
wickedness; and pray God, if per-
haps the thought of thine heart may
be forgiven thee, Acts viii. 22.

VER. 26.

Καὶ ἀνανήψουσιν ἐκ τῆς τοῦ διαβόλου
παγίδος, ἐξωγρημένοι ὑπ' αὐτοῦ εἰς τὸ
ἐκείνου Σέλημα.

^a And that they may ^{*} recover them-
selves out of the snare of the devil, ^b who
are [†] taken captive by him at his will.

^{*} Gr. awake. [†] Gr. taken alive.

^a See on Acts xxvi. ver. 18. clause 3.

^b See on Luke iv. ver. 18. clause 5.

CHAP. III.—VER. 1.

Τούτο δὲ γινώσκουσ, ὅτι ἐν ἐσχάταις ἡμέ-
ραις ἰσότησονται καιροὶ χαλεποί·

^a This know also, that in the last days
perilous times shall come.

^a See on 2 Thess. ii. ver. 3. and
1 Tim. iv. ver. 1.

VER. 2.

Ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φι-
λάργυροι, ἀλαζίνες, ὑπερήφανοι, ἐλασφη-
μοὶ, γονύσιν ἀπειθείς, ἀχάριστοι, ἀνόσιοι,

^a For men shall be lovers of their own
selves, covetous, boasters, proud, blasphe-
mers, disobedient to parents, unthankful,
unholy,

^a See on Rom. i. ver. 29, 30.

VER. 3.

Ἄστοργοι, ἄσπονδοι, διάβολοι, ἀπρα-
τεῖς, ἀνήμεροι, ἀφιλάγαθοι,

Without natural affection, truce-
breakers, ^{*} false accusers, incontinent,
fierce, despisers of those that are good,

^{*} Or, make-bates.

VER. 4.

Προδόται, προπητεῖς, τετυφωμένοι, φι-
λῆδονοι μᾶλλον ἢ φιλέθιοι,

^a Traitors, heady, highminded, ^b lovers
of pleasures more than lovers of God;

^a But chiefly them that walk after
the flesh in the lust of uncleanness,
and despise government: presump-
tuous are they, self-willed, they are
not afraid to speak evil of dignities,
2 Pet. ii. 10. Likewise also these
filthy dreamers defile the flesh, des-
pise dominion, and speak evil of dig-
nities, Jude 8.

^b See on Rom. i. ver. 25. clause 3.

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VER. 5.

ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ
δύναμιν αὐτῆς ἡρημένοι. καὶ τούτους
ἀποτρέπου·

^a Having a form of godliness, but
denying the power thereof: ^b from such
turn away.

^a See on Matt. xxi. ver. 30.

^b See on Matt. xviii. ver. 17. clause 2.

VER. 6.

Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς
τὰς οἰκίας, καὶ αἰχμαλωτεύοντες τὰ γυ-
ναῖκα ἰσχυροῦμένα ἁμαρτίαις, ἀγόμενα
ἐνθυμίαις ποικίλαις,

^a For of this sort are they which creep
into houses, and lead captive silly women
laden with sins, led away with divers
lusts,

^a See on Matt. xxiii. ver. 14. clause 1.

VER. 7.

Πάντοτε μακρόνουντα, καὶ μηδέποτε εἰς
ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

^a Ever learning, and never able to
come to the knowledge of the truth.

^a See on Matt. xiii. ver. 14, 15.

VER. 8.

Οἱ τρώσαν δὲ Ἰαννῆς καὶ Ἰαμβρέως ἀν-
τίστησαν Μωϋσῇ, οὕτως καὶ οὗτοι ἀν-
τίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθα-
μένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

^a Now as Jannes and Jambres with-
stood Moses, ^b so do these also resist the
truth: ^c men of corrupt minds, ^e repro-
bate concerning the faith.

^a Or, of no judgment.

^a Then Pharaoh also called the wise
men and the sorcerers: now the ma-
gicians of Egypt, they also did in like
manner with their enchantments,
Exod. vii. 11.

^b See on Acts vii. ver. 51.

^c See on Rom. i. ver. 28.

VER. 9.

Ἄλλ' οὐ προκόψουσιν ἐπὶ πλεόν· ἡ
γὰρ αἰτία αὐτῶν ἐκδηλός ἐστι πᾶσιν, ὥς
καὶ ἡ ἐκείνων ἐγένετο.

^a But they shall proceed no further:
for their folly shall be manifest unto
all men, as their's also was.

^a And they took ashes of the fur-
nace, and stood before Pharaoh; and
Moses sprinkled it up toward heaven;
and it became a boil breaking forth
with blains upon man and upon beast.
And the magicians could not stand
before Moses because of the boil; for
the boil was upon the magicians, and
upon all the Egyptians, Exod. ix.
10, 11.

VER. 10.

Σὺ δὲ παρηκολούθηκας μου τῇ διδασ-
καλίᾳ, τῇ ἀγωγῇ, τῇ πρῶσει, τῇ πίστει,
τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

But ^a thou hast fully known my doc-
trine, manner of life, purpose, faith,
long-suffering, charity, patience,

^a Or, thou hast been a diligent fol-
lower of.

VER. 11.

Τοῖς διαγμοῖς, τοῖς παθήμασιν, ὅα μοι
ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύσ-
τραις· οἷους διαγμούς ὑπέστηκα, καὶ ἐν
πάντων μοι ἐρύσατο ὁ Κύριος.

^a Persecutions, afflictions, which came
unto me ^b at Antioch, at Iconium, at
Lystra; what persecutions I endured:
^c but out of them all the Lord delivered
me.

^a See on 1 Cor. iv. ver. 9—11.

^b But the Jews stirred up the de-
vout and honourable women, and the
chief men of the city, and raised per-
secution against Paul and Barnabas,
and expelled them out of their coasts.
But they shook off the dust of their feet
against them, and came unto Ico-
nium, Acts xiii. 50, 51. And it came
to pass in Iconium, that they went
both together into the synagogue of
the Jews, and so spake, that a great
multitude, both of the Jews and also
of the Greeks, believed. But the un-
believing Jews stirred up the Gentiles,
and made their minds evil-affected
against the brethren, xiv. 1, 2. But
the multitude of the city was divided:
and part held with the Jews, and part
with the apostles. And when there
was an assault made, both of the
Gentiles and also of the Jews, with
their rulers, to use them despitefully,
and to stone them. They were ware
of it, and fled unto Lystra and Derbe,
cities of Lycaonia, and unto the re-
gion that lieth round about, 4—6.
And there came thither certain Jews
from Antioch and Iconium, who per-

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sueded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 19—21.

^c See on 2 Cor. i. ver. 10.

VER. 12.

Καὶ πάντες δὲ οἱ θιλοντες ἐν Χριστῷ Ἰησοῦ, διωχθήσονται·

^a Yea, and all that will live godly in Christ Jesus shall suffer persecution.

^a See on Matt. v. ver. 10. clause 1.

VER. 13.

Ποτὲροι δὲ ἄνθρωποι καὶ γόητες προέβουον ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανάμενοι.

^a But evil men and seducers shall wax worse and worse, deceiving and being deceived.

^a See on 2 Thess. ii. ver. 11.

VER. 14.

Σὺ δὲ μένει ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνος ἔμαθες,

^a But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them:

^a See on John viii. ver. 31.

VER. 15.

Καὶ ὅτι ἀπὸ ἐρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ θυγμένα σε σοφίαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

^a And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

^a When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5. Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which

was a Jewess, and believed; but his father was a Greek, Acts xvi. 1.

^b See on Rom. i. ver. 16. clause 3.

VER. 16.

Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγχον, πρὸς ὑπανάρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

^a All Scripture is given by inspiration of God, ^b and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

^a See on Matt. x. ver. 20. clause 1.

^b See on Rom. xv. ver. 4. clause 1.

VER. 17.

ἵνα ἄριστος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

^a That the man of God may be perfect, ^b thoroughly ^b furnished unto all good works.

^a Or, perfected.

^a See on Matt. v. ver. 48. clause 1.

^b See on Matt. v. ver. 16. clause 1.

CHAP. IV.—VER. 1.

Διαμαρτύρομαι ὅν ἐγὼ ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

^a I charge thee therefore before God, ^b and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

^a See on 1 Tim. v. ver. 21. clause 1.

^b See on John v. ver. 22.

VER. 2.^a

Κήρυξον τὸν λόγον, ἐπιστηθὶ εὐκαιρως, ἀκαιρως ἐλεγχον ἐπιτίμησον, παρακάλεισον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

^a Preach ^b the word; be instant in season, out of season; ^c reprove, rebuke, exhort ^d with all longsuffering and doctrine.

^a See on Matt. x. ver. 7. clause 1.

^b See on Mark. iv. ver. 14.

^c Then that sin rebuke before all, that others also may fear, 1 Tim. v. 20. This witness is true. Wherefore rebuke them sharply; that they may be sound in the faith, Tit. i. 13. These things speak, and exhort; and rebuke with all authority. Let no man des-

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2 TIM. IV. 2—11.

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pise thee, ii. 15. And I beseech you, brethren, suffer the word of exhortation : for I have written a letter unto you in few words, Heb. xiii. 22.

^d See on 1 Tim. iii. ver. 3. clause 2.

VER. 3.

Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύουσι διδασκάλους, κηρόμενοι τὴν ἀκοήν,

^a For the time will come when they will not endure sound doctrine ; ^b but after their own lusts shall they heap to themselves teachers, having itching ears ;

^a See on 1 Tim. iv. ver. 1.

^b See on Luke vi. ver. 26. clause 2.

VER. 4.

Καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπίσονται.

^a And they shall turn away their ears from the truth, and shall be turned unto fables.

^a See on 1 Tim. i. ver. 4.

VER. 5.

Σὺ δὲ νῦν ἐν πᾶσι, κακοπάθησον, ἔργον ποιῶσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

^a But watch thou in all things, ^b endure afflictions, do the work of an evangelist, ^c make full proof of thy ministry.

^a Or, fulfil.

^a See on Matt. xxiv. ver. 42. clause 1.

^b Be thou a partaker of the afflictions of the Gospel, according to the power of God, 2 Tim. i. 8. See also on Matt. x. ver. 27. clause 3.

VER. 6.

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἑμῆς ἀναλύσεως ἐφύστηκε.

^a For I am now ready to be offered, and the time of my departure is at hand.

^a Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all, Phil. ii. 17. See also on Acts xx. ver. 24. clauses 1, 2.

VER. 7.

Τὸν ἀγῶνα τὸν καλὸν ἠγωνίσμαι, τὸν ῥόμον τετίλειπα, τὴν πίστιν τετήρηκα.

^a I have fought a good fight, ^b I have finished my course, I have kept the faith:

^a See on 1 Cor. ix. ver. 26. clause 2.

^b See on Acts xx. ver. 24. clause 2.

VER. 8.

Λοιπὸν ἀπέκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπητοῖς τὴν ἐπιφάνειαν αὐτοῦ.

^a Henceforth there is laid up for me a crown of righteousness, which the Lord, ^b the righteous Judge, shall give me ^c at that day : ^d and not to me only, but unto all them also that love his appearing.

^a See on 1 Cor. ix. ver. 25.

^b See on Rom. ii. ver. 11.

^c See on Matt. vii. ver. 22. clause 1.

^d And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, Rom. viii. 23. Earnestly desiring to be clothed upon with our house which is from heaven, 2 Cor. v. 2. See also on 1 Thessa. i. ver. 10. clause 1.

VER. 9.

Σπουδασον ἐλθεῖν πρὸς με ταχέως·

^a Do thy diligence to come shortly unto me :

^a See ver. 21.

VER. 10.

Δημῆς γὰρ με ἠγκατέλειπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.

For ^a Demas ^b hath forsaken me, ^c having loved this present world, and is departed unto Thessalonica ; Crescens to Galatia, ^d Titus unto Dalmatia.

^a See on Col iv. ver. 14.

^b See on 1 Tim. i. ver. 6.

^c See on Luke ix. ver. 62. clause 1.

^d See on 2 Cor. ii. ver. 13. clause 1.

VER. 11.

Λούκας ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἐστὶ γὰρ μοι ὑχρηστός εἰς διακονίαν.

Only ^a Luke is with me. Take ^b Mark, and bring him with thee : for he is profitable to me for the ministry.

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2 TIM. IV. 11—20.

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^a Luke the beloved physician, and Demas, greet you, Col. iv. 13. Lucas my fellow labourer, Philem. 24.

^b And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying, Acts. xii. 12. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark, 25.

VER. 12.

Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον.

And ^a Tychicus have I sent to Ephesus.

^a See on Acts xx. ver. 4. clause 3.

VER. 13.

Τὸν φαίλοντι ὃν ἀπέλιπον ἐν τῇ Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

The cloke that I left ^a at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

^a And they, passing by Mysia, came down to Troas, Acts. xvi. 8. See also Acts xx. ver. 5—12.

VER. 14.

Ἀλέξανδρος ὁ χαλκὺς πολλὰ μοι κακὰ ἐνεδείξατο ἀποδοῦν αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ.

^a Alexander the coppersmith did me much evil: ^b the Lord reward him according to his works:

^a See 1 Tim. i. ver. 20.

^b And I am this day weak, though anointed king; and these men the sons of Zeruah be too hard for me: the Lord shall reward the doer of evil according to his wickedness, 2 Sam. iii. 39. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert, Psal. xxviii. 4. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 6.

VER. 15.

Ὅτι καὶ σὺ φυλάσσου· λίαν γὰρ ἀνθίστηκε τοῖς ἡμετέροις λόγοις.

^c Of whom be thou ware also; for he hath greatly withstood our ^d words.

^e Or, preachings.

VER. 16.

Ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μου συμπαραγένητο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθῆιν.

At my first answer no man stood with me, but all men forsook me: ^a I pray God that it may not be laid to their charge.

^a See on Matt. v. ver. 44. clause 2.

VER. 17.

Ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος,

^a Notwithstanding the Lord stood with me, ^b and strengthened me; ^c that by me the preaching might be fully known, and that all the Gentiles might hear: ^d and I was delivered out of the mouth of the lion.

^a See on Matt. xxviii. ver. 20.

clause 2.

^b See on 2 Cor. xii. ver. 9.

^c See on Acts ix. ver. 15. clause 2.

^d See on 2 Cor. i. ver. 10.

VER. 18.

Καὶ ῥύσεται με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλίαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

^a And the Lord shall deliver me from every evil work, ^b and will preserve me unto his heavenly kingdom: ^c to whom be glory for ever and ever. Amen.

^a See on Matt. vi. ver. 13. clause 2.

^b See on John x. ver. 28.

^c See on Rom. xi. ver. 36. clause 2.

VER. 19.

Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον.

^a Salute Prisca and Aquila, ^b and the household of Onesiphorus.

^a See on Rom. xvi. ver. 3.

^b See chap. i. ver. 16.

VER. 20.

Ἐραστος ἔμεινεν ἐν Κορίνθῳ· Τρέφimus δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.

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^a Erastus abode at Corinth: but ^b Trophimus have I left at ^c Miletum sick.

^a See on Acts xix. ver. 22. clause 3.

^b See on Acts xx. ver. 4. clause 4.

^c And the next day we came to Miletus, Acts xx. 15.

VER. 21.

Σπουδασον πρό χειμῶνος ἰλθεῖν. Ἀσπάζεται σε Εὐβουλός, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

^a Do thy diligence to come before winter. ^b Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

^a See ver. 9. 13.

^b See on 1 Cor. xvi. ver. 20. clause 1.

VER. 22.

Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνύματος σου. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

^a The Lord Jesus Christ be with thy spirit. ^b Grace be with you. Amen.

^a See on Matt. xxviii. ver. 20. clause 2.

^b See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλησίας πρώτον ἐπίσκοπον χειροτονηθέντα, ἠγγράφη ἀπὸ Ῥώμης. ὅτι ἐκ δευτέρου παρίστη Παῦλος τῷ Καίσαρι Νέρωνι.

The second epistle unto Timothy, ordained the first Bishop of the church of the Ephesians, was written from Rome, when Paul was brought before ^a Nero the second time.

^a Gr. Cæsar Nero, or, the emperor Nero.

END OF THE SECOND EPISTLE TO TIMOTHY.

THE
EPISTLE OF PAUL THE APOSTLE

TO
TITUS.

[The date of this epistle is uncertain : the most probable opinion assigns it to A. D. 64.]

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TIT. I. 1—5.

A. D. 65.

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δι' Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐλεκτῶν Θεοῦ, καὶ ἐπιγγέσιν ἀληθείας τῆς κατ' εὐσέβειαν

Paul, ^a a servant of God, ^b and an apostle of Jesus Christ, ^c according to the faith of God's ^d elect, ^e and the acknowledging of the truth which is after godliness;

^a See on Rom. i. ver. 1. clause 2.

^b See on Rom. i. ver. 1. clause 3.

^c See on Acts xiii. ver. 48. clause 1.

^d See on Matt. xxiv. ver. 22. clause 2.

^e See on Rom. vi. ver. 4. clause 3.

VER. 2.

Ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀφειδής Θεὸς πρὸ χρόνων αἰώνων,

^a In ^a hope of eternal life, ^b which God, that cannot lie, ^c promised ^d before the world began;

^a Or, for.

^a See on Rom. v. ver. 2. clauses 3, 4.

^b See on 2 Tim. ii. ver. 13. clause 2.

^c See on Matt. xix. ver. 16. clause 3.

^d See on Matt. xxv. ver. 34. clauses 4, 5.

VER. 3.

Εφάνησεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ, ὃν κηρύγματι ὁ πιστευθεὶς ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ

^a But hath in due times ^b manifested his word through preaching, ^c which is committed unto me, ^d according to the commandment of ^e God our Saviour:

^a See on Rom. v. ver. 6. clause 2.

^b But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all

nations for the obedience of faith, Rom. xvi. 26. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, Eph. iii. 5—7.

^c See on Rom. i. ver. 1. clause 3.

^d But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake, Acts ix. 15, 16.

^e See on Luke i. ver. 47.

VER. 4.

Τίτω γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις, εἰλεος, σιγήν ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

To ^a Titus, ^b mine own son after the common faith: ^c Grace, mercy, and peace, from God the Father and ^d the Lord Jesus Christ our Saviour.

^a See on 2 Cor. ii. ver. 13. clause 1.

^b Unto Timothy my own son in the faith, 1 Tim. i. 2. To Timothy my dearly beloved son, 2 Tim. ii. 2.

^c See on Rom. i. ver. 7. clauses 4—7.

^d See on Matt. i. ver. 21. clause 3.

VER. 5.

Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λοιπὰ ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διατάξω.

^a For this cause left I thee in Crete,

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that thou shouldest set in order the things that are * wanting, ^b and ordain elders in every city, as I had appointed thee:

* Or, left undone.

* As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 1 Tim. i. 3.

^b See on Acts xi. ver. 30.

VER. 6.

Εἰ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα.

* If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

* See on 1 Tim. iii. 2—4.

VER. 7.

Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροικον, μὴ πλίκτην, μὴ αἰσχροκερδῆ.

* For a Bishop must be blameless, ^b as the steward of God, ^c not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

* See on 1 Tim. v. ver. 22. clause 2.

* See on Matt. xxiv. ver. 45. clause 1.

* See on 1 Tim. iii. ver. 3.

VER. 8.

Ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ.

* But a lover of hospitality, a lover of good men, ^b sober, ^c just, ^d holy, ^e temperate;

* Or, good things.

* See on Rom. xii. ver. 13. clause 2.

^b See on 1 Thess. v. ver. 6. clause 3.

* See on Matt. i. ver. 9. clause 1.

^d See on Luke i. ver. 75.

* See on Acts xxiv. ver. 25. clause 2.

VER. 9.

Ἀντιθέμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιτίγοντας ἐλέγχειν.

* Holding fast the faithful word, * as he hath been taught, that he may be

able by sound doctrine, both to exhort, and to convince the gainsayers.

* Or, in teaching.

* See on 2 Tim. i. ver. 13. clause 1.

VER. 10.

Εἰσὶ γὰρ πολλοὶ, καὶ ἀνυπότακτοι, μεταιο λόγοι καὶ φρεναπάται, μάλιστα οἱ ἐν περιτομῇ,

* For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

* See on 2 Cor. xi. ver. 13.

VER. 11.

Οὓς δεῖ ἐπιστομίζειν οἷτινες οἴους οἶκους ἀνατρέπουσι, διδάσκοντες ἂ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

Whose mouths must be stopped; * who subvert whole houses, teaching things which they ought not, ^b for filthy lucre's sake.

* For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, 2 Tim. iii. 6.

^b See on 1 Tim. iii. ver. 3. clause 3.

VER. 12.

Εἰπέ τις ἐξ αὐτῶν ἰδίους αὐτῶν προφῆτας, Κρήτες δὲ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

* One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

* For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring, Acts xvii. 28.

VER. 13.

Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἐλέγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνουσιν ἐν τῇ πίστει,

This witness is true: * wherefore rebuke them sharply, that they may be sound in the faith;

* See on 2 Tim. iv. ver. 2. clause 3.

VER. 14.

Μὴ προσέχοντες Ἰουδαίκοις μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

* Not giving heed to Jewish fables,

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^b and commandments of men that turn from the truth.

* See on 1 Tim. i. ver. 4.

^b See on Matt. xv. ver. 9. clause 2.

VER. 15.

Πάντα μὲν καθαρὰ τοῖς καθαρῶς τοῖς δὲ μειμασμένοις καὶ ἀπιστοῖς οἶδεν καθαρόν, ἀλλὰ μείνεται αὐτῶν καὶ ὁ τοῦς καὶ ἡ συνείδησις.

* Unto the pure all things are pure ; but unto them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled.

* See on Luke xi. ver. 41. clause 2.

VER. 16.

Θεὸν ὁμολογοῦσιν εἶδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

* They profess that they know God, but in works they deny him, being abominable, and disobedient, ^b and unto every good work * reprobate.

* Or, void of judgment.

* See on Matt. xxi. ver. 30.

^b See on Rom. i. ver. 28. clause 2.

CHAP. II.—VER. 1.

Σὺ δὲ λάλει ἡ πρέπει τῇ ἡγιασούσῃ διδασκαλίᾳ.

* But speak thou the things which become sound doctrine :

* See on 2 Tim. i. ver. 13. clause 1.

VER. 2.

Πρεσβύτες ὑψηλοῦς εἶναι, σεμνοῦς, σώφρονας, ἡγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

That the aged men ^a be * sober, ^b grave, ^c temperate, ^d sound in faith, ^e in charity, ^f in patience.

* Or, vigilant.

* See on 1 Thess. v. ver. 6. clause 3.

^b See on 1 Tim. iii. ver. 4. clause 2.

^c See on Acts xxiv. ver. 25. clause 2.

^d See on Matt. vii. ver. 25. clause 2.

^e See on Matt. xxiii. ver. 37. and Rom. v. ver. 5. clause 2.

^f See on Luke xxi. ver. 19.

VER. 3.

Ἡγεσβύτιδας ὁσαύτως ἐν καταστάματι, ἠρεπρεπείς, μὴ διαδόλους, μὴ οἶνον πολλὸν ἀπολαμβάνοντας, καλοῦ δασκάλους.

* The aged women likewise, that they be in behaviour as ^a becometh * holiness, not [†] false accusers, not given to much wine, teachers of good things ;

* Or, holy women.

[†] Or, make-bates.

* See on 1 Tim. ii. ver. 9, 10.

VER. 4.

* ἵνα σωφρονίζωσι τὰς νεὰς, φιλόανδρους εἶναι, φιλοτέκνους,

* That they may teach the young women to be * sober, to love their husbands, to love their children,

* Or, wise.

* See on 1 Tim. v. ver. 14.

VER. 5.

Σώφρονας, ἀγὰς, εἰκουροῦς, ἀγαθὰς, ὑποτασσομένης τοῖς ἰσχυροῦς ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηθῇ.

* To be discreet, chaste, keepers at home, good, ^b obedient to their own husbands, ^c that the word of God be not blasphemed.

* And withal they learn to be idle, wandering about from house to house ; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully, 1 Tim. v. 13, 14.

^b See on 1 Cor. xi. ver. 3. clause 2.

^c See on Rom. ii. ver. 24. clause 1.

VER. 6.

Τοὺς νεωτέρους ὁσαύτως παρακάλει, σωφρονεῖν,

* Young men likewise exhort to be * sober-minded.

* Or, discreet.

* See on 1 Tim. iii. ver. 3. clause 1.

VER. 7.

Περὶ πάντα σταυτὴν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν,

* In all things shewing thyself a pattern of good works : ^b in doctrine shewing uncorruptness, gravity, sincerity,

* Be thou an example of the believers, in word, in conversation, in

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charity, in spirit, in faith, in purity,
1 Tim. iv. 12.

* See on 2 Tim. i. ver. 13. clause 1.

VER. 8.

Λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ
ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ὑμῶν
λέγειν φαῦλον.

* Sound speech that cannot be con-
demned; that he that is of the contrary
part may be ashamed, having no evil
thing to say of you.

* And they brought it. And he
saith unto them, Whose is this image
and superscription? And they said
unto him, Cæsar's. And Jesus an-
swering, said unto them, Render to
Cæsar the things that are Cæsar's,
and to God the things that are God's.
And they marvelled at him, Mark
xiii. 16, 17. And no man after that
durst ask him any question, 34.

VER. 9.

Δούλους ἰδίους διαπύταις ὑποτάσσασθαι,
ἐν πᾶσιν εὐαρίστους εἶναι, μὴ ἀντιλέγον-
τας,

* Exhort servants to be obedient unto
their own masters, and to please them
well in all things; not * answering
again;

* Or, gainsaying.

* See on Matt. viii. ver. 9. clause 2.

VER. 10.

Μὴ κοσφιζομένους, ἀλλὰ πίστιν πᾶσαν
ἐνδείκνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν
τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμώσιν ἐν πᾶ-
σιν.

* Not purloining, ^b but shewing all
good fidelity; ^c that they may adorn
the doctrine ^d of God our Saviour in all
things.

* See on Luke iii. ver. 13.

^b See on Matt. xxiv. ver. 45. clause 1.

^c See on Matt. v. ver. 16. clause 1.

* See on Luke i. ver. 47.

VER. 11.

Ἐπιφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτή-
ριος πᾶσιν ἀνθρώποις,

* For the grace of God that * bringeth
salvation ^b hath appeared to all men,

* Or, bringing salvation to all men,
hath appeared.

See on Acts xv. ver. 11.

^b See on Rom. v. ver. 18. clause 2.

VER. 12.

Παίδευουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν
ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας,
σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήταμεν
ἐν τῷ νῦν αἰῶνι,

* Teaching us, that, denying ungodli-
ness and worldly lusts, we should live
soberly, righteously, and godly, in this
present world;

* See on Rom. vi. ver. 4. clause 3.
and ver. 6, 7.

VER. 13.

Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα,
καὶ ἑπιφάνειαν τῆς δόξης τοῦ μεγάλου
Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

* Looking for ^b that blessed hope,
^c and the glorious appearing of the
great God and ^d our Saviour Jesus
Christ;

* See on 2 Tim. iv. ver. 8. clause 4.

^b See on Rom. viii. ver. 24.

^c See on Matt. xxiv. ver. 30. clause 3.

^d See on Matt. i. ver. 21. clause 3.

VER. 14.

* Ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυ-
τρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ
καθαρίσῃ ἑαυτὸν λαὸν περιούσιον, ζηλωτὴν
καλῶν ἔργων.

* Who gave himself for us, that he
might redeem us from all iniquity, ^b and
purify ^c unto himself ^d a peculiar people,
zealous of good works.

* See on Matt. xx. ver. 28. clauses
3, 4. and xxvi. ver. 28.

^b See on John xv. ver. 2. clause 3.

^c See on Rom. xiv. ver. 7.

^d Fear and dread shall fall upon
them: by the greatness of thine arm
they shall be as still as a stone; till
thy people pass over, O Lord, till the
people pass over, which thou hast
purchased, Exod. xv. 16. Now there-
fore, if ye will obey my voice indeed,
and keep my covenant, then ye shall
be a peculiar treasure unto me above
all people; for all the earth is mine.
And ye shall be unto me a kingdom
of priests, and an holy nation. These
are the words which thou shalt speak
unto the children of Israel, xix. 5, 6.
For thou art a holy people unto the
LORD thy God: the Lord thy God
hath chosen thee to be a special people
unto himself, above all people that

are upon the face of the earth, Deut. vii. 6. For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth, xiv. 2. And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments, xxvi. 18. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure, Psal. cxxxv. 4. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 15.

Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. Μὴδὲς σου περιφρονεῖτω.

^a These things speak, and exhort; and rebuke with all authority. ^b Let no man despise thee.

^a See on 2 Tim. iv. ver. 2. clause 3.

^b See on 1 Tim. iv. ver. 12. clause 1.

CHAP. III.—VER. 1.

Ἐπομαίμησθε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι,

^a Put them in mind ^b to be subject to principalities and powers, to obey magistrates, ^c to be ready to every good work,

^a See on Rom. xv. ver. 15. clause 1.

^b See on Rom. xiii. ver. 1—7.

^c See on Matt. xiii. ver. 23. clause 3. and 1 Cor. xv. ver. 58. clause 2.

VER. 2.

Μὴδὲνα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικέις, πᾶσαν ἐνδικυνμένους πρὸς πάντας ἀνθρώπους.

^a To speak evil of no man, ^b to be no brawlers, but gentle, ^c shewing all meekness unto all men.

^a See on Rom. i. ver. 29. clause 2.

^b See on Gal. v. ver. 22. clause

^c See on 1 Cor. xiii. ver. 4. clauses 1, 2.

VER. 3.

Ἥμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους·

^a For we ourselves also were sometimes foolish, disobedient, deceived, ^b serving divers lusts and pleasures, ^c living in malice and envy, hateful, and hating one another.

^a See on Rom. iii. ver. 19. clause 3.

^b See on Rom. vi. ver. 19. clause 3.

^c See on Rom. iii. ver. 13—15.

VER. 4.

Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπιφάνη τῷ σωτῆρι ἡμῶν Θεῷ,

^a But after that the kindness and ^b love of ^b God our Saviour toward man appeared,

^a Or, pity.

^a See on Rom. v. ver. 20. clause 2.

^b See on Luke i. ver. 47.

VER. 5.

Οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐσωήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου,

^a Not by works of righteousness which we have done, ^b but according to his mercy he saved us, ^c by the washing of regeneration, and renewing of the Holy Ghost;

^a See on Rom. iv. ver. 5. clauses 1—3.

^b See on Luke i. ver. 54.

^c See on John i. ver. 13. clauses 1, 5.

VER. 6.

Ὁὗ ἐξέχευεν ἐφ' ἡμᾶς πλουσίως διὰ ἰουσοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν·

^a Which he shed ^b on us ^a abundantly ^c through ^d Jesus Christ our Saviour;

^a Gr. richly.

^a See on Acts ii. ver. 33. clause 3.

^b See on John vii. ver. 39. clause 1.

^c See on John xiv. ver. 26. clause 2.

^d See on Matt. i. ver. 21. clause 3.

VER. 7.

ἵνα δικαιωθῆντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.

A. D. 65.

TIT. III. 7—15.

A. D. 65.

^a That being justified by his grace, ^b we should be made heirs according to the ^c hope of eternal life.

^a See on Acts xv. ver. 11.

^b See on Matt. xxv. ver. 34. clauses 3, 4. and Acts xx. ver. 32. clause 2.

^c See on Rom. v. ver. 2. clause 3.

VER. 8.

Πιστός ὁ λόγος· καὶ περὶ τούτων βούλομαι σε διαβεβαιώσθαι, ἵνα φροντίζῃς καλῶν ἔργων προϊστάσθαι οἱ πεπιστευκότες τῷ Θεῷ. Ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

^a This is a faithful saying, ^b and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

^a See on 1 Tim. i. ver. 15. clause 1.

^b See on Matt. v. ver. 19. clause 7.

VER. 9.

Μωρὰς δὲ ζητήσεις, καὶ γενεαλογίας, καὶ ἔρεις, καὶ μάχας νομικὰς περιστάσο· εἰς γὰρ ἀνωφελεῖς καὶ μάταιοι.

^a But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

^a See on 1 Tim. i. ver. 4.

VER. 10.

Αἱρετικὸν ἀνθρώπον μετὰ μίαν καὶ δεύτεραν νουθεσίαν παραιτοῦ,

^a A man that is an heretick, ^b after the first and second admonition reject;

^a But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1.

^b See on Matt. xviii. ver. 17. clause 2.

VER. 11.

Εἰδὼς ὅτι ἐξίστραπται ὁ τοιοῦτος, καὶ αμαρτάνει ὡν αὐτοκατάκριτος.

Knowing that he that is such is subverted, and sinneth, being condemned of himself.

VER. 12.

Ὅταν πέμψω Ἀρτεμῆαν πρὸς σε ὁ Τυ-

χιμὸν, σπουδάσον ἰλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεί γὰρ κίβρινα παραχειμᾶσαι.

When I shall send Artemas unto thee, or ^a Tychicus, be diligent to come unto me to Nicopolis:

^a See on Acts xx. ver. 4. clause 3.

VER. 13.

Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ.

Bring Zenas the lawyer, ^a and Apollos on their journey diligently, that nothing be wanting unto them.

^a And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John, Acts xviii. 24, 25.

VER. 14.

Μαθανεμάτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστάσθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ᾖσιν ἀκαρποι.

^a And let ours also learn to ^a maintain good works for necessary uses, ^b that they be not unfruitful.

^a Or, profess honest trades.

^a See on Matt. v. ver. 16. clause 1.

^b See on John xv. ver. 8.

VER. 15.

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες.

Ἀσπασαί τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.

Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

^a All that are with me salute thee.

^b Greet them that love us in the faith.

^c Grace be with you all. Amen.

^a See on 1 Cor. xvi. ver. 20. clause 1.

^b See Rom. xvi. ver. 1—16.

^c See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τίτην τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

It was written to Titus, ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

END OF THE EPISTLE TO TITUS.

THE
EPISTLE OF PAUL THE APOSTLE
TO
PHILEMON.

[Written from Rome, A. D. 62, or 63.]

A. D. 64.

PHILEM. 1—8.

A. D. 64.

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ δούλος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φιλέμονι τῷ ἀγαπῶντι καὶ συνεργῇ ἡμῶν,

^a Paul, a prisoner of Jesus Christ, and ^b Timothy our brother, unto Philemon our dearly beloved, ^c and fellow-labourer.

^a See on Eph. iii. ver. 1.

^b See on 1 Cor. xvi. ver. 10.

^c See on Matt. ix. ver. 37. clause 2.

VER. 2.

Καὶ Ἀφία τῇ ἀγαπῶντι, καὶ Ἀρχίππῳ τῷ συστρατιῶτι ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·

And to our beloved Apphia, ^a and Archippus ^b our fellow-soldier, ^c and to the church in thy house:

^a Say unto Archippus, Take heed unto the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17.

^b See on Phil. ii. ver. 25. clause 2.

^c See on Matt. xviii. ver. 20. clause 1.

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

^a Grace to you, and peace, from God our Father and the Lord Jesus Christ.

^a See on Rom. i. ver. 7. clauses 4—7.

VER. 4.

Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνίαν σου ποιῶμενος ἐπὶ τῶν προσευχῶν μου,

^a I thank my God, making mention of thee always in my prayers,

^a See on Rom. i. ver. 8. clause 1. and ver. 9. clauses 4, 5.

VER. 5.

Ἀκούων σου τὴν ἀγάπην, καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,

Hearing of thy love and faith, ^a which thou hast toward the Lord Jesus, ^b and toward all saints;

^a See on John v. ver. 23.

^b See on Mark ix. ver. 50. clause 3.

VER. 6.

Ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν Ἰησοῦν.

^a That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

^a Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16.

VER. 7.

Χάρη γὰρ ἔχετε πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων διαπύσσονται διὰ σου, ἀδελφέ.

^a For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

^a See on 1 Thess. i. ver. 3. clause 1.

VER. 8.

Διὸ πολλὸν ἐν Χριστῷ παρρησίαν ἔχω ἐπιτάσσει σοι τὸ εὐχεσθαι,

^a Wherefore, though I might be unashamed in Christ to enjoin thee that which is convenient,

^a Seeing then that we have such hope, we use great plainness of speech,

A. D. 64.

PHILEM. 8—18.

A. D. 64.

2 Cor. iii. 12. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh, x. 1, 2. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly) I am bold also, xi. 21.

For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed, 2 Cor. x. 8.

VER. 9.

Διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτερος, καὶ διὰ τοῦτο δεσμιὸς Ἰησοῦ Χριστοῦ.

^a Yet for love's sake I rather beseech thee, being such an one as Paul the aged, ^b and now also a prisoner of Jesus Christ.

^a I therefore the prisoner of the Lord,) beseech you that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

^b See on Eph. iii. ver. 1. clause 1.

VER. 10.

Παρακαλῶ σε περὶ τοῦ ἡμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον,

^a I beseech thee for my son Onesimus, ^b whom I have begotten in my bonds:

^a With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here, Col. iv. 9.

^b For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel, 1 Cor. iv. 15. My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19.

VER. 11.

Τὸν ποτὶ σοὶ ἀχρηστον, καὶ διὰ σοὶ καὶ ἡμεῖς εὐχρηστον, ἐν ἀνέπιμψα.

Which in time past was to thee unprofitable, ^a but now profitable to thee and to me.

^a See on ver. 10. clause 1.

VER. 12.

Σὺ δὲ αὐτὸν ταῦτίστι, τὰ ἡμῶν σπλάγχνα, προσλαβόν.

Whom I have sent again: ^a thou therefore receive him, that is, mine own bowels.

^a See on Matt. vi. ver. 12. clause 3.

VER. 13.

Ὅτι ἐγὼ ἰσουλόμενος πρὸς ἡμαυτὸν κατέχην, ἵνα ὑπὲρ σοῦ διαποιῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου.

Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel:

VER. 14.

Χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι: ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν σου ᾖ, ἀλλὰ κατὰ ἐκούσιον.

But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

VER. 15.

Τάχα γὰρ διὰ τοῦτο ἔχρησθαι πρὸς ἄρα, ἵνα αἰώνιον αὐτὸν ἀπέχης.

For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

VER. 16.

Οὐκ ἐστὶ ὡς δούλον, ἀλλ' ὑπὲρ δούλου, ἀδελφὸν ἀγαπητὸν, μάλιστα ἡμεῖς, πόσω δὲ μᾶλλον σοὶ καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ;

^a Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

^a See on Matt. xxiii. ver. 8. clause 3.

VER. 17.

Εἰ οὖν ἡμεῖς ἔχεις κοινωνόν, προσλαβὼν αὐτὸν ὡς ἡμεῖς.

If thou count me therefore a partner, ^a receive him as myself.

^a See on Rom. xiv. ver. 1. clause 2.

VER. 18.

Εἰ δὲ τι ἠδικήσῃ σε, ἢ ὀφείλῃ, τοῦτο ἡμεῖς ἐλλέγει.

A. D. 64.

PHILEM. 18—25.

A. D. 64.

If he hath wronged thee, or oweth thee ought, put that on mine account ;

VER. 19.

Ἐγὼ Παῦλος ἔγραψα τῇ ἡμετέρῃ χειρὶ, ἵνα ἀποτίσω ἵνα μὴ λέγω σοι ὅτι καὶ σιαυτὸν μοι προσοφείλεις.

I Paul have written it with mine own hand, I will repay it: ^a albeit I do not say to thee how thou owest unto me even thine own self besides.

^a Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Eph. i. 20.

VER. 20.

Ναὶ, ἀδελφε, ἐγὼ σου ὀφείλω ἐν Κυρίῳ ἀνάπαυσίν μοι τὰ σπλάγχνα ἐν Κυρίῳ.

Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

VER. 21.

Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, αἰδῶς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

VER. 22.

Ἄμα δὲ καὶ ἐτοίμαζέ μοι ξενίαν ἵνα πῶ γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

But withal prepare me also a lodg-

ing: for I trust that ^a through your prayers I shall be given unto you.

^a See on Rom. xv. ver. 30.

VER. 23.

Ἀσπάζονται σε, Ἐπαφρᾶς, ὁ συναϊχ- μάλωτός μου ἐν Χριστῷ Ἰησοῦ,

There salute thee ^a Epaphras, my fellowprisoner in Christ Jesus ;

^a See on Col. i. ver. 7. clause 1.

^b See on Eph. iii. ver. 1. clause 1.

VER. 24.

Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συναϊχοί μου.

^a Marcus, ^b Aristarchus, ^c Demas, ^d Lucas, ^e my fellowlabourers.

^a See on 2 Tim. iv. ver. 11. clause 2.

^b See on Acts xix. ver. 29. clause 2.

^c Luke, the beloved physician, and Demas greet you, Col. iv. 14.

^d See on 2 Tim. iv. ver. 11. clause 1.

^e See on Matt. ix. ver. 37. clause 2.

VER. 25.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ Πνεύματος ὑμῶν. Ἀμήν.

^a The grace of our Lord Jesus Christ, be with your spirit. Amen.

^a See on Rom. i. ver. 7. clause 7.

Πρὸς Φιλήμονα ἔγραψα ἀπὸ Ῥώμης διὰ Ὀνήσιμου οἰκέτου.

Written from Rome to Philemon, by Onesimus a servant.

END OF THE EPISTLE TO PHILEMON.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE
HEBREWS.

[Written from Rome, A. D. circa 62.]

A. D. 64.

HEB. I. 1, 2.

A. D. 64.

CHAP. I.—VER. 1.

ΠΟΛΥΤΡΕΠΩΣ καὶ πολυτρόπως πάλαι ὁ
θεὸς λαλήσας τοῖς πατέραςιν ἐν τοῖς προ-
φήταις, ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων
ἐλάλησεν ὑμῖν ἐν υἱῷ,

God, who ^a at sundry times, and in
^b divers manners, spake in time past unto
^c the fathers by the prophets,

^a See on Matt. xi. ver. 3. and Luke
i. ver. 54.

^b And he said, Hearnow my words:
if there be a prophet among you, I
the LORD will make myself known
unto him in a vision, and will speak
unto him in a dream. My servant
Moses is not so, who is faithful in all
mine house. With him will I speak
mouth to mouth, even apparently, and
not in dark speeches; and the simili-
tude of the LORD shall he behold:
wherefore then were ye not afraid to
speak against my servant Moses?
Numb. xii. 6—8. And it shall come
to pass afterward, that I will pour out
my spirit upon all flesh; and your
sons and your daughters shall pro-
phesy, your old men shall dream
dreams, your young men shall see
visions, Joel ii. 28.

^c As he spake to our fathers, to
Abraham and to his seed for ever,
Luke i. 55. To perform the mercy pro-
mised to our fathers, and to remember
his holy covenant, 72. Moses there-
fore gave unto you circumcision; (not
because it is of Moses, but of the fa-
thers;) and ye on the sabbath day
circumcise a man, John vii. 22. And
we declare unto you glad tidings,
how that the promise which was made
unto the fathers, Acts xiii. 32.

VER. 2.

*Οὐ ἴθνηκε κληρονόμον πάντων, δι' οὗ καὶ
τοὺς αἰῶνας ἐποίησεν.

Hath in ^a these last days ^b spoken
unto us by his Son, whom he hath ^c ap-
pointed heir of all things, by whom also
he made the worlds;

^a And Jacob called unto his sons,
and said, Gather yourselves together,
that I may tell you that which shall
befall you in the last days, Gen. xlix. 1.
And now, behold, I go unto my people:
come therefore, and I will advertise thee
what this people shall do to thy people
in the latter days, Numb. xxiv. 14.
When thou art in tribulation, and all
these things are come upon thee, even
in the latter days, if thou turn to the
LORD thy God, and shalt be obedient
unto his voice, Deut. iv. 30. For I
know that after my death ye will ut-
terly corrupt yourselves, and turn aside
from the way which I have command-
ed you; and evil will befall you in
the latter days; because ye will do
evil in the sight of the LORD, to pro-
voke him to anger through the work
of your hands, xxxi. 29. And it shall
come to pass in the last days that the
mountain of the LORD's house shall
be established in the top of the moun-
tains, and shall be exalted above the
hills; and all nations shall flow unto
it, Isa. ii. 2. The fierce anger of the
LORD shall not return, until he have
done it, and until he have performed
the intents of his heart: in the latter
days ye shall consider it, Jer. xxx. 24.
Yet will I bring again the captivity
of Moab in the latter days, saith the

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LORD. Thus far is the judgment of Moab, *xlvi. 47.* And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes, *Ezek. xxxviii. 16.* But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these, *Dan. ii. 28.* Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days, *x. 14.* Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, *Hos. iii. 5.* But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it, *Mic. iv. 1.* And it shall come to pass in the last days, saith God, I will pour out my of Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, *Acts ii. 17.* But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, *Gal. iv. 4.* That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him, *Eph. i. 10.* Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, *2 Pet. iii. 3.* How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, *Jude 18.*

^b See on Matt. iii. ver. 17.

^c See on Matt. xxviii. ver. 18.

VER. 3.

*Ὁς ἀν ἀπαύγασμα τῆς δόξης, καὶ χαράν τῆς ὑποστάσεως αὐτοῦ, φέρον τὰ πάντα τῷ ἔμῳ τῆς δυνάμεως αὐτοῦ, δι' ἐαυτοῦ καθαρισμὸν ποιούμενος

τῶν ἀμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλοσύνης ἐν ὑψηλοῖς.

Who, being the ^a brightness of his glory, and the express ^b image of his person, and ^c upholding all things by ^d the word of his power, ^e when he had by himself purged our sins, ^f sat down on the right hand of ^g the Majesty on high;

^a And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, *John i. 14.* Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works, *xiv. 9, 10.* For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, *2 Cor. iv. 6.*

^b See on 2 Cor. iv. ver. 4. clause 4.

^c The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. *Selah. Psal. lxxv. 3.* And he is before all things, and by him all things consist, *Col. i. 17.* Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created, *Rev. iv. 11.*

^d Where the word of a king is, there is power: and whom may say unto him, What doest thou? *Eccl. viii. 4.* For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, *Rom. i. 16.* But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, *2 Cor. iv. 7.*

^e Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself, *Heb. vii. 27.* Neither by the blood of goats and calves, but by his own blood he en-

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tered in once into the holy place, having obtained eternal redemption for us, ix. 12. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? 14. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself, 26. The next day John seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world, John i. 29. And ye know that he was manifested to take away our sins; and in him is no sin, 1 John iii. 5. See also on Matt. xx. ver. 28. clauses 3, 4.

† Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. See also on Matt. xxii. ver. 44. clause 1. and Mark xvi. ver. 19. clause 3.

‡ Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all, 1 Chron. xxix. 11. Fair weather cometh out of the north: with God is terrible majesty, Job xxxvii. 22. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD His God; and they shall abide: for now shall he be great unto the ends of the earth, Mic. v. 4. For we have not followed cunningly devised fables, when we made known unto you the coming and power of our Lord Jesus Christ, but were eye-witnesses of his majesty, 2 Pet. i. 16. To the only

wise God our Saviour, be glory and majesty, and dominion and power, both now and ever. Amen, Jude 25.

VER. 4.

Τοσούτω κρείττω γενόμενος τῶν ἀγγέλων, ὥστε διαφορώτερον παρ' αὐτοῦ κατελήγοντο μνησκειν ὄνομα.

Being made ^a so much better than the angels, ^b as he hath by inheritance obtained a more excellent name than they.

^a Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, ver. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, ii. 9. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, Eph. i. 21. And he is the head of the body, the Church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence, Col. i. 18. And ye are complete in him, which is the head of all principality and power, ii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 7. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 11, 12.

^b See on Matt. xxviii. ver. 18.

VER. 5.

Τίνι γὰρ ἐπὶ ποτε τῶν ἀγγέλων ἦ τίς μου εἰ σὺ, ἐγὼ σήμερα γεγέννηκά σε; καὶ πάλιν Ἐγὼ ἴσμεν αὐτὸν εἰς πατέρα, καὶ αὐτὸς ἴσται μὲν εἰς υἱόν;

For unto which of the angels said he

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at any time, ^a *Thou art my Son, this day have I begotten thee? And again, ^b I will be to him a Father, and he shall be to me a Son?*

^a So also Christ glorified not himself to be made an High Priest; but he that said unto him, *Thou art my Son, to-day have I begotten thee*, Heb. v. 5. I will declare the decree: the Lord hath said unto me, *Thou art my Son; this day have I begotten thee*, Psal. ii. 7. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, *Thou art my Son, this day have I begotten thee*, Acts xiii. 33. See also on Matt. xiv. ver. 33. clause 3.

^b He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever, 1 Chron. xxii. 10. And he said unto me, Solomon thy son, he shall build my house, and my courts; for I have chosen him to be my son, and I will be his father, xxviii. 6. He shall cry unto me, *Thou art my Father, my God, and the rock of my salvation*. Also I will make him my first-born, higher than the kings of the earth, Psal. lxxxix. 26, 27.

VER. 6.

“Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνήσωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

^a And again, when he bringeth in ^a the first-begotten into the world, he saith, ^b And let all the angels of God worship him.

^a Or, When he bringeth again.

^a When there were no depths, I was brought forth, when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, Prov. viii. 24, 25. Who is the image of the invisible God, the first-born of every creature, Col. i. 15. See also on John i. ver. 14. clause 3.

^b Confounded be all they that serve graven images; that boast themselves of idols: worship him, all ye gods, Psal. xcvi. 7. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men, Luke ii. 9—14. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him, 1 Pet. iii. 22. And they sung a new song, saying, *Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation*. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*, Rev. v. 9—12.

VER. 7.

Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

And ^a of the angels he saith, ^a Who maketh his angels spirits, and his ministers a flame of fire.

^a Gr. unto.

^a Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation, Heb. i. 14. And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven, 2 Kings ii. 11. And Elisha prayed, and said, *Lord, I pray thee open his eyes, that he may see*. And the Lord opened the eyes of the young man; and he saw: and

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behold, the mountain was full of horses and chariots of fire round about Elisha, vi. 17. Who maketh his angels spirits; his ministers a flaming fire, Psal. civ. 4. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, Isa. vi. 2. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning, Ezek. i. 13, 14. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth, Zech. vi. 5.

VER. 8.

Πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥαβδος ἐκθύρτος· ἡ ῥαβδος τῆς ἐκαστηρίας σου.

But unto the Son he saith, *a Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.*

* Gr. rightness, or, straightness.

a Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre, Psal. xlv. 6.

b See on John i. ver. 1. clause 4.

c Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations, Psal. cxlv. 13. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 7. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but

it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, vii. 14. For he must reign till he has put all enemies under his feet, 1 Cor. xv. 25. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 11.

d The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God, 2 Sam. xxiii. 3. Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. Psal. lxxii. 1—1. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth 7. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and precious shall their blood be in his sight, 11—14. The king's strength also loveth judgment; thou dost establish equity, thou execute judgment and righteousness in Jacob, xcix. 4. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 7. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place,

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as the shadow of a great rock in a weary land, Isa. xxxii. 1, 2. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper; and shall execute judgment and justice in the earth, Jer. xxiii. 5. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land, xxiii. 15. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass, Zech. ix. 9.

VER. 9.

Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν διὰ τοῦτο ἔχρισέ σε, ὁ Θεός, ὁ Θεός σου, ἰλαίον ἀγαλλιάσῃς παρὰ τοῦς μετέχους σου.

* Thou hast loved righteousness, ^b and hated iniquity; therefore God, ^c even thy God, ^d hath anointed thee ^e with the oil of gladness above ^f thy fellows.

* For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth, Peal. xi. 5. He loveth righteousness and judgment: the earth is full of the goodness of the Lord, xxiii. 5. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, xxxvii. 28. I delight to do thy will, O, my God; yea, thy law is within my heart, xl. 8. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, xlv. 7. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them, Isa. lxi. 8.

^b Through thy precepts I get understanding: therefore I hate every false way, Psal. cxix. 104. Therefore I esteem all thy precepts concerning all things to be right; and I hate every

false way, 128. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. Hate the evil, and love the good, and establish judgment in the gate; it may be that the Lord God of hosts, shall be with you, as ye have spoken, Amos v. 15. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord, Zech. viii. 17. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good, Rom. xii. 9. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 6, 7. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, 15.

^c He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation, Psal. lxxix. 26. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, John xx. 17. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 2 Cor. xi. 31. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, Eph. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3.

^d See on Luke iv. ver. 18. clause 2.

^e Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over, Psal. xliii. 5. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees

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of righteousness, the planting of the LORD, that he might be glorified, Isa. lxi. 3. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 13. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal. v. 22.

^aFor both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Heb. ii. 11. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 3.

VER. 10.

Kai, sū kat' archas, kúris, tñn gñn ēthembliwsas, kai ērga tñn xupwñ sou ólwin oi ouranoi.

^aAnd Thou, ^bLord, ^cin the beginning ^dhast laid the foundation of the earth; and the heavens are the ^ethe works of thine hands:

^aOf old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; But thou art the same, and thy years shall have no end, Psal. cii. 25—27.

^bSee on Luke ii. ver. 11. clause 3.

^cIn the beginning God created the heaven and the earth, Gen. i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God, Rev. iii. 14.

^dWhen he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth, VOL. III.

Prov. viii. 29. Thus saith the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein, Isa. xlii. 5. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together, xlviii. 13. And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? li. 13. Ah LORD God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee, Jer. xxxii. 17. The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him, Zech. xii. 1.

^eAnd lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven, Deut. iv. 19. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? Psal. viii. 3, 4. The heavens declare the glory of God; and the firmament sheweth his handy-work, xix. 1. But now, O LORD, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand, Isa. lxiv. 8.

VER. 11.

Aĩtoi apolouñtai, sū dē diaménis: kai pantes ós imátion palaiwthēsontai.

They ^ashall perish, but ^bthou remainest; and they all ^cshall wax old as doth a garment;

^aAnd this word, Yet once more, signifieth the removing of those things

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that are shaken, as of things that are made, that those things which cannot be shaken may remain, Heb. xii. 27. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree, Isa. xxxiv. 4. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind, lxxv. 17. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, 2 Pet. iii. 7. And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea, Rev. xxi. 1. See also on Matt. v. ver. 18. clause 1.

^b The Lord is King for ever and ever: the heathen are perished out of his land, Psal. x. 16. The Lord sitteth upon the flood; yea, The Lord sitteth King for ever, xxix. 10. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God, xc. 2. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he, Isa. xli. 4. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God, xlv. 6. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 11. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, 17, 18. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive, ii. 8.

^c Behold, the Lord God will help

me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up, Isa. l. 9. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever; and my salvation from generation to generation, 8.

VER. 12.

Καὶ ὡς τὸ περιβόλαιον ἐλπίς αὐτοῦ, καὶ ἀλλαγῶνται· σὺ δὲ ὁ αὐτός εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

And as a vestire shalt thou fold them up, and they shall be changed: ^a but thou art the same, ^b and thy years shall not fail.

^a Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, Exod. iii. 14. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, John viii. 58. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17. See also on John i. ver. 1. clause 4.

^b For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night, Psal. xc. 4.

VER. 13.

Πρὸς τίνα δὲ τῶν ἀγγέλων εἶπεν ποτε καθοῦ ἐκ δεξιᾶν μου, ὥς ἂν θᾶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

But ^a to which of the angels said he at any time, ^b Sit on my right hand, ^c until I make thine enemies thy footstool?

^a For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son, Heb. i. 5.

^b See on Matt. xxii. ver. 44. clause 1.

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^cThine hand shall find out all thine enemies : thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven, in the time of thine anger ; The Lord shall swallow them up in his wrath, and the fire shall devour them, Psal. xxi. 8, 9. His enemies will I clothe with shame ; but upon himself shall his crown flourish, cxxii. 18. I have trodden the wine-press alone ; and of the people there *was none* with me : for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and *there was none* to help ; and I wondered that *there was none* to uphold : therefore mine own arm brought salvation unto me ; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 3—6. But those mine enemies, which would not, that I should reign over them, bring hither and slay *them* before me. Luke xix. 27. For he must reign, till he hath put all enemies under his feet. The last enemy *that shall be destroyed* is death, 1 Cor. xv. 25, 26. And I saw heaven opened, and behold a white horse ; and he that sat upon him *was called* Faithful and True ; and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns ; and he had a name written, that no man knew but he himself. And he *was* clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron : and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come

and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh, Rev. xix. 11—21. And whosoever was not found written in the book of life was cast into the lake of fire, xx. 15.

VER. 14.

Οὐχὶ πάντες εἰς λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποσταλλόμενα διὰ τοῦ μέλλοντος κληρονομεῖν σωτηρίαν ;

Are they not all ^a ministering spirits, sent forth to ^bminister for them who shall be ^c heirs of salvation ?

^a See on ver. 7.

^b The angel of the Lord encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7. For he shall give his angels charge over thee, to keep thee in all thy ways, They shall bear thee up in *their hands* lest thou dash thy foot against a stone, xci. 11, 12. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me : forasmuch as before him *innocency* was found in me ; and also before thee, O King, have I done no hurt, Dan. vi. 22. Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give

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thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision, Dan. ix. 21—23. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words, x. 12. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost, Matt. i. 20. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him, ii. 13. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, xxiv. 31. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried, Luke xvi. 22. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts. v. 19. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God, x. 3, 4. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands, xii. 7. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost, 23. And suddenly there was a great earthquake, so that the foundations of the

prison were shaken: and immediately all the doors were opened; and every one's bands were loosed, xvi. 26. For there stood by me this night the angel of God, whose I am, and whom I serve, xxvii. 23.

c That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, 17. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him that we may be also glorified together, Rom. viii. 17. Know ye therefore that they which are of faith, the same are the children of Abraham, Gal. iii. 7. So then they which be of faith are blessed with faithful Abraham, 9. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, 29. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 7. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him, Jam. ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 4. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, iii. 7. See also on Acts xx. ver. 32. clause 2.

CHAP. II.—VER. 1.

Διὰ τοῦτο δὲ περισσotέρας ἡμᾶς προ-
σέχειν τοῖς ἀνοσιταῖσι, μὴ ποτε πα-
ραφύωμεν.

a Therefore we ought to give the more earnest heed to the things which we have

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heard, lest at any time ^b we should ^{*} let them slip.

^{*} Gr. run out as leaking vessels.

^{*} Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy son's sons, Deut. iv. 9. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing which the LORD thy God hath forbidden thee, 23. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it, xxxii. 46, 47. Take good heed therefore unto yourselves, that ye love the LORD your God. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you, Josh. xxiii. 11, 12. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed, 1 Chron. xxii. 13. My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding, Prov. ii. 1—6. My son, let not them depart from thine eyes: keep sound wisdom and discretion, iii. 21. Hear, ye children, the instruction of a father, and attend to know understanding. For I give

you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live, iv. 1—4. My son attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart, 20—22. My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye, vii. 1, 2. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, Luke viii. 15. Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men, ix. 44.

^b And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, Heb. xii. 5. Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Matt. x. 9. Having eyes see ye not? and having ears, hear ye not? and do ye not remember? Mark viii. 18. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance, 2 Pet. i. 12, 13. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance, 15. This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, iii. 1.

VER. 2.

Εἰ γὰρ ὁ δι' ἀγγέλων καλιθεὶς λόγος ἔγένετο βίβαιος, καὶ πάντα παράβασις καὶ παρακοή ἔλαβεν ἰνδικὸν μισοθανοδοσίας,

For if the word ^a spoken by angels was steadfast, and ^b every transgression and disobedience received a just ^c recompence of reward;

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^a And he said, the LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them, Deut. xxxiii.

2. The chariots of God are twenty thousand, *even* thousands of angels; the Lord is among them, as in Sinai, in the holy place, Psal. lxxviii. 17. Who have received the law by the disposition of angels, and have not kept it, Acts vii. 53. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator, Gal. iii. 19.

^b He that despised Moses' law died without mercy under two or three witnesses, Heb. x. 28. And he said unto them, thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men, Exod. xxxii. 27, 28. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them; and they died before the LORD, Lev. x. 1, 2. Bring forth him that hath cursed without the camp: and let all that heard him lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin, xxiv. 14, 15. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death, 16. And while the flesh was yet between their teeth, ere it was cleaved, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague,

Numb. xi. 33. Say unto them, *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you. Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old, and upward, which have murmured against me, Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years; and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men which Moses sent to search the land, and who returned, and made all the congregation to murmur against him, by bringing a slander upon the land, Even those men, that did bring up the evil report upon the land, died by the plague before the LORD, xiv. 23—37. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses, xv. 32—36. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder

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that was under them; And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense, xvi. 31—35. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah, 49. And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly: and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them, xx. 11, 12. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died, xxi. 6. And those that died in the plague were twenty and four thousand, xxv. 9. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God, are alive every one of you this day, Deut. iv. 34. Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones till they die, xvii. 5. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel, 12. Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen, xxvii. 26. But with many of them God was not well pleased: for they were over-

thrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 5—12. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 5.

Cast not away therefore your confidence, which hath great recompence of reward, Heb. x. 35. But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him: xi. 6. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward, 26.

VER. 3.

Πῶς ἡμεῖς ἐκφυγόμεθα, τυλικάυτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλῆσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαίωθη,

^a How shall we escape, if we neglect ^b so great salvation? which ^c at the first began to be spoken by the Lord, ^d and was confirmed unto us by them that heard him;

^a Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace, Heb. x. 29. See that ye refuse not him that speaketh. For if they escaped not

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who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven, xii. 25. And the inhabitant of this isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria, and how shall we escape? Isa. xx. 6. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant and be delivered, Ezek. xvii. 15. Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape, 18. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Matt. xxiii. 33. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. ii. 3. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thessa. v. 3. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear, 1 Pet. iv. 17, 18. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, Rev. vi. 16, 17.

^b And being made perfect, he became the author of eternal salvation unto all them that obey him, Rev. v. 9. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 25, 26. Behold, God is my salvation, I will trust and not be afraid: for the LORD JEHOVAH is my strength and my song, he also is become my salvation, Isa. xii. 2. My

righteousness is near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust, li. 5. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation, 8. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; Behold, his reward is with him, and his work before him, lxii. 11. And hath raised up an horn of salvation for us in the house of his servant David, Luke i. 69. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, John iii. 16—18. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 15. For the grace of God, that bringeth salvation, hath appeared to all men, Tit. ii. 11. And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, Rev. vii. 10.

^c Hath in these last days spoken unto us by his son, Heb. i. 2. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 17. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, Luke xxiv. 19. Ye men of Israel, hear these words; Jesus of

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Nazareth, a man approved of God among you by miracles, and wonders, and signs; which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

^d And he said unto him, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these things shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 15—19. Even as they delivered them unto me, which from the beginning were eyewitnesses, and ministers of the word, Luke i. 2. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things, xxiv. 47, 48. And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection, Acts i. 22. Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before God; even to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead, x. 40—42.

VER. 4.

Συνεμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασιν, καὶ ποιήσας δυνάμεις, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν;

^a God also bearing them witness, both with signs and wonders, and with divers miracles, and ^b gifts of the Holy Ghost, ^b according to his own will?

^c Or, distributions.

^a See on Mark xvi. ver. 20.

^b And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, 9.

VER. 5.

Ὅου γὰρ ἀγγέλοις ὑπῆταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

For unto the angels hath he not put in subjection ^a the world to come, whereof we speak.

^a And have tasted the good word of God, and the powers of the world to come, Heb. vi. 5. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 9.

VER. 6.

Διεμαρτύρατο δὲ πού τις, λέγων· Τί ἐστὶν ἄνθρωπος, ὅτι μνησθήσῃ αὐτοῦ ἡ υἱὸς ἀνθρώπου, ὅτι ἰπιστάσῃ αὐτὸν;

But one ^a in a certain place testified, saying, ^b What is man, that thou art mindful of him? or ^c the son of man, that thou ^d visitest him?

^a For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works, Heb. iv. 4. As he saith in another place, Thou art a priest for ever, after the order of Melchisedec, v. 6. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11.

^b What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him? And that thou shouldst visit him every morning, and shouldst try him every moment? Job vii. 17, 18. What is man, that he should be clean? and he which is born

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of a woman, that he should be righteous? xv. 14. What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the path of the sea, Psal. viii. 4—8. Lord, what is man, that thou takest knowledge of him! or the son of man that thou makest account of him! cxliv. 3. All nations before him are as nothing; and they are counted to him less than nothing, and vanity! Isa. xl. 17.

^cHow much less man, that is a worm? and the son of man which is a worm, Job xxv. 6. Put not your trust in princes, *nor* in the son of man, in whom *there* is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish, Psal. cxlvi. 3, 4. I, even I, am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man, which shall be made as grass, Isa. li. 12.

^dAnd God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and God saw that it was good, Gen. i. 24. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, Luke i. 68. Through the tender mercy of our God; whereby the day-spring from on high hath visited us, ver. 78.

VER. 7.

ἥλάντωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἱστυφαινομένου, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·

Thou ^amadest him ^aa little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

^eOr, a little while inferior to.

^aBut we see Jesus who was made a little lower than the angels for the

suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man, ver. 9.

VER. 8.

Πάντα ὑποτάξας ὑπακάτῃ τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξει αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· ὃν δὲ οὕτω ὀρώμεν αὐτῷ τὰ πάντα ὑποταγμένα.

Thou ^ahast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

^aFor unto the angels hath he not put in subjection the world to come, whereof we speak, ver. 5. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? i. 13. See also on Matt. xxviii. ver. 18.

VER. 9.

Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλατωμένον ἐκρίνομεν Ἰησοῦν, διὰ τὸ πάθῃμα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἱστυφαινομένου, ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γένηται θανάτου.

But we see ^aJesus, who was made a little lower than the angels ^afor the suffering of death, ^bcrowned with glory and honour; that he ^cby the grace of God should ^dtaste death ^efor every man.

^eOr, by.

^aFor every High Priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer, Heb. viii. 3. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me, x. 5. And I will put enmity between thee and the woman, and between thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, xi. 1. For he shall grow up before him as a tender plant, and as a root out of a dry

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ground: he hath no form nor comeliness, and when we shall see him, *there* is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cutoff out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, liii. 2—10. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

^b For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, *even* length of days for ever and

ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him, Psal. xxi. 3—5. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, Acts ii. 32. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but himself, Rev. xix. 12.

^c For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God commendeth his love towards us, in that, while we were yet sinners Christ died for us, Rom. v. 8. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? viii. 32. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain, vi. 1. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, 1 John iv. 9, 10.

^d Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 26. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power, Mark ix. 1. But those mine enemies which would not that I should reign over them, bring hither, and slay them before my face, Luke ix. 27. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death, John viii. 52.

^e The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away

the sin of the world, John i. 29. And I, if I be lifted up from the earth will draw all men unto me, xii. 32. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again, 2 Cor. v. 15. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, 1 John ii. 2. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 9.

VER. 10.

Ἐπεὶ γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

For ^ait became him, ^bfor whom are all things, and by whom are all things, in bringing ^cmany sons unto ^dglory, to make ^ethe captain of their salvation ^fperfect through sufferings.

^a For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. Ought not Christ to have suffered these things, and to enter into his glory, Luke xxiv. 26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 25, 26. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus, ii. 7. To the intent that now, unto the principalities and powers in hea-

venly places, might be known by the church the manifold wisdom of God, iii. 10.

^b The Lord hath made all things for himself; yea, even the wicked for the day of evil, Prov. xvi. 4. This people have I formed for myself; they shall shew forth my praise, Isa. xlii. 21. For of him, and through him, and to him, are all things: to whom be glory for ever, Amen, Rom. xi. 36. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him, 1 Cor. viii. 6. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him; and he is before all things, and by him all things consist, Col. i. 16, 17. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv 11.

^c Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God, Hos. i. 10. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 52. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us,

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Rom. viii. 14—18. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren, 29. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, 30. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto him, Ye are not my people, there shall they be called the children of the living God, ix. 25, 26. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 18. For ye are all the children of God, by faith in Christ Jesus, Gal. iii. 26. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 1, 2. After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, Rev. vii. 9.

^d And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, 1 Cor. ii. 7. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, iv. 17. When Christ, who is

our life, shall appear, then shall ye also appear with him in glory, Col. iii.

4. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you, ver. 10.

^e Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 20. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2. And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so, Josh. v. 14, 15. Behold, I have given him for a witness for the people, a leader and commander to the people, Isa. lv. 4. The breaker is come up before them: they have broken up and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them, Mic. ii. 13. And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses, Acts iii. 15. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, v. 31.

^f Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 8, 9. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and

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to-morrow, and the third day I shall be perfected, Luke xiii. 32. Ought not Christ to have suffered these things, and to enter into his glory, xxiv. 26. And said unto them, Thus it is written, and thus it behoveth Christ to suffer, and to rise from the dead the third day, ver 46. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

VER. 11.

“Ο,τι γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι’ ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,

For both ^a he that sanctifieth, and they who are sanctified are ^b all of one: for which cause ^c he is not ashamed ^d to call them brethren,

^a By the which will we are sanctified through the offering of the body of Jesus Christ, once for all, Heb. x. 10. For by one offering, he hath perfected for ever them that are sanctified, ver. 14. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, xiii. 12. And for their sakes I sanctify myself, that they also might be sanctified through the truth, John xvii. 19.

^b Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, Heb. ii. 14. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, Acts xvii. 26. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

^c But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For

whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels, Luke ix. 26.

^d See on Matt. xii. ver. 50. clause 2.

VER. 12.

Λίγων, Ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμῶν σι.

Saying, ^a I will declare thy name unto my brethren, ^b in the midst of the church will I sing praise unto thee.

^a I will declare thy name unto my brethren; in the midst of the congregation will I praise thee, Psal. xxii. 22.

^b My praise shall be of thee in the great congregation; I will pay my vows before them that fear him, Psal. xxii. 25. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation, xl. 10. Praise ye the Lord, I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation, cxi. 1. Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing, John xviii. 20.

VER. 13.

Καὶ πάλιν Ἐγὼ ἱσομαι πιστοιῶς ἐπ’ αὐτῷ. Καὶ πάλιν Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

And again, ^a I will put my trust in him. And again, ^b Behold I, and the children ^c which God hath given me.

^a The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou keepest me from violence, 2 Sam. xxii. 3. Preserve me, O God, for in thee do I put my trust, Psal. xvi. 1. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower, xviii. 2. How excellent is thy

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loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings, They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, xxxvi. 7, 8. I will say of the Lord, *He is my refuge, and my fortress, my God, in him will I trust,* xci. 2. For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me.* Behold, the Lord God will help me; *who is he that shall condemn me? lo, they all shall wax old as a garment, the moth shall eat them up,* Isa. l. 7—9. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God, Matt. xxvii. 43. Looking unto Jesus, the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

^b Behold, I and the children whom the Lord hath given me, *are* for signs and for wonders in Israel, from the Lord of hosts which dwelleth in mount Zion, Isa. viii. 18.

^c And he lifted up his eyes, and saw the women and the children, and said, *Who are these with thee? And he said, The children which God hath graciously given thy servant,* Gen. xxxiii. 5. And Joseph said unto his father, *They are my sons, whom God hath given me in this place.* And he said, *Bring them, I pray thee, unto me, and I will bless them,* xlviii. 9. *Lo, children are an heritage of the Lord; and the fruit of the womb is his reward,* Psal. cxxvii. 3.

VER. 14.

Ἐπεὶ οὖν τὰ παῖδια κοινοῦντες σαρκὸς καὶ αἱμάτων, καὶ αὐτοὶ, παραπλησίως μετέσχον τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὴν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτέστι, τὸν διάβολον,

^a Forasmuch then as the children are partakers of flesh and blood, ^b he also

himself likewise took part of the same; ^c that through death he might ^d destroy him that had the power of death, that is, ^e the devil;

^a Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption, 1 Cor. xv. 50.

^b For in that he himself hath suffered, being tempted, he is able to succour them that are tempted, ver. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we are*, yet without sin, iv. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, Isa. vii. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16.

^c And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, that they which are called might receive the promise of eternal inheritance, Heb. ix. 15. Therefore will I divide him a portion with the great, and he shall divide the

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spoil with the strong, because he hath poured out his soul unto death : and he was numbered with the transgressors ; and bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. Verily, verily, I say unto you, Except a corn of wheat fall in the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit, John xii. 24. Now is the judgment of this world ; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me : This he said, signifying what death he should die, 31—33. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, Col. ii. 15. I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death, Rev. i. 18.

^a He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth ; for the Lord hath spoken it, Isa. xxv. 8. I will ransom them from the power of the grave, I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction : repentance shall be hid from mine eyes, Hos. xiii. 14. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? 1 Cor. xv. 54, 55. But is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

^c Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Whosoever is born of God doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 8—10. Fear none of those things which thou shalt suffer : behold, the devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days : be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him, xii. 9. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, xx. 2.

VER. 15.

Καὶ ἀπαλλάξῃ τοὺτους, ὅσοι φόβῳ θανάτου διὰ παντός τοῦ ζῆν ἐνοχλοῦσαν δουλείας.

And ^a deliver them who ^b through fear of death were all their lifetime ^c subject to bondage.

^a His flesh is consumed away, that it cannot be seen ; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness : Then he is gracious unto him, and saith, Deliver him from going down to the pit : I have found a ransom, His flesh shall be fresher than a child's : he shall return to the days of his youth. He shall pray unto God, and he will be favourable unto him : and he shall see his face with joy ; for he will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not ; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 21—23. To deliver their soul from death, and to keep them alive in famine, Psal. xxxiii. 19. For thou hast delivered my soul from

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death; wilt not thou deliver my feet from falling, that I may walk before God in the light of the living? lvi. 13. What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. lxxix. 48. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life, Luke i. 74, 75. Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us, 2 Cor. i. 10.

^b Terrors shall make him afraid on every side, and shall drive him to his feet, Job xviii. 11. His confidence shall be rooted out of the tabernacle, and it shall bring him to the king of terrors, 14. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death, xxiv. 17. My heart is sore pained within me, and the terrors of death are fallen upon me, Psal. lv. 4. How are they brought into desolation, as in a moment; they are utterly consumed with terrors, lxxiii. 19. The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ, 1 Cor. xv. 56, 57.

^c For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, 21. Tell me, ye that desire to be under the law, do ye not hear the law? Gal. iv. 21. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind, 2 Tim. i. 7.

VER. 16.

Οὐ γὰρ δέχου ἄγγελον ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραάμ ἐπιλαμβάνεται.

*For verily, * he took not on him the nature of angels; but he took on him * the seed of Abraham.*

* Gr. he taketh not hold of angels, but of the seed of Abraham he taketh hold.

* See on Matt. i. ver. 1. clause 3.

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VER. 17.

Ὅθεν ὡφείλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἱλασμον γένηται καὶ πιστὸς, ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἱλασθῆναι τὰς ἁμαρτίας τοῦ λαοῦ.

*Wherefore in all things * it behoved him to be made like unto his brethren; that he might be ^b a merciful and faithful High Priest in things pertaining to God, ^c to make reconciliation for the sins of the people.*

* But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

^b Who was faithful to him that appointed him, as also Moses was faithful in all his house, Heb. iii. 2. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, 5. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin, iv. 15. For every High Priest taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 1, 2. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, Isa. xi. 5.

^c And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire, Lev. vi. 30. And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it, viii. 15. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded that the burnt-offering and the sin-offering should be

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made for all Israel, 2 Chron. xxix. 24. And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the LORD GOD, Ezek. xlv. 15. And it shall be the prince's part to give burnt-offerings, and meat-offerings, and drink-offerings in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel; he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace offerings, to make reconciliation for the house of Israel, 17. And so shalt thou do the seventh day of the month, for every one that erreth, and for him that is simple; so shall ye reconcile the house, 20. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy, Dan. ix. 24. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, Rom. v. 10. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, Eph. ii. 16. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, Col. i. 21.

VER. 18.

Ἐν ᾧ γὰρ πέποιθεν αὐτοὺς πειρασθεῖς,
διήναι τοῖς πειραζομένοις συνήσται.

For in that he himself ^a hath suffered, being tempted, ^b he is able to succour ^c them that are tempted.

^a For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 15, 16. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; Though he were a son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 7—9. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, Matt. iv. 1. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry 'ye here, and watch with me. And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt, xxvi. 37—39. When I was daily with you in the temple, ye stretched forth no hands against me, but this is your hour and the power of darkness, Luke xxii. 53.

^b Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 25, 26. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand, John x. 29. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 21. For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed,

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and am persuaded, that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

^cThere hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 13. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 7—10. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, Rev. iii. 10.

CHAP. III.—VER. 1.

Ὅθεν, ἀδελφοί ἄγαπᾳ, κλήσεως ἰσχυροῦ καὶ καταθέσεως τὸν ἀποστόλον καὶ ἀρχιερέα τῆς ἐκκλησίας ἡμῶν Χριστὸν ἰσοῦσον

Wherefore, ^aholy brethren, ^bpartakers of ^cthe heavenly calling, ^dconsider ^ethe Apostle ^fand High Priest of our profession, Christ Jesus;

^aIn the body of his flesh through death, to present you holy and unblameable and unproveable in his sight, Col. i. 22. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering,

iii. 12. I charge you by the Lord that this epistle be read unto all the holy brethren, 1 Thess. v. 27. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, iii. 5. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 3—10. Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her, Rev. xviii. 20.

^bFor we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, ver. 14. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, Rom. xi. 17. It hath

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pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things, xv. 27. And this I do for the Gospel's sake, that I might be partaker thereof with you, 1 Cor. ix. 23. For we being many are one bread, and one body: for we are all partakers of that one bread, x. 17. And our hope of you is stedfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation, 2 Cor. i. 7. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1. Whereby are given unto us exceeding great and precious promises: That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4. That which ye have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 3.

^c See on Rom. i. ver. 6. clause 2.

^d The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider, Isa. i. 3. And the harp, and the viol, the tabor, and pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands, v. 12. That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it, xli. 20. Therefore, thou son of man, prepare

thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house, Ezek. xii. 3. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die, xviii. 29. Now therefore thus saith the Lord of hosts; Consider your ways, Hag. i. 5. And now, I pray you consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord, ii. 15. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing, John xx. 27. Consider what I say; and the Lord give thee understanding in all things, 2 Tim. ii. 7.

^e Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you, John xx. 21.

^f Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, iv. 14, 15. For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also

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in another place, Thou art a Priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an High Priest after the order of Melchisedec, v. 1—10. Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec, vi. 20. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 26. Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every High Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer, viii. 1—3. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, ix. 11. And having an High Priest over the house of God, x. 21. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec, Psal. cx. 4.

VER. 2.

Πρωτὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσὴς ἐν ἁλῶ τοῦ οἴκου αὐτοῦ.

Who was ^a faithful to him that ^a appointed him, ^b as also Moses was faithful in ^c all his house.

^a Gr. made.

^a Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the

Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, John vi. 38—40. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him, viii. 29. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. I have glorified thee on the earth; I have finished the work which thou gavest me to do, xvii. 4. And Samuel said unto the people, It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt, 1 Sam. xii. 6.

^b And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, ver. 5. My servant Moses is not so, who is faithful in all mine house, Numb. xii. 7. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it, Deut. iv. 5. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 1 Tim. i. 12.

^c But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end, ver. 6. In whom ye also are builded together for an habitation of God, through the Spirit, Eph. ii. 22. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth, 1 Tim. iii. 15.

VER. 3.

Πλείωνες γὰρ δόξης ὁὗτος παρὰ Μωσῆν ἡξίωται, καὶ ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν.

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For ^a this man was counted worthy of more glory than Moses, inasmuch as he ^b who hath builded the house, hath more honour than the house.

^a But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope, firm unto the end, ver. 6. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they, Heb. i. 2—4. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, ii. 9. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence, Col. i. 18.

^b The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you, Zech. iv. 9. And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both, vi. 12, 13. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it, Matt. xvi. 18. For we are labourers together with God: Ye are God's husbandry, ye are God's building, 1 Cor. iii. 9. Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in

Sion: a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Pet. ii. 5—7.

VER. 4.

Πᾶς γὰρ οἶκος κατασκευάζεται ὑπὸ τοῦ κυρίου, ὁ δὲ τὰ πάντα κατασκευάσας, Θεός.

For every house is builded by some man, ^a but he that built all things is God.

^a See on John i. ver. 3. clause 1.

VER. 5.

Καὶ Μωϋσῆς μὲν πιστὸς ἐν ᾧ ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαλοῦσων αὐτῷ.

And Moses verily was ^a faithful in all his house, ^b as a servant, ^c for a testimony of those things which were to be spoken after;

^a Who was faithful to him that appointed him, as also Moses was faithful in all his house, ver. 2. My servant Moses is not so, who is faithful in all mine house, Numb. xii. 7.

^b And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses, Exod. xiv. 31. So Moses the servant of the Lord died there, in the land of Moab, according to the word of the Lord, Deut. xxxiv. 5. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel, Josh. i. 2. Only be thou strong, and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest, 7. Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side

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Jordan toward the sunrising, 15. As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up any iron : and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings, viii. 31. And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 14. He sent Moses his servant ; and Aaron whom he had chosen, Psal. cv. 26.

c Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle : for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount, Heb. viii. 5. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience ; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, ix. 8—13. For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us, 24. The Lord God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken, Deut. xviii. 15. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them

all that I shall command him, 18. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, Luke xxiv. 27. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the Psalms concerning me, 44. Search the Scriptures ; for in them ye think ye have eternal life ; and they are they which testify of me, John v. 39. For had ye believed Moses, ye would have believed me ; for he wrote of me. But if ye believe not his writings, how shall ye believe my words, 46, 47. For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear, vii. 37. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles and that they will hear it, xiviii. 28. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets, Rom. iii. 21. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you : Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven ; which things the angels desire to look into, 1 Pet. i. 10—12.

VER. 6.

Χριστός δὲ, ὡς υἱὸς ἐν τῷ οἶκῳ αὐ-
τοῦ· οὐ οἶκός ἐστιν ἡμεῖς, ἀλλὰ τὴν πατ-

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ἰστίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρ' ὅλους βεβαίαν κατέσχον.

But Christ ^a as a Son over his own house; ^b whose house are we, ^c if we hold fast the confidence, and the ^d rejoicing of the hope firm unto the end.

^a Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, iv. 14. Yet have I set my King upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee, Psal. ii. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 35, 36. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass, Rev. ii. 18.

^b Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who buildeth the house, hath more honour than the house, ver. 1, 2. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 1 Cor. iii. 16. What! know ye not that your body is the temple of the Holy Ghost which is

in you, which ye have of God, and ye are not your own? vi. 19. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people, 2 Cor. vi. 16. In whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 21, 22. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth, 1 Tim. iii. 15. Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

^c For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, ver. 14. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, iv. 11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, vi. 11. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) x. 23. Cast not away therefore your confidence, which hath great recompence of reward, 35. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved, Matt. x. 22. But he that shall endure unto the end the same shall be saved, xxiv. 13. And let us not be weary in well-doing: for in due season we shall reap, if we faint not, Gal. vi. 9. If ye continue in the faith, grounded and settled; and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister, Col. i. 23. But that which ye have already hold fast till I come, Rev. ii. 25. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown, iii. 11. See also on John viii. ver. 31.

^d See on Rom. v. ver. 2. clause 3.

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VER. 7.

Διό, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον
 Σήμερον ἰδὼν τῆς φωνῆς αὐτοῦ ἀκούσθητε,

Wherefore (* as the Holy Ghost saith,
 To-day if ye will c hear his voice,

* The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, Heb. ix. 8. The Spirit of the Lord spake by me, and his word was in my tongue, 2 Sam. xxiii. 2. He saith unto them, How then doth David in spirit call him Lord, saying, Matt. xxiii. 43. For David himself saith by the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xxviii. 25. For the phophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21. See also on Acts viii. ver. 29.

† But exhort one another daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin, ver. 13. While it is said, To-day if ye will hear his voice harden not your hearts as in the provocation, 15. (Again, he limiteth a certain day, saying in David, To-day after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts, iv. 7. For he is our God; and we are the people of his pasture, and the sheep of his hand, To-day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into

my rest, Psal. xcv. 7—11. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth, Prov. xxvii. 1. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest, Eccl. ix. 10. Seek ye the Lord while he may be found, call ye upon him while he is near, Isa. lv. 6. We then as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation,) 2 Cor. vi. 1, 2. Go to now, ye that say to-day or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this, or that, iv. 13—15.

‡ But my people would not hearken to my voice; and Israel would none of me, Psal. lxxxi. 11. Oh that my people had hearkened unto me, and Israel had walked in my ways, 13. Incline your ear, and come unto me: hear; and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David, Isa. lv. 3. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him, Matt. xvii. 5. Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live, John v. 25. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out, x. 3. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd, 16. My sheep hear my voice, and I know them, and they follow me, 27. Behold, I stand at the door, and

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knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him; and he with me, Rev. iii. 20.

VER. 8.

Μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ·

^a Harden not your hearts, ^b as in the provocation, in the day of temptation, in the wilderness:

^a Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called to-day: lest any of you be hardened through the deceitfulness of sin, ver. 12, 13. But when Pharaoh saw that there was respite he hardened his heart, and hearkened not unto them; as the Lord had said, Exod. viii. 15. Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 1 Sam. vi. 6. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God, 2 Kings xvii. 14. Now be ye not stiff-necked as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. And ^che also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the Lord God of Israel, xxxvi. 13. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, Neh. ix. 16. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Job. ix. 4. Happy is the man that feareth alway: but he that hardened his heart shall fall into mischief, Prov. xxviii. 14. He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy, xxix. 1. Yet they

hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers, Jer. vii. 26. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house, Ezek. iii. 7—9. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, Dan. v. 20. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts, Zech. vii. 11, 12. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, Matt. xiii. 15. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus, Acts xix. 9. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds, Rom. ii. 5, 6.

^b And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Numb. xiv. 11. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my

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voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it, 22, 23. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you, Deut. ix. 22—24. Yet they tempted and provoked the most high God, and kept not his testimonies, Psal. lxxviii. 56.

^c And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? Exod. xvii. 7. Ye shall not tempt the LORD your God, as ye tempted him in Massah, Deut. vi. 16. And they tempted God in their heart by asking meat for their lust, Psal. lxxviii. 18. But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 14. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 Cor. x. 9.

VER. 9.

Οὐ ἠνέπασαν με οἱ πατέρες ὑμῶν ἰδοὺ ἔργα μου τεσσαράκοντα ἔτη·

When your fathers tempted me, proved me, ^a and saw my works ^b forty years.

^a Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself, Exod. xix. 4. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, ye have seen that I have talked with you from heaven, xx. 22. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you, Deut. iv. 3. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life:

but teach them thy sons and thy sons' sons, 9. But your eyes have seen all the great acts of the LORD which he did, xi. 7. And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land, xxix. 2. And ye have seen all that the LORD your God hath done unto all their nations because of you; for the LORD your God is he that hath fought for you, Josh. xxiii. 3. And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season, xxiv. 7. Then Jesus answering said unto them, Go your way, and tell John, what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, Luke vii. 22.

^b And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness, Numb. xiv. 33. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no, Deut. viii. 2. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years, 4. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto them the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey, Josh. v. 6. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite, Amos ii. 10. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness

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forty years, Acts vii. 36. And about the time of forty years suffered he their manners in the wilderness, xiii. 18.

VER. 10.

Διὸ προσέχθισα τῇ γενεᾷ ταύτῃ, καὶ εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ἐδοὺς μου·

Wherefore ^a I was grieved with that generation, and said, They do alway ^b err in their heart, and ^c they have not known my ways.

^a And it repented the LORD that he had made man on the earth, and it grieved him at his heart, Gen. vi. 6. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel, Judg. x. 16. How oft did they provoke him in the wilderness, and grieve him in the desert, Psal. lxxviii. 40. But they rebelled and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them, Isa. lxiii. 10. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other, Mark iii. 5. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30.

^b Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, ver. 12. And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God, Psal. lxxviii. 8. But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment, Isa. xxviii. 7. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God, Hos. iv. 12. And this is the condemnation, that light is come

into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 19, 20. And because I tell you the truth, ye believe me not, viii. 45. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 10—12.

^c That thy way may be known upon earth, thy saving health among all nations, Psal. lxxvii. 2. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways, xcv. 10. He has not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord, cxlvii. 20. For my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge, Jer. iv. 22. And the way of peace they have not known, Rom. iii. 17.

VER. 11.

Ὡς ὁμοῖα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν καταπαύσιν μου·

So ^a I swear in my wrath, ^{*} They shall not enter into ^b my rest.)

^{*} Gr. If they shall enter.

^a And to whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, ver. 18, 19. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world, iv. 3. And the LORD said, I have

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pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it, Numb. xiv. 20—23. Now the Amalekites and the Canaanites dwelt in the valley. Tomorrow turn you, and get you into the wilderness by the way of the Red Sea, 25. How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, *concerning* which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun, 27—30. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die, 35. And the LORD's anger was kindled the same time, and he swore, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: Save Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun: for they have wholly followed the LORD. And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed, xxxii. 10—13. And the LORD heard the voice of your words, and was wrath, and swore, saying, Surely there shall not one of these men of this evil genera-

tion see that good land, which I swear to give unto your fathers, Deut. i. 34, 35. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them, ii. 14.

^b See on chap. iv. ver. 9.

VER. 12.

Βλέψατε, ἀδελφοί, μή ποτε ἴσται ἢ τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἢ τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος.

^a Take heed, brethren, lest there be in any of you ^ban evil heart of unbelief, ^cin departing from ^dthe living God.

^a Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that hear him, Heb. ii. 1—8. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, xii. 15. And Jesus answered and said unto them, Take heed that no man deceive you, Matt. xxiv. 4. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. But take heed: behold, I have foretold you all things, 23. Take ye heed, watch and pray, for ye know not when the time is, 33. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them, Luke xxi. 8. For if God spared not the natural branches, take heed lest he also spare not thee, Rom. xi. 21. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12.

^b And the LORD smelled a sweet savour, and the LORD said in his

heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living as I have done, Gen. viii. 21. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD to Jerusalem; neither shall they walk any more after the imagination of their evil heart, Jer. iii. 17. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward, vii. 24. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not, xi. 8. And ye have done worse than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me, xvi. 12. The heart is deceitful above all things, and desperately wicked: who can know it, xvii. 9. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart, xviii. 12. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 21, 22.

^c Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him, Heb. x. 38. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, xii. 25. Therefore they say unto God; Depart from us; for we desire not the knowledge of thy ways, Job xxi. 14. Which said unto God, Depart from us: and what can the Almighty do for them, xxii. 17. For I have kept the ways of the LORD, and have not wickedly departed from my God, Psal. xviii. 21. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy

them, Prov. i. 32. In transgressing and lying against the LORD, and departing away from our God, and speaking oppression and revolt, conceiving and uttering from the heart words of falsehood, Isa. lix. 13. Thus saith the LORD, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD, Jer. xvii. 5. The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go take unto thee a wife of whoredoms, and children of whoredoms, for the land hath committed great whoredom, departing from the LORD, Hos. i. 2.

^d See on John v. ver. 26.

VER. 13.

Ἄλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται· ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπὸ πάτῃ τῆς ἀμαρτίας.

But ^a exhort one another ^b daily, while it is called To-day; lest any of you be hardened through ^c the deceitfulness of sin.

^a And let us consider one another to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching, Heb. x. 24, 25. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. And ye know how we exhorted and comforted, and charged every one of you, as a father doth his children, 1 Thess. ii. 11. Wherefore comfort one another with these words, iv. 18. Wherefore comfort yourselves together and edify one another, even as also ye do, v. 11. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine, 2 Tim. iv. 2.

^b See on ver. 7. clause 2.

^c He that trusteth in his own heart is a fool: but whose walketh wisely, he shall be delivered, Prov. xviii. 26. He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand, Isa. xlv. 20. The pride of thine heart hath

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deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground, Obad. 3. For sin, taking occasion by the commandment, deceived me, and by it slew me, Rom. vii. 11. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. But every man is tempted, when he is drawn away of his own lust, and enticed, Jam. i. 14.

VER. 14.

Μίτομαι γὰρ γινόμενα τοῦ Χριστοῦ, ἵναται τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τήλους βαβαίαν κατάσχωμεν

^a For we are made partakers of Christ, ^b if we hold the beginning of our confidence stedfast unto the end;

^a Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, ver. 1. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, vi. 4. For they verily for a few days chastened us after their own pleasure: but he for our profit, that we might be partakers of his holiness, xii. 10. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, Rom. xi. 17. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. And this I do for the Gospel's sake, that I might be partaker thereof with you, ix. 23. For we being many are one bread, and one body: for we are all partakers of that one bread, x. 17. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. But rejoice, inasmuch

as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, v. i. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ, 1 John i. 3.

^b And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, Heb. vi. 11. See also on ver. 6. clause 3.

VER. 15.

Ἐν τῷ λέγεσθαι· Σήμερον ἰὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παρακλήσασθαι.

While it is said, ^a To-day if ye will hear his voice, harden not your hearts as in the provocation.

^a See on ver. 7, 8.

VER. 16.

Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσίου.

For ^a some, when they had heard, did provoke: howbeit ^b not all that came out of Egypt by Moses.

^a See on ver. 9, 10.

^b But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it, Numb. xiv. 24. Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun, 30. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still, 38. Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord, Deut. i. 36. But Joshua the son of Nun, which standeth before thee, he shall go in thither; encourage him, for he shall cause Israel to inherit it,

38. Forty years old *was* I when Moses the servant of the LORD, sent me from Kadesh-barnea to espy out the land; and I brought him word again as it *was* in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old. As yet I *am* as strong this day as I *was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in, Josh. xiv. 7—11. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace, Rom. xiv. 4, 5.

VER. 17.

Τίσι δὲ προσώχθιας τεσσαράκοντα ἔτη;
Οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ πᾶσα ἔπι-
σεν ἐν τῇ ἐρήμῳ;

But ^a with whom *was* he grieved forty years? ^b *was* it not with them that had sinned, ^c whose carcasses fell in the wilderness?

^a See on ver. 10. clause 1.

^b But among these there *was* not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, they shall surely die in the wilderness. And there *was* not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun, Numb. xxiv. 64, 65. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; And did all drink the

same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock *was* Christ. But with many of them, God *was* not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 1—13.

^c Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Numb. xiv. 29. But *as* for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness, 32, 33. For indeed the hand of the LORD *was* against them, to destroy them from among the host, until they were consumed. So it came to pass, when all the men of war were consumed, and dead from among the people, Deut. ii. 15, 16. Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvest man, and none shall gather them, Jer. ix. 22.

VER. 18.

Τίσι δὲ ἄμωσες μὴ ἐπιτελεύτησαι· τίς

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τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπιστή-
σασι;

And ^ato, whom sware he that they
should not enter into his rest, ^bbut to
them that believed not?

^a See on ver. 11.

^b And the LORD said unto Moses,
How long will this people provoke
me? and how long will it be ere they
believe me, for all the signs which I
have shewed among them, Num. xiv.
11. And the LORD spake unto Moses
and Aaron, Because ye believed me
not, to sanctify me in the eyes of the
children of Israel, therefore ye shall
not bring this congregation into the
land which I have given them, xx. 12.
Notwithstanding ye would not go up,
but rebelled against the command-
ment of the LORD your God. And ye
murmured in your tents, and said,
Because the LORD hated us, he hath
brought us forth out of the land of
Egypt, to deliver us into the hands of
the Amorites, to destroy us. Whither
shall we go up? our brethren have
discouraged our heart, saying, the
people is greater and taller than we;
the cities are great and walled up to
heaven; and moreover we have seen
the sons of the Anakims there. Then
I said unto you, Dread not, neither
be afraid of them. The LORD your
God which goeth before you, he shall
fight for you, according to all that he
did for you in Egypt before your eyes,
And in the wilderness, where thou
hast seen how that the LORD thy God
bare thee, as a man doth bear his son,
in all the way that ye went, until ye
came into this place. Yet in this
thing ye did not believe the LORD your
God, Deut. i. 26—32. Likewise when
the LORD sent you from Kadesh-bar-
nea, saying, Go up and possess the
land which I have given you; then
ye rebelled against the commandment
of the LORD your God, and ye be-
lieved him not, nor hearkened to his
voice, ix. 23. Yea, they despised the
pleasant land, they believed not his
word. But murmured in their tents,
and hearkened not unto the voice of
the LORD. Therefore he lifted up
his hand against them, to overthrow
them in the wilderness, Psal. cvi.
24—26.

VOL. III.

VER. 19.

Καὶ ἐλπίζομεν ὅτι οὐκ ἠδυνήθησαν εἰσελ-
θεῖν δι' ἀπιστίαν.

So we see that ^athey could not enter
in because of unbelief.

^a Let us therefore fear, lest, a pro-
mise being left us of entering into his
rest, any of you should seem to come
short of it. For unto us was the Gos-
pel preached, as well as unto them:
but the word preached did not profit
them, not being mixed with faith in
them that heard it, Heb. iv. 1, 2. He
that believeth and is baptized shall be
saved; but he that believeth not shall
be damned, Mark xvi. 16. He that
believeth on him is not condemned:
but he that believeth not is condemned
already, because he hath not believed
in the name of the only begotten Son
of God, John iii. 1. He that believ-
eth on the Son hath everlasting life:
and he that believeth not the Son shall
not see life; but the wrath of God
abideth on him, 36. That they all
might be damned who believed not
the truth, but had pleasure in un-
righteousness, 2 Thess. ii. 12. He
that believeth on the Son of God hath
the witness in himself: he that be-
lieveth not God hath made him a liar;
because he believed not the record
that God gave of his Son, 1 John v.
10. I will therefore put you in re-
membrance, though ye once knew this,
how that the LORD, having saved the
people out of the land of Egypt, after-
ward destroyed them that believed
not, Jude 5.

CHAP. IV.—VER. 1.

Θοβηθῶμεν οὖν μὴ ποτε καταλειπομέ-
νης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατά-
παυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκεῖναι.

Let ^aus therefore fear, lest ^ba promise
being left us of entering into ^chis rest,
^dany of you should seem to come short
of it.

^a Let us labour therefore to enter
into that rest, lest any man fall after
the same example of unbelief, ver.
11. Therefore we ought to give the
more earnest heed to the things which
we have heard, lest at any time we
should let them slip. For if the word
spoken by angels was stedfast, and
every transgression and disobedience
received a just recompence of reward;

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How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, ii. 1—3. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, xii. 15. See that ye refuse not him that speaketh. For if they escaped not that refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, 25. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, xiii. 7. A wise man feareth, and departeth from evil: but the fool rageth and is confident, Prov. xiv. 16. Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief, xxviii. 14. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear into their hearts, that they shall not depart from me, Jer. xxxii. 40. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear, Rom. xi. 20. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12.

^b There remaineth therefore, a rest to the people of God, ver. 9. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise, Numb. xiv. 34. Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, Rom. iii. 3, 4. If we

believe not, yet he abideth faithful; he cannot deny himself, 2 Tim. ii. 13.

^c For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest, ver. 3—5. See also on chap. iii. ver. 11.

^d Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 21—23. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, 26, 27. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 48—51. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them, xxv. 1—3. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat his men-servants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when

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he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 45, 46. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last, xiii. 25—30. For all have sinned, and come short of the glory of God, Rom. iii. 23. I therefore so run not as uncertainly; so fight I not as one that beateth the air; But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. ix. 26, 27.

VER. 2.

Καὶ γὰρ ἔσμεν εὐαγγελισμένοι, καθάπερ καὶ αὐτοὶ· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῶς ἀποῆς ἐκείνους, μὴ συγκαταραμένους τῇ πίστει τοῖς ἀκούσασιν

For ^a unto us was the Gospel preached, as well as unto them: but ^{*} the word preached ^b did not profit them, [†] ^c not being mixed with faith in them that heard it.

^{*} Gr. the word of hearing.

[†] Or. because they were not united by faith to.

^a Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken

to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed, Gal. iii. 8. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first, iv. 13. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God, Rom. x. 16, 17.

^b For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision, Rom. ii. 25. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing, 1 Cor. xiii. 3. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

^c Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief, ver. 6. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, iii. 12. And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, 18, 19. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, xi. 6. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sakes, 1 Thess. i. 5. For this cause

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also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe, ii. 13. That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you; brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 12, 13. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, Jam. i. 21.

VER. 3.

Εισερχόμεθα γὰρ εἰς τὴν κατάνανυσιν
οἱ πιστεύσαντες, καθὼς ἔειπεν ὁ θεὸς ὅτι
ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν
κατάνανυσίν μου· καὶ τοὶ τῶν ἔργων ἀπὸ
καταβολῆς κόσμου γεννηθέντες.

For ^awe which have believed do enter into rest; as he said, ^bAs I have sworn in my wrath, If they shall enter into my rest; although ^cthe works were finished from ^dthe foundation of the world.

^aSeeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief, ver. 6. For he that is entered into his rest, he also hath ceased from his own works, as God did from his, 10. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, 11. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, iii. 14. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear, Isa. xxviii. 12. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. vi. 16. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me;

for I am meek and lowly in heart: and ye shall find rest unto your souls, Matt. xi. 28, 29. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 1, 2.

^bSee on chap. iii. ver. 11.

^cAnd God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day, Gen. i. 31. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath-day, and hallowed it, Exod. xx. 11.

^dFor them must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, Heb. ix. 26. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

VER. 4.

Εἰρηνα γὰρ τοῦ περὶ τῆς ἑβδομῆς οὗτω
καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
ἑβδομῇ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

For he spake ^ain a certain place of the seventh day on this wise, And ^bGod did rest the seventh day from all his works.

^aSee on chap. ii. ver. 6. clause 2.

^bThus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made, Gen. ii. 1, 2. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed, Exod. xxxi. 17.

VER. 5.

Καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται
εἰς τὴν κατάνανυσίν μου.

And in this place again, ^aIf they shall enter into my rest.

^aFor we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter

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into my rest: although the works were finished from the foundation of the world, ver. 3. So I swear in my wrath, They shall not enter into my rest, iii. 11.

VER. 6.

Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρῶτοι εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθεῖαν·

Seeing therefore ^ait remaineth that ^bsome must enter therein, and ^cthey to whom ^dit was first preached, ^eentered not in because of unbelief:

* Or, the Gospel was first preached.

* There remaineth therefore a rest to the people of God, ver. 9. But this I say, brethren, the time is short: it remaineth, that both they that have wives, be as though they had none, 1 Cor. vii. 9.

^bI will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they, Numb. xiv. 12. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised, 31. And ye shall leave your name for a curse unto my chosen; for the LORD God shall slay thee, and call his servants by another name, Isa. lrv. 15. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests, xxii. 9, 10. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men

which were bidden shall taste of my supper, Luke xiv. 21—24. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth, Acts xiii. 46, 47. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it, xxviii. 28.

* For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it, ver. 2. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed, Gal. iii. 8.

^dSee on chap. iii. 18, 19.

VER. 7.

Πάλιν τινὰ ὁρίξει ἡμέραν, σήμερον ἐν Δαβὶδ λέγων, μετὰ τοσούτον χρόνον καθὼς ἔρχεται· Σήμερον ἐὰν τις φωνῇ αὐτοῦ ἀκούσῃ, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν.

Again, he limiteth a certain day, ^asaying in David, ^bTo-day, ^cafter so long a time; (as it is said) To-day if ye will hear his voice, harden not your hearts.

* Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness, Heb. iii. 7, 8. Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of the LORD spake by me, and his word was in my tongue, 2 Sam. xxiii. 1, 2. He saith unto them, How then doth David in spirit call him Lord, saying, Matt. xxii. 43. For David himself said by the Holy Ghost, the LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. And David

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himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my my right hand, Luke xi. 42. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption, Acts ii. 29-31.

^b For he is our God; and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, Psal. xcv. 7.

^c And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD, 1 Kings vi. 1. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 20-23.

VER. 8.

Εἰ γὰρ αὐτοῦς ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

For if ^a Jesus ^a had given them rest, then would he not afterward have spoken of another day.

^a That is, Joshua.

^a These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek

a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned, Heb. xi. 13-15. For ye are not as yet come to the rest and to the inheritance which the LORD your God giveth you; Deut. xii. 9. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it, xxv. 19. Until the LORD hath given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrising, Josh. i. 15. And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan, xxii. 4. And it came to pass a long time after, that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age, xxiii. 1.

VER. 9.

* Ἀρα ἀπολαύματα καθύστερον τῷ λαῷ τοῦ Θεοῦ.

There ^a remaineth therefore a ^a rest to ^b the people of God.

^a Or, keeping of a sabbath.

^a Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it, ver. 1. For we which have believed do enter into rest; as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world, 3. So I swear in my wrath, They shall not enter into my rest, iii. 11. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi.

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10. He shall enter into peace : they shall rest in their beds, *each one walking in his uprightness*, lvii. 2. The sun shall be no more thy light by day ; neither for brightness shall the moon give light unto thee : but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down ; neither shall thy moon withdraw itself : for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 19, 20. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water : and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away, xxi. 4.

^b Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, Heb. xi. 25. The princes of the people are gathered together, *even the people of the God of Abraham* : for the shields of the earth *belong* unto God : he is greatly exalted, Psal. xlvii. 9. And she shall bring forth a Son, and thou shalt call his name JESUS : for he shall save his people from their sins, Matt. i. 21. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Which in time past *were* not a people, but *are* now the people of God : which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10.

VER. 10.

Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥστε, ἀπὸ τῶν ἰδίων ὁ Θεός.

For ^a he that is entered into his rest, ^b he also hath ceased from his own works, ^c as God did from his.

^a Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it, ver. 1. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest : although the works were finished from the foundation of the world, 3. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them, Rev. xiv. 13.

^b When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head and gave up the ghost, John xix. 30. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind : for he that hath suffered in the flesh hath ceased from sin ; that he no longer could live the rest of his time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 1, 2.

^c See on ver. 3. clause 3.

VER. 11.

Σπουδάζωμεν οὖν εἰσελθεῖν εἰς ἑαυτὴν τὴν κατάπαυσιν· ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πείσῃ τῆς ἀπειθείας·

^a Let us labour therefore to enter into that rest, ^b lest any man fall after the same example of ^c unbelief.

^c Or, disobedience.

^a Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it, ver. 1. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, vi. 11. Enter ye in at the straight gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, Matt. vii. 13. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent

take it by force, xi. 12. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light, 28—30. Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in and shall not be able, Luke xiii. 24. The Law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it, xvi. 16. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, Phil. ii. 12. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 10, 11.

^b Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, Acts xxvi. 19. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all, Rom. xi. 30—32. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 6. They profess that they know God; but in works they deny him being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16. For we ourselves also were

sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another, iii. 3.

VER. 12.

Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ἢ πᾶσαν μάχαιραν διστολὴν καὶ δυνάμειον ἀχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐνοῶν καρδίας.

For ^a the word of God ^b is quick, and powerful, and ^c sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, ^d and is a discerner of the thoughts and intents of the heart.

^a Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow considering the end of their conversation, Heb. xiii. 7. Now the parable is this: the seed is the word of God, Luke viii. 11. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, Acts iv. 31. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ, 2 Cor. ii. 17. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, iv. 2. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, Rev. xx. 4.

^b The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies, Psal. cx. 2. The entrance of thy words giveth light; it giveth understanding unto the simple, cxix. 130. The words of

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the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd, Eccl. xii. 11. So shall my word be that goeth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isa. lv. 11. Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces, Jer. xxiii. 29. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, Rom. i. 16. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, 1 Cor. i. 24. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 4, 5. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe, 1 Thess. ii. 13. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, John vi. 51. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 4, 5.

c Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty, Psal. xlv. 3. Let the high praises of God be in their mouth, and

a two-edged sword in their hand, cxlix. 6. But her end is bitter as wormwood, sharp as a two-edged sword, Prov. v. 4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, Isa. xi. 4. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me, xlix. 2. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts ii. 37. When they heard that, they were cut to the heart, and took counsel to slay them, v. 33. And take the helmet of salvation and the sword of the Spirit, which is the word of God, Eph. vi. 17. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength, Rev. i. 16. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God, xix. 15. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh, 21.

d But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth, 1 Cor. xiv. 24, 25. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light, Eph. v. 13.

VER. 13.

Καὶ οὐκ ἔστι κτίσις ἀφανὲς ἐνώπιον αὐτοῦ· πάντα δὲ γινώσκει καὶ τετραχνησμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῶν ὁ λόγος.

Neither ^a is there any creature that

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is not manifest in his sight: ^b but all things are naked and opened unto the eyes of him ^c with whom we have to do.

^a But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever, 1 Chron. xxviii. 9. Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men :) 2 Chron. vi. 30. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the heart and reins, Psal. vii. 9. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works, xxxiii. 14, 15. Shall not God search this out? for he knoweth the secrets of the heart, xlv. 21. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee, cxxxix. 11, 12. The eyes of the LORD are in every place, beholding the evil and the good, Prov. xv. 3. Hell and destruction are before the LORD: how much more then the hearts of the children of men, 11. I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings, Jer. xvii. 10. Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD, xxiii. 24. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness,

and will make manifest the counsels of the hearts; and then shall every man have praise of God, 1 Cor. iv. 5. See also on Matt. ix. ver. 4. clause 3.

^b Hell is naked before him, and destruction hath no covering, Job. xxvi. 6. For his eyes are upon the ways of man, and seeth all his goings, xxxiv. 21. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? xxxviii. 17.

^c For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, Eccl. xii. 14. See also on John v. ver. 22.

VER. 14.

ἔχοντες οὖν ἀρχιερεῖα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας·

Seeing then that we have ^a a great High Priest, ^b that is passed into the heavens, ^c Jesus the Son of God, ^d let us hold fast our profession.

^a See on chap. iii. ver. 1. clause 6.

^b Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 20. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 25, 26. Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, viii. 1. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us, ix. 12. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us, 24. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the

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cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. (The same had not consented to the counsel and deed of them;) *he was of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God, Luke xxiii. 51. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 11. Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, iii. 21. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34.*

^c See on Matt. xiv. ver. 33. clause 3.

^d See on chap. iii. ver. 1. clause 3.

VER. 15.

Οὐ γὰρ ἔχομεν ἀρχιερεῖς μὴ δυνάμενον συμπάσσαις ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας·

For ^a we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points ^b tempted like as we are, ^c yet without sin.

^a Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, Heb. v. 2. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, *he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed, Isa. liii. 4, 5. When the even was come, they brought unto him many that were possessed of devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our in-*

firmities, and bare our sicknesses, Matt. viii. 16, 17. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, xii. 20. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

^b See on chap. ii. ver. 17, 18.

^c See on 2 Cor. v. ver. 21.

VER. 16.

Προσερχόμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν εὐρωμεν εἰς εὐκαιρὸν σωθῆναι.

Let us therefore ^a come boldly unto ^b the throne of grace, ^c that we may obtain mercy, and find grace to help in time of need.

^a Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised,) Heb. x. 19—23. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me, xiii. 6. For ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together, Rom. viii. 15—17. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. In whom we have boldness and access with confidence by the faith of him, iii. 12.

^b And over it the cherubims of glory shadowing the mercy-seat; of which

we cannot now speak particularly, Heb. ix. 5. And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat, Lev. xvi. 2. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 1 Chron. xxviii. 11.

^cWhen the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. Seek ye the LORD while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 6, 7. Ask, and it shall

be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. vii. 7—11. For this thing I besought the Lord thrice, that it might depart from me, And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 6, 7. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10. See also on Matt. vii. ver. 7. clauses 1, 2.

CHAP. V.—VER. 1.

Πας γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβάνομενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεόν, ἵνα προσφέρῃ δῶρά τι καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

For ^aevery High Priest taken from among men, ^bis ordained for men in things pertaining to God, that he may offer ^cboth gifts and sacrifices for sins:

^aAnd every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11. See also Exod. xxviii. xxi. and Lev. viii.

^bAnd Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for

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there is wrath gone out from the LORD, the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed, Numb. xvi. 46—48. And the LORD said unto Aaron, thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee and minister unto thee; but thou and thy sons with thee shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also die, xviii. 1—3.

^c For every High Priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a Priest, seeing that there are Priests that offer gifts according to the law, Heb. viii. 3, 4. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, ix. 9. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, x. 11. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh, xi. 4. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them; as the LORD commanded, Lev. ix. 7. And he brought the people's offerings, and took the goat which was the sin-offering for the people, and slew it, and offered it for sin, as the

first. And he brought the burnt-offering, and offered it according to the manner. And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace-offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about. And of the fat of the bullock and the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver. And they put the fat upon the breasts, and he burnt the fat upon the altar. And the breasts and the right shoulder Aaron waved for a wave-offering before the LORD, as Moses commanded, 15—21.

VER. 2.

Μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῖσι καὶ πλανωμένοις, ἐπὶ καὶ αὐτὸς περιεστὰς ἀσθενίας.

^a Who ^c can have compassion on the ignorant, and on them that are out of the way; for that he himself also is ^c compassed with infirmity.

^e Or, can reasonably bear with.

^a For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, iv. 15.

^b And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, Even all that the LORD hath commanded you by the hand of Moses from the day that the LORD commanded Moses, and henceforward among your generations; Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be for-

given them ; for it is ignorance : and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people were in ignorance. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him ; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them, Numb. xv. 22—29. Who was before a blasphemer, and a persecutor, and injurious ; but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

^c And make straight paths for your feet, lest that which is lame be turned out of the way ; but let it rather be healed, Heb. xii. 13. They have turned aside quickly out of the way which I commanded them : They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them : they turned quickly out of the way which their fathers walked, in obeying the commandments of the LORD ; but they did not so, Judg. ii. 17. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us, Isa. xxx. 11.

^d For the law maketh men High Priests which have infirmity ; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore, Heb. vii. 28. If the priest that is anointed do sin, according to the sin of the people ; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering, Lev. iv. 3.

VER. 3.

Καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ἵνα ἴσῃ ἁμαρτιῶν.

And by reason hereof he ought, ^a as for the people, so also as for himself, to offer for sins.

^a Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's : for this he did once, when he offered up himself, Heb. vii. 27. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people, ix. 7. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp : it is a sin-offering. Thou shalt also take one ram ; and Aaron and his sons shall put their hands upon the head of the ram, and thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar : it is a burnt-offering unto the LORD : it is a sweet savour, an offering made by fire unto the LORD : it is a sweet savour, an offering made by fire unto the LORD. And thou shalt take the other ram ; and Aaron and his sons shall put their hands upon the head of the ram, Exod. xxix. 12—19. If the priest that is anointed do sin according to the sin of the people ; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD ; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the

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priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary, And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation, And he shall take off from it all the fat of the bullock for a sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys it shall be taken away, As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt, Lev. iv. 3—12. And he brought the bullock for the sin-offering; And Aaron and his sons laid their hands upon the head of the bullock for the sin-offering, And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burnt it upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses. And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed it; and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces: and

Moses burnt the head, and the pieces, and the fat. And he washed the inwards, and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses, viii. 14—21. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering for the people, and make an atonement for them; as the LORD commanded, ix. 7. And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house, xvi. 6. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with the blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it, from the uncleanness of the children of Israel, 15—19. See also on chap. vii. ver. 27. clause 3.

VER. 4.

Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρὼν.

And a no man taketh this honour unto himself, but he that is called of God, as was Aaron.

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* And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, *Exod. xxviii. 1.* Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread, *Lev. viii. 2.* These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office, *Numb. iii. 3.* And he spake unto Korah and unto all his company, saying, *Even to-morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him, xvi. 5.* And put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he *shall be* holy: ye take too much upon you, ye sons of Levi, 7. And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? 10. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense, 35. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed, 46—48. And thou shalt write Aaron's name upon the rod of Levi; for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me

the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod a piece, for each prince one according to their father's houses, *even twelve rods*: and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness, And it came to pass, that on the morrow, Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked and took every man his rod. And the Lord said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did so; as the Lord commanded him, so did he, xvii. 3—11. And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou, and thy sons with thee, shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness, And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel, xviii. 1—5. The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him and to bless in his name for ever,

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1 Chron. xxiii. 13. And they withstood Uziah the King, and said unto him, *It appertaineth not unto thee, Uziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God,* 2 Chron. xxvi. 18. John answered and said, A man can receive nothing except it be given him from heaven, John iii. 27.

VER. 5.

Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενέσθαι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν ῥήματός μου εἶπὺν, ἐγὼ σήμερον γεγέννηκά σε.

So also ^a Christ glorified not himself to be made an High Priest; but he that said unto him, ^b Thou art my Son, to-day have I begotten thee.

^a He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, John vii. 18. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God, viii. 54.

^b See on chap. i. ver. 5. clause 1.

VER. 6.

Καθὼς καὶ ἐν ἑτέρῳ τόπῳ· Σὺ ἱερὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

As he saith also in another place, ^a Thou art a Priest for ever after the order of ^b Melchisedec.

^a Called of God an High Priest after the order of Melchisedec, Heb. iv. 10. Whither the forerunner is for us entered, *even*, Jesus, made an High Priest for ever after the order of Melchisedec, vi. 20. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually, vii. 3. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, 15. For he testifieth, Thou art a Priest for ever after the order of Melchisedec, 17. The Lord hath sworn and will not repent, Thou art a

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Priest for ever after the order of Melchisedec, Psal. cx. 4.

^b And Melchizedek king of Salem brought forth bread and wine: and he was the Priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth, Gen. xiv. 18, 19.

VER. 7.

*Ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, διήκουν τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

Who ^a in the days of his flesh, ^b when he had offered up prayers and supplications, with strong crying and tears, ^c unto Him that was able to save him from death, ^d and was heard ^e in that ^e he feared;

* Or, for his piety.

^a Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth, John i. 14. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 3. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist, ii. 7.

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^bThen saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words, Matt. xxvi. 38—44. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words, Mark xiv. 32—39. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground, Luke xxii. 41—44.

^cThen said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. xxvi. 52, 53. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 36.

^dHe brought me forth also into a large place; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me, Psal. xviii. 19, 20. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns, xxii. 21. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard, 24. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy bear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies, lxi. 13—16. This saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, Isa. xlix. 8. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me, John xi. 42. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, xvii. 4, 5. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby

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we may serve God acceptably with reverence and godly fear, Heb. xii. 28.

* And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, Matt. xxvi. 37, 38. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch, Mark xiv. 33, 34. Saying, Father, if thou be willing, remove this, that ye see: nevertheless not I, but ye have thine, be done. And that form of an angel unto him from above, strengthening him. And being in the agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground, Luke xxii. 42—44. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again, John xii. 27, 28.

VER. 8.

Καίως ὡν υἱός, ἔμαθεν, ἀφ' ὧν ἠπαθεῖ, ὅτι ὑπακούει

Though ^a he were a Son, ^b yet learned he obedience by the things which he suffered;

^a See on Matt. xiv. ver. 33. clause 3.

^b Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, Heb. x. 5—9. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to

the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 5, 6. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. For I came down from heaven, not to do mine own will, but the will of him that sent me, vi. 38. If ye keep my commandments, ye shall abide in my love; even as I have abided in his love, xv. 10. And being as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 8.

VER. 9.

Καὶ τελειωθείς ὑπέτατο τοῖς ὑπακούουσιν αὐτῷ πᾶσι αἰτίαι σωτηρίας αἰώνου,

And ^a being made perfect, ^b he became the author of ^c eternal salvation ^d unto all them that obey him;

^a For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. God having provided some better thing for us, that they without us should not be made perfect, xi. 40. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected, Luke xiii. 32. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

^b Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the

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throne of God, Heb. xii. 2. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation. Selah. He that is our God is the God of salvation; and unto God the Lord belong the issues from death, Psal. lxxviii. 18—20. Look unto me, and be ye saved all ye ends of the earth: for I am God, and there is none else, Isa. xlv. 21. And he said, It is a light thing that thou shouldst be a servant to raise up the tribes of Israel, and to restore the preserved of me: I will also give thee for a light to the Gentiles, that thou mayest be a salvation unto the ends of the earth, xlix. 6. And killed the Prince of life, whom God hath raised from the dead; whereof we are witness, Acts iii. 15. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, iv. 12.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us, ix. 12. And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance, 15. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, Isa. xlv. 17. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them

like wool: but my righteousness shall be for ever, and my salvation from generation to generation, 8. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 2 Thess. ii. 16. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? John v. 20. Keep your love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God, Isa. l. 10. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David, lv. 3. And they that are afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God, Zech. vi. 15. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 24—27. While he yet spake, behold, a bright cloud over-

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shadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him, Acts v. 32. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, Rom. i. 5. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ii. 8. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, vi. 17. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, xv. 18. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, 1 Pet. i. 22.

VER. 10.

Προταγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

^a Called of God an High Priest, after the order of Melchisedec.

^a See on chap. v. ver. 6.

VER. 11.

Περὶ οὗ πολλὰς ἡμῖν ὁ λόγος καὶ δυσερμηνεύτως λέγειν, ἐπεὶ νοῦθοι γεγόνατε ταῖς ἀκοαῖς.

Of whom ^a we have many things to say, and hard to be uttered, ^b seeing ye are dull of hearing.

^a And this he said to prove him; for he himself knew what he would do, John vi. 6. I have yet many things to say unto you, but ye cannot bear them now, xvi. 12. As also in

his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own destruction, 2 Pet. iii. 16.

^b Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, Matt. xiii. 15. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, Mark viii. 17, 18. And he said unto them, How is it that ye do not understand, 21. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken, Luke xxiv. 25. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them, Acts xxviii. 27.

VER. 12.

Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χεῖραν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τοῦ Θεοῦ καὶ γεγόνατε χεῖραν ἔχοντες γάλακτος, καὶ οὐ σπερματικῆς τροφῆς.

For when ^a for the time ye ought to be ^b teachers ye have need that one ^c teach you again, which be ^d the first principles of ^e the oracles of God; and are become such ^f as have need of milk, and not of strong meat.

^a Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, Matt. xvii. 17. He an-

swered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19.

^b For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments, Ezra vii. 10. Come, ye children, hearken unto me; I will teach you the fear of the Lord, Psal. xxiv. 11. Yet in the church I had rather speak five words with my understanding, than *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue, 1 Cor. xiv. 19. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, Tit. ii. 3, 4.

^c Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.* For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little, Isa. xlviii. 9, 10. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken, 13. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe, Phil. iii. 1.

^d Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb. vi. 1.

^e And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom, 2 Sam. xvi. 23. This

is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us, Acts vii. 38. Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 2. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it as of the ability which God giveth*: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen, 1 Pet. iv. 11.

^f For every one that useth milk is unskilful in the word of righteousness, for he is a babe, ver. 13. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, Isa. lv. 1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it; neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Cor. iii. 1—3. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 13.

Πᾶς γὰρ ὁ μετέχων γάλακτος, ἀπίστος λόγου δικαιοσύνης· νήπιος γάρ ἐστι.

For every one that useth milk, * is unskilful in ^a the word of righteousness: for ^b he is a babe.

* Gr. hath no experience.

* Mine eyes fail for thy salvation, and for the word of thy righteousness, Psal. cxix. 123. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 17, 18. For Moses describeth the righteousness which is of the law, That the man, which doeth those things shall live by them. But the righteousness which

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is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above,) Rom. x. 5, 6. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory, 2 Cor. iii. 9. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness, 2 Tim. iii. 16.

^b Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts*, Isa. xxviii. 9. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law, Rom. ii. 20. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things, 1 Cor. xiii. 11. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, xiv. 20. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 14.

Τῶν δὲ ἰσχυρῶν ἢ ἀπορῶν τροφῆς, τῶν δὲ τὴν ἕξιν τὰ ἀπορῶν τροφῶν γεγενημένους ἐκτρέφοντες πρὸς διακρίσιν καλοῦ καὶ κακοῦ.

But strong meat belongeth to them that are ^a of full age, even those who, by reason [†] of use, have ^a their senses exercised ^b to discern both good and evil.

^a Or, perfect.^c

[†] Or, of an habit, or, perfection.

^a Is there iniquity in my tongue? cannot my taste discern perverse things? Job vi. 30. Doth not the ear try words? and the mouth taste his meat? xii. 11. For the ear trieth words, as the mouth tasteth meat; xxxiv. 3. How sweet are thy words unto my taste! *yea, sweeter than honey to my mouth!* Psal. cxix. 103. Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee, Cant. i. 3. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste, ii. 3. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness, Matt. vi. 23, 23. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 18.

^b For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil, Gen. iii. 5. Then thine handmaid said; The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad: therefore the Lord thy God will be with thee; 2 Sam. xiv. 17. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 1 Kings iii. 9. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment, 11. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good, Isa. vii. 15. Him that is weak in the faith receive ye, but not to doubtful disputation, Rom. xiv. 1. But the na-

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tural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man, 1 Cor. ii. 14, 15. And this I pray, that your love may abound yet more and more in knowledge and in all judgment ; That ye may approve things that are excellent ; that ye may be sincere and without offence till the day of Christ, Phil. i. 9, 10. Prove all things ; hold fast that which is good, 1 Thess. v. 21.

^c Be ye therefore perfect, even as your Father which is in heaven is perfect, Matt. v. 48. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought, 1 Cor. ii. 6. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 13. Let us therefore, as many as be perfect, be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you, Phil. iii. 15. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body, Jam. iii. 2.

CHAP. VI.—VER. 1.

Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερόμεθα· μὴ πάλιν διμελίον καταβαλλόμενοι μετανόας ἀπὸ νεκρῶν ἔργων, καὶ πίστει ἐπὶ Θεὸν,

Therefore ^a leaving ^a the principles of the doctrine of Christ, let us go on unto perfection ; not ^b laying again the foundation of ^c repentance from ^d dead works, and of ^e faith toward God.

^a Or, the word of the beginning of Christ.

^a See on Matt v. ver. 48. clause 1. and xxiii. ver. 26.

^b If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? Heb. vii. 11.

^c And the rain descended, and the

floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock, Matt. vii. 25. He is like a man which built an house, and digged deep, and laid the foundation on a rock ; and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock, Luke vi. 48. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, 1 Cor. iii. 10—12. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

^d See on Matt. iii. ver. 2. clause 1.

^e How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Now the works of the flesh are manifest, which are these ; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. And you *hath* he quickened, who were dead in trespasses and sins, Eph. ii. 1. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) 5.

^f Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life, John v. 24. Jesus cried

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and said, He that believeth on me, believeth not on me, but on him that sent me, xii. 44. Let not your heart be troubled: ye believe in God, believe also in me, xiv. 1. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 10, 13.

VER. 2.

Βαπτισμῶν διδαχῆς, ἐπιθίσιώς τε χειρῶν, ἀναστάσεως τε νεκρῶν, καὶ κλήματος αἰωνίου.

Of ^a the doctrine of baptisms, and of ^b laying on of hands, and of ^c resurrection of the dead, and of ^d eternal judgment.

^a Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation, Heb. ix. 10. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables, Mark vii. 4. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do, 8. And when the Pharisee saw it, he marvelled that he had not first washed before dinner, Luke xi. 38. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16. John answered, saying unto them all, I indeed baptize you with water; but

one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him, iii. 25, 26. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls, 41. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done, viii. 12, 13.

^b See on Acts vi. ver. 6.

^c See on Matt. xxii. ver. 30. clause 1.

^d See on Matt. xix. ver. 16. clause 3.

VER. 3.

Καὶ τῷτο ποιήσομεν, ἰάνῃς ἐπιτρέψῃ ὁ Θεός.

And this will we do, ^a if God permit.

^a See on Acts xviii. ver. 21.

VER. 4.

Ἀδύνατον γὰρ τοὺς ἀπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γεννηθέντας Πνεύματος ἁγίου,

For ^a it is impossible for those who ^b were once enlightened, ^c and have tasted of the heavenly gift, and were made ^d partakers of the Holy Ghost,

^a For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be

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thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 26—29. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled: Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, xii. 15—17. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come, Matt. xii. 31, 32. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation, 45. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first, Luke xi. 24—26. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25. Alexander the coppersmith did me much evil: The Lord reward him according to his works, iv. 14. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end

is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 16.

^b But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, Heb. x. 33. See also on Matt. iv. ver. 16. clause 1.

^c I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, John vi. 51. If so be ye have tasted that the Lord is gracious, 1 Pet. ii. 3.

^d God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, Heb. ii. 4. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, Acts xv. 8. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Gal. iii. 2. Ife therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? 5.

VER. 5.

Καὶ κατὰ γαστρίους Θεοῦ βίβας, δυνάμεις τε μέλλοντος αἰῶνος.

And have ^a tasted the good word of God, and ^b the powers of the world to come,

^a But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is

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offended, Matt. xiii. 20, 21. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17. If so be that ye have tasted that the Lord is gracious, 1 Pet. ii. 3. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning, 2 Pet. ii. 20.

^b For unto the angels hath he not put in subjection the world to come, whereof we speak, Heb. ii. 5.

VER. 6.

Καὶ παραισίστας, πάλιν ἀνακαινίσιν εἰς μετάνοιαν, ἀνασταυρώστας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ, καὶ παραδειγματίζοντας.

^a If they shall fall away, ^b to renew them again unto repentance; seeing ^c they crucify to themselves the Son of God afresh, and put him to ^d an open shame.

^a See on ver. 4. clause 1.

^b Create in me a clean heart, O God; and renew a right spirit within me, Psal. li. 10. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25.

^c Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jeru-

salem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart, Zech. xii. 10—14. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers, Matt. xxiii. 31, 32. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 48.

^d Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

VER. 7.

Ἡ γὰρ ἡ πλοῖσα τὸ ἐπ' αὐτῆς πλοῖος ἐρχόμενος ὑπὲρ, καὶ τίττωσα ὧσάν τι εἰδὶται ἐκείνης δι' οὗ καὶ γεωργεῖται, μεταλαμβάνου εὐλογίας ἀπὸ τοῦ Θεοῦ.

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ^a by whom it is dressed, ^a receiveth blessing from God:

^a Or, for.

^a And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed, Gen. xxvii. 27. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, Lev. xxv. 21. He shall receive the blessing from the Lord, and righteousness from the God of his salvation, Psal. xxiv. 5. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him, cxvi. 6. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon

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thy seed, and my blessing upon thine offspring, Isa. xlv. 3. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing, Ezek. xxiv. 26. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you, Hos. x. 12. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*, Mal. iii. 10.

VER. 8.

Ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους,
ἀδόκιμος καὶ κατάρως ἔγγυς, ἧς τὸ τέλος
εἰς καῦσιν.

But that which ^a beareth thorns and
briers is rejected, and is nigh unto curs-
ing; ^b whose end is to be burned.

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, Heb. xii. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field, Gen. iii. 17, 18. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand, iv. 11. And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed, v. 29. And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day, Deut. xxix. 28. Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended, Job xxxi. 40. A fruitful

land into barrenness, for the wicked-
ness of them that dwell therein, Psal-
cvii. 34. Now will I sing to my well-
beloved a song of my beloved touch-
ing his vineyard. My wellbeloved
hath a vineyard in a very fruitful hill:
And he fenced it, and gathered out
the stones thereof, and planted it with
the choicest vine, and built a tower
in the midst of it, and also made a
winepress therein: and he looked
that it should bring forth grapes, and
it brought forth wild grapes. And
now, O inhabitants of Jerusalem, and
men of Judah, judge, I pray you, be-
twixt me and my vineyard. What could
have been done more to my vineyard,
that I have not done in it? where-
fore, when I looked that it should
bring forth grapes, brought it forth
wild grapes? And now go to; I will
tell you what I will do to my vine-
yard: I will take away the hedge
thereof, and it shall be eaten up;
and break down the wall thereof, and
it shall be trodden down: And I will
lay it waste: it shall not be pruned,
nor digged; but there shall come up
briers and thorns: I will also com-
mand the clouds that they rain no
rain upon it. For the vineyard of the
Lord of hosts is the house of Israel,
and the men of Judah his pleasant
plant: and he looked for judgment,
but behold oppression; for righte-
ousness, but behold a cry, Isa. v. 1—
7. For he shall be like the heath in
the desert, and shall not see when
good cometh; but shall inhabit the
parched places in the wilderness, in
a salt land and not inhabited, Jer.
xvii. 6. So that the Lord could no
longer bear, because of the evil of
your doings, and because of the abom-
inations which ye have committed;
therefore is your land a desolation,
and an astonishment, and a curse,
without an inhabitant, as at this day.
xlv. 22. And Jesus answered and
said unto it, No man eat fruit of thee
hereafter for ever. And his disciples
heard it, Mark xi. 14. And Peter
calling to remembrance saith unto
him, Master, behold, the fig tree
which thou cursedst is withered away,
21. Then said he unto the dresser of
his vineyard, Behold, these three
years I come seeking fruit on this fig
tree, and find none; cut it down;

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why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down, Luke xiii. 7—9.

^b But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. See also on Matt. ii. ver. 10. clause 4.

4th ER. 9.

Περσιόμεθα δὲ περὶ ὑμῶν, ἀγαπῆτοί, τὰ κρίττηνα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.

But, beloved, ^a we are persuaded better things of you, ^b and things that accompany salvation, though we thus speak.

^a For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame, ver. 4—6. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister, 10. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, x. 34. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, 39. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 6, 7. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God, 1 Thess. i. 3, 4.

^b How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 3. And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 9. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to receive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 3—12. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, xx. 21. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, 2 Cor. vii. 10. For in Jesus Christ neither circumcision availeth any thing nor uncircumcision; but faith which worketh by love, Gal. v. 6. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no

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law, 22, 23. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 11—14.

VER. 10.

Οὐ γὰρ ἄδικος ὁ Θεὸς ἐπαλαίσθαι τοῦ ἔργου ὑμῶν, καὶ τοῦ κόπου τῆς ἀγάπης, ἧς ἐνεδίκασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις, καὶ διακονοῦντες.

For ^a God is not unrighteous, ^b to forget your ^c work and labour of love, ^d which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

^a Thou shalt not see thy brother's ox or his ass fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again, Deut. xxii. iv. God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man), Rom. iii. 4, 5. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 6, 7. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing; 2 Tim. iv. 8. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9.

^b Think upon me, my God, for good, according to all that I have done for this people, Neh. v. 19. And I commanded the Levites that they should cleanse themselves, and that they

should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy, xiii. 22. And for the wood offering, at times appointed, and for the first fruits, Remember me, O my God, for good, 31. Remember all thy offerings, and accept thy burnt sacrifice, Selah, Psal. xx. 3. Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord, Jer. ii. 2, 3. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them, xviii. 20. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God, Acts x. 4. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God, 31.

^c Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinking no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another, 13. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 3. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the

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love of God in him? My little children let us not love in word, neither in tongue; but in deed and in truth, 1 John iii. 17, 18.

4 But to do good and to communicate forget not; for with such sacrifices God is well pleased, Heb. xiii. 16. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor, Prov. xiv. 31. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward, Matt. x. 42. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee to drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me, xxv. 35—40. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need, Acts ii. 44, 45. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need, iv. 34, 35. Then the disciples every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa, xi. 29. Distributing to the necessity of saints: given to hospitality, Rom. xii. 13. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them

of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things, xv. 25—27. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem, 1 Cor. xvi. 1—3. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in his grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 1—9. For as touching the ministering to the saints, it is superfluous for me to write to you, ix. 1. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

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Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift, 11—15. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith, Gal. vi. 10. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, Phil. iv. 16—18. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 18. Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother, Philem. 5—7. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone, Jam. ii. 15—17. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive

we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 14—17.

VER. 11.

Ἐπιθυμοῦμεν δι' ἑαστον ἡμῶν τὴν αὐτὴν ἐνδείκυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους.

And ^a we desire that every one of you do shew the same diligence ^b to the full assurance ^c of hope unto the end:

^a Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 8. Not slothful in business; fervent in spirit; serving the Lord, 11. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 9—11. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you, iii. 15. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, 1 Thess. iv. 10. Be ye, brethren, not weary in well doing, 2 Thess. iii. 13. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound,

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they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, iii. 14.

^b Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever, Isa. xxxii. 17. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, Col. ii. 2. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake, 1 Thess. i. 5. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall, 2 Pet. i. 10. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death, 1 John iii. 14. And hereby we know that we are of the truth, and shall assure our hearts before him, 19.

^c See on Rom. v. ver. 2. clause 3.

^d See on chap. iii. ver. 6. clause 3.

VER. 12.

ἵνα μὴ καθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.

That ^a ye be not slothful, ^b but followers of them ^c who through faith and patience ^d inherit the promises.

^a Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11. The hand of the diligent shall bear rule: but the slothful shall be under tribute, Prov. xii. 24. The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat, xiii. 4. He also

that is slothful in his work is brother to him that is a great waster, xviii. 9. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed, Matt. xxv. 26. Not slothful in business; fervent in spirit; serving the Lord, Rom. xii. 11.

^b Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Heb. xii. 1. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, xiii. 7. If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents, Cant. i. 8. Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. vi. 16. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised, Rom. iv. 12. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy, Jam. v. 10, 11. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement, 1 Pet. iii. 5, 6.

^c And so after he had patiently endured, he obtained the promise, ver. 15. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, x. 36. By faith Abraham, when he

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was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city, xi. 8—16. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience, Luke viii. 15. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, viii. 25, 26. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 3. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.

Here is the patience and the faith of the saints, Rev. xiii. 10. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus, xiv. 12.

^d Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation, Heb. i. 14. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, x. 36. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, xi. 9. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 17. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 33. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, Matt. xxii. 32. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried, Luke xvi. 22. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him, xx. 37, 38. And this is the promise that he hath promised us, even eternal life, 1 John ii. 25. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

VER. 13.

Τῷ γὰρ Ἀβραάμ ἐπαγγελίαται ὁ Θεός, ἰσχυρὰ καὶ οὐδένος εἰχὲς μελόντος ὑμῶν, ἁμῶσι καθ' ἑαυτοῦ,

For when God made promise to Abraham, because he could swear by no greater, ^a he swore by himself,

^a For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abun-

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dantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, ver. 16—18. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, Gen. xxii. 15—18. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever, Exod. xxxii. 13. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, Psal. cv. 9, 10. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Isa. xlv. 23. But if ye will not hear these words, I swear by myself, saith the Lord, that this house shall become a desolation, Jer. xxii. 5. For I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes, xlix. 13. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. The oath which he sware to our father Abraham, Luke i. 73.

VER. 14.

Λέγων, ὅτι μὴν εὐλογῶν ἐπ' ὀνόματι σε, καὶ πληθύνων πλῆθυσίν σε.

Saying, ^a Surely blessing I will bless thee, and multiplying I will multiply thee.

^a And I will make my covenant between me and thee, and I will multiply thee exceedingly, Gen. xvii. 2. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy seed after thee for an everlasting possession, xlviii. 4. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, thy seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever, Exod. x. 13. The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude, Deut. i. 10. The children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it, Neh. xix. 23.

VER. 15.

Καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

And so, ^a after he had patiently endured, he obtained the promise.

^a See on ver. 12. clause 3.

VER. 16.

Ἀνθρώποι μὲν γὰρ κατὰ τοῦ μίσητος ὁμνῶνται, καὶ πάσης αὐτοῖς ἀντιλογίας κίβρις εἰς βεβαίωσιν ὁ θεός.

For men verily ^a swear by the greater: and ^b an oath for confirmation is to them an end of all strife.

^a For when God made promise to Abraham, because he could swear by no greater, he sware by himself, ver. 13. And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, Gen. xiv. 22. Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou

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hast sojourned, xxi. 23. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein: And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 20—22.

^b And he said, For these seven ewe lambs shalt thou take of my hand that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because they sware both by the Lord, Gen. xxi. 30, 31. The God of them, and he God of Nahor, as Abraham, and he God of his father, judge betwixt us. And Jacob swam by the fear of his father Isaac, xxi. 53. Then shall I swear an oath of the Lord between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good, Exod. xxii. 11. As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me, Ezek. xvii. 16—20.

VER. 17.

Ἐν δὲ περισσώτερον βουλόμενος ὁ Θεὸς ἐπιδικᾶν τοῖς κληροδόμοις τῆς ἐπαγγελίας τὸ ἀμετάβητον τῆς βουλῆς αὐτοῦ, ἐμαρτύρουν ὅτι·

Wherein God, willing ^a more abundantly to shew unto ^b the heirs of promise ^c the immutability of his counsel, ^d confirmed it by an oath:

^a Gr. *interposed himself by an oath.*

^b They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, Psal. xxxvi. 8. I am come in my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. i. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 7. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly, John x. 10. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3.

^b That ye be not slothful, but followers of them, who through faith and patience inherit the promises, ver. 12. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, xi. 7—9. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together, Rom. viii. 17. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iii. 29. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. Likewise, ye husbands,

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dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, 1 Pet. iii. 7.

^cThat by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, ver. 18. But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him, Job. xxiii. 13, 14. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations, Psal. xxxiii. 11. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand, Prov. xix. 21. The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand, Isa. xiv. 24. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back? 26, 27. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, xlv. 10. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee, liv. 9, 10. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it, lv. 11. Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant

be broken with David my servant that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers, Jer. xxxiii. 20, 21. Thus saith the Lord; if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers of the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, 25, 26. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed, Mal. iii. 6. For the gifts and calling of God are without repentance, Rom. xi. 29. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17.

^d See on ver. 13.

VER. 18.

^aἵνα διὰ δύο πραγμάτων ἀμεταβίβηται, ἐν οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος

That by two immutable things, in which it was ^a impossible for God to lie, ^b we might have a strong consolation, ^c who have fled for refuge ^d to lay hold upon ^e the hope ^f set before us:

^a See on 2 Tim. ii. ver. 13. clause 2.

^b I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, Isa. li. 12. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem, lxvi. 10—13. And, behold, there was a man in Jerusalem,

whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him, Luke ii. 25. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. See also on Rom. xv. ver. 5. clause 2.

^c By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar, Gen. xix. 22. Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither, Numb. xxxv. 11—15. That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood. Josh. xx. 3. God is our refuge and strength, a very present help in trouble, Psal. xlii. 1. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us, Selah. lxii. 8. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest;

as rivers of water in a dry place, as the shadow of a great rock in a weary land, Isa. xxxiii. 1, 2. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee, Zech. ix. 12. But when he saw many of the Pharisees and Sadducees came to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

^d Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar, 1 Kings ii. 28. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. Take fast hold of instruction; let her not go: keep her for she is thy life, iv. 13. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me, Isa. xxvii. 5. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant, lvi. 4. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities, lxiv. 7. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 12.

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* For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, Col. i. 5. If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister, 23. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory, 27. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope, 1 Tim. i. 1.

† Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 1, 2. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. iii. 25.

VER. 19.

Ἦν ὡς ἀγκυρὰν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τι καὶ βεβαίαν, καὶ εἰσέρχομένην εἰς τὸ ἰσχύειν τοῦ καταπατάσματος

* Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;

* Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance, Psal. xlii. 5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance; and my God, 11. Why art thou cast down, O my soul? and why art thou desquieted within me? hope in God: for I shall yet praise him who is the health of my countenance,

and my God, xliii. 5. My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved, lxii. 5, 6. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever, cxlvi. 5, 6. Behold, God is my salvation; I will trust and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation, Isa. xii. 2. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall, xxv. 3, 4. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste, xxviii. 16. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 7, 8. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Rom. iv. 16. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies,

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we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, v. 5—10. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom, he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter, Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, viii. 28—39. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, And, let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

^b Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. And after

the second veil, the tabernacle which is called the Holiest of all, ix. 3. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people, 7. By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; And having an High Priest over the house of God, x. 20, 21. And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat, Lev. xvi. 2. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times, 14. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus, Eph. ii. 6. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1.

VER. 20.

"Οπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

Whither ^a the forerunner is ^b for us entered, even Jesus, made ^c an High Priest for ever after the order of Melchisedec.

^a For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also, John xiv. 2, 3.

^b See on chap. iv. ver. 14. clause 2.

^c See chap. v. ver. 6—10; vii. ver. 1—21.

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CHAP. VII.—VER. 1.

Οὗτος γὰρ ὁ Μελχισεδὴν βασιλεὺς Σα-
λὴμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναν-
τήσας Ἀβραάμ ὑποστρίφοντι ἀπὸ τῆς
κοπῆς τῶν βασιλείων, καὶ εὐλογήσας αὐτόν·

For ^athis Melchisedec, king of ^bSa-
lem, Priest of ^cthe most high God, ^dwho
met Abraham returning from the slaugh-
ter of the kings, and blessed him;

^a And Melchizedek, king of Salem,
brought forth bread and wine: and
he was the priest of the most high
God, and he blessed him, and said,
Blessed be Abram of the most high
God, possessor of heaven and earth:
And blessed be the most high God,
which hath delivered thine enemies
into thy hand. And he gave him
tithes of all, Gen. xiv. 18—20.

^b In Salem also in his tabernacle,
and his dwelling place in Zion, Psal.
lxxvi. 2.

^c I will cry unto God most high;
unto God that performeth all things
for me, Psal. lvii. 2. And they re-
membered that God was their rock,
and the high^d God their redeemer,
lxxviii. 35. Yet they tempted and
provoked the most high God, and
kept not his testimonies, 56. I
thought it good to shew the signs
and wonders that the high God hath
wrought toward me, Dan. iv. 2. O
thou king, the most high God gave
Nebuchadnezzar thy father a king-
dom, and majesty, and glory, and
honour, v. 18. And he was driven
from the sons of men; and his heart
was made like the beasts, and his
dwelling was with the wild asses:
they fed him with grass like oxen,
and his body was wet with the dew
of heaven; till he knew that the most
high God ruled in the kingdom of
men, and that he appointeth over it
whomsoever he will, 21. Wherewith
shall I come before the Lord, and
bow myself before the high God?
shall I come before him with burnt-
offerings, with calves of a year old?
Mic. vi. 6. And cried with a loud
voice, and said, What have I to do
with thee, Jesus, thou Son of the most
high God? I adjure thee by God,
that thou torment me not, Mark v. 7.
The same followed Paul and us, and
cried, saying, These men are the ser-

vants of the most high God, which
shew unto us the way of salvation,
Acts xvi. 17.

^d And when Abram heard that
his brother was taken captive, he
armed his trained servants, born in his
own house, three hundred and eigh-
teen, and pursued them unto Dan.
And he divided himself against them,
he and his servants, by night, and
smote them, and pursued them unto
Hobah, which is on the left hand of
Damascus. And he brought back all
the goods, and also brought again his
brother Lot, and his goods, and the
women also, and the people, Gen.
xiv. 14—16. Who raised up the
righteous man from the east, called
him to his foot, gave the nations be-
fore him, and made him rule over
kings? he gave them as the dust to
his sword, and as driven stubble to
his bow. He pursued them, and pass-
ed safely; even by the way that he
had not gone with his feet, Isa xli.
2, 3.

VER. 2.

Ἡ καὶ δικατὴν ἀπὸ πάντων ἡμίρσεν
Ἀβραάμ· πρῶτον μὲν ἡμηνυόμενος βα-
σιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασι-
λεὺς Σαλήμ· ὁ ἐστὶ βασιλεὺς εἰρήνης·

^a To whom also Abraham gave a
tenth part of all: first being by interpre-
tation King of righteousness, and after
that also King of Salem, which is, King
of peace;

^a And this stone which I have set for
a pillar, shall be God's house: and
of all that thou shalt give me I will
surely give the tenth unto thee, Gen.
xxviii. 22. And concerning the tithe
of the herd, or of the flock, even of
whatsoever passeth under the rod,
the tenth shall be holy unto the Lord,
Lev. xxvii. 32.'

VER. 3.

Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε
ἀρχὴν ἡμέραν, μήτε ζωὴς τέλος ἔχον·
ἀφωμοιωμένος δὲ τῷ ὑψίστῳ Θεῷ, μένει
ἱερεὺς εἰς τὸ διηνεκές.

Without father, without mother,
without descent, having neither begin-
ning of days, nor end of life; but made
like unto the Son of God, abideth ^a a
priest continually.

^a Gr. without pedigree.

^a For he testifieth, Thou art a Priest for ever after the order of Melchisedec, ver. 17. And they truly were many Priests, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore, 23—28.

VER. 4.

Θεωρεῖτε δι' πάλιν αὐτός, ὃ καὶ διὰ τὴν Ἀβραὰμ ἔδωκεν ἐν τῶν ἀποβόντων ἰ πατριάρχῃς.

Now consider how great this man was, unto whom even ^a the patriarch ^b Abraham ^c gave the tenth of the spoils.

^a Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried; and his sepulchre is with us unto this day, Acts ii. 29. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day, and Isaac begat Jacob, and Jacob begat the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, vii. 8, 9.

^b And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, Gen. xii. 2. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee, xvii. 5, 6. And he received the sign of circumcision, a seal of the righteousness of the faith which he had

yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 11—13. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be, 17, 18. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iv. 28, 29. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God, Jam. ii. 23. ^c And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all, Gen. xiv. 20

VER. 5.

Καὶ οἱ μὲν ἐν τῶν υἱῶν αὐτοῦ τὸν ἱσραελῆαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδοῦναι τὸν λαὸν κατὰ τὸν νόμον, τοῦτόστι, τοὺς ἀδελφοὺς αὐτῶν, καθὼς ἐξελθὼν λαβόντας ἐν τῇ ἐσφοδῇ Ἀβελάμ.

And verily they that are of the sons of Levi, ^a who receive the office of the priesthood, have a commandment ^b to take tithes of the people according to the law, that is, of their brethren, though they ^c come out of the loins of Abraham:

^a And no man taketh this honour unto himself, but he that is called of God, as was Aaron, Heb. v. 4. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may min-

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ister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. And he hath brought thee near to him, and all thy brethren, the sons of Levi, with thee; and seek ye the priesthood also? For which cause both thou and all thy company *are* gathered together against the Lord: and what is Aaron, that ye murmur against him? Numb. xvi. 10, 11. And thou shalt write Aaron's name upon the rod of Levi; for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from Israel the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron was among the rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me that they die not, xvii. 3—10. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death, xviii. 7.

And the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will

at all redeem *ought* of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed, Lev. xxvii. 30—33. Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, *even* a tenth part of the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave-offering unto the Lord of all your tithes which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, *even* the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress, And ye shall eat it in every place, ye and your households; for it is your rewards for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die, Numb. xviii. 26—32. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation, 31. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and his servants, 1 Sam. viii. 15. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the

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children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps, 2 Chron. xxxi. 4—6. And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field, Neh. xiii. 10.

^cFor he was yet in the loins of his father, when Melchisedec met him, ver. 10. And God said unto him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins, Gen. xxiv. 11. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three-score and six, xli. 26. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already, Exod. i. 5.

VER. 6.

Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, διδεδωκέναι τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηται.

But he ^awhose ^cdescent is not counted from them received tithes of Abraham, and blessed him ^bthat had the promises.

^c Or, pedigree.

^a Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils, ver. 3, 4.

^b For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise, Heb. vi. 13—15. These all died in faith, not having received the promises, but

having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, xi. 13. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 17. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, Gen. xii. 2. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee, xiii. 14—17. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations, Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God, xvii. 4—8. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 17, 18. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. For the pro-

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mise, that he should be the heir of the world, *was* not to Abraham or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ, Gal. iii. 16.

VER. 7.

Χαίρις δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

And ^awithout all contradiction, ^bthe less is blessed of the better.

^a And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16.

^b By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff, Heb. xi. 20, 21.

VER. 8.

Καὶ ὅδε μὲν δέκατας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ἄτι ζῇ.

And here ^amen that die receive tithes; but there he receiveth them, of whom it is witnessed that ^bhe liveth.

^a And they truly were many priests, because they were not suffered to continue by reason of death, ver. 23. And as it appointed unto men once to die, but after this the judgment, ix. 27.

^b Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a Priest continually, ver. 3. Who is made, not after the law of a carnal commandment, but after the power of an endless life, 16. But this *man* because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 24, 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet

shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? John xi. 25, 26. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me, xiv. 6. Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also, 19. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 9.

Καὶ, ὡς ἔπος εἰπῶν, διὰ Ἀβραάμ καὶ Λευὶ ὁ δέκατας λαμβάνων δέδεκατος.

And as I may so say, Levi also, who receiveth tithes, ^apayed tithes in Abraham.

^a Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils, ver. 4. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all, Gen. xiv. 20. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, Rom. v. 12.

VER. 10.

Ἐτι γὰρ ἐν τῇ ὀσφὶ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

For he was yet ^ain the loins of his father, when Melchisedec met him.

^a And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham, ver. 5. And God said unto him, I *am* God Almighty; be fruitful, and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins, Gen. xxxv. 11. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were three-score and six, xvi. 26.

VER. 11.

Εἰ μὲν οὖν τελεῖσσις διὰ τῆς Λευιτικῆς ἱερατείας ἦν· (ὁ λαὸς γὰρ ἐν αὐτῇ νο-

μετέστητο.) τίς ἐστὶ χρῆσις, κατὰ τὴν τάξιν
Μελχισεδέκ ἔπαυσι ἀνοσταθῆαι ἱερεῖς, καὶ
οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

If therefore ^a perfection were by the
Levitical priesthood, (for under it the
people received the law,) what ^b further
need was there that ^canother Priest
should rise after the order of Melchise-
dec, and not be called after the order of
Aaron?

^a For there is verily a disannulling
of the commandment going before,
for the weakness and unprofitable-
ness thereof. For the law made nothing
perfect, but the bringing in of a bet-
ter hope *did*; by the which we draw
nigh unto God, ver. 18, 19. For if
that first covenant had been faultless,
then should no place have been sought
for the second, viii. 7. For this is
the covenant that I will make with
the house of Israel after those days,
saith the Lord; I will put my laws
into their mind, and write them in
their hearts: and I will be to them a
God, and they shall be to me a people.
And they shall not teach every man
his neighbour, and every man his
brother, saying, Know the Lord: for
all shall know me, from the least to
the greatest. For I will be merciful
to their unrighteousness, and their
sins and their iniquities will I remem-
ber no more. In that he saith, A
new covenant, he hath made the first
old. Now that which decayeth and
waxeth old is ready to vanish away,
10—13. For the law having a sha-
dow of good things to come, and not
the very image of the things, can
never with those sacrifices which they
offered year by year continually, make
the comers thereunto perfect. For
then would they not have ceased to
be offered? because that the wor-
shippers once purged should have
had no more conscience of sins. But
in these sacrifices there is a remem-
brance again made of sins every year.
For it is not possible that the blood of
bulls and of goats should take away
sins, x. 1—4. Even so we, when we
were children, were in bondage under
the elements of the world, Gal. iv. 3.
But now, after that ye have known
God, or rather are known of God;
how turn ye again to the weak and
beggarly elements, whereunto ye de-

sire again to be in bondage, 9. And
ye are complete in him, which is the
head of all principality and power.
In whom also ye are circumcised with
the circumcision made without hands,
in putting off the body of the sins of
the flesh by the circumcision of Christ:
Buried with him in baptism, wherein
also ye are risen with him through the
faith of the operation of God, who
hath raised him from the dead. And
you, being dead in your sins and the
uncircumcision of your flesh, hath he
quickened together with him, having
forgiven you all trespasses; Blot-
ting out the handwriting of ordinances
that was against us, which was con-
trary to us, and took it out of the
way, nailing it to the cross; And hav-
ing spoiled principalities and powers,
he made a shew of them openly, tri-
umphing over them in it. Let no
man therefore judge you in meat, or
in drink, or in respect of an holy day,
or of the new moon, or of the sabbath
days: Which are a shadow of things
to come; but the body is of Christ,
Col. ii. 10—17.

^b For such an High Priest became
us, who is holy, harmless, undefiled,
separate from sinners, and made
higher than the heavens: Who need-
eth not daily, as those High Priests,
to offer up sacrifice, first for his own
sins, and then for the people's: for
this he did once, when he offered up
himself. For the law maketh men
High Priests which have infirmity;
but the word of the oath, which was
since the law, maketh the Son, who is
consecrated for evermore, ver. 26—
28.

^c See on chap v. ver. 6.

VER. 12.

Μετατιθεμένης γὰρ οὕτως ἱερωσύνης, ἔξ
ἀνάγκης καὶ νόμος παραδεδεγμένος γίνεται.

For the priesthood being changed,
there is made of necessity ^aa change also
of the law.

^a For if that first covenant had been
faultless, then should no place have
been sought for the second. For find-
ing fault with them, he saith, Behold,
the days come, saith the Lord, when
I will make a new covenant with the
house of Israel and with the house of
Judah: Not according to the cove-
nant that I made with their fathers

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in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, *A new covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away, Heb. viii. 7—13. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, x. 1—9. And I will also take of them for priests and for Levites, saith the Lord, Isa. lvi. 21. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I

will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive them their iniquity, and I will remember their sin no more, Jer. xxxi. 31—34. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant, Ezra xvi. 61. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us, Acts vi. 13, 14.

VER. 13.

Ἐφ' ὃν γὰρ λέγεται πάντα, πολλὰς ἐτέρας μετέσχουσιν, ἀφ' ἧς οὐδεὶς προσέσχουσιν τῷ θυσιαστηρίῳ.

For he of whom these things are spoken pertaineth to another tribe, ^a of which no man gave attendance at the altar.

^a To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses, Numb. xvi. 40. And it shall come to pass, that the man's rod whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, vii. 5. But when he was strong, his heart was lifted up to his de-

struction : for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the Chief Priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land, 2 Chron. xxvi. 16—21.

VER. 14.

Πρόβηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατίταλκεν ὁ Κύριος ἡμῶν· εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς ἐλάλησε.

For it is evident that ^aour Lord ^bsprung out of Judah; of which tribe Moses spake nothing concerning priesthood.

^a See on Luke ii. ver. 11. clause 3.

^b And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, Gen. xvi. 12. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be, xlix. 10. Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab,

And Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David, Ruth iv. 15—22. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, Isa. xi. 1. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting, Mic. v. 2. And one of the elders saith unto me, Weep not: Behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof, Rev. v. 5. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, xii. 16.

VER. 15.

Καὶ περισσώτερον ἔτι κατὰ δὴλον ἔστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδέκ ἀνατίταται ἱερεὺς ἕτερος,

And it is yet far more evident: for that ^aafter the similitude of Melchizedec there ariseth another Priest,

^a See on chap. v. ver. 6.

VER. 16.

*Ὁς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκατάλυτου.

Who is made, not after ^athe law of a carnal commandment, ^bbut after the power of an endless life.

^a Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9. Which stood only in meats

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and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, 10. For the law having a shadow of good things to come, *and* not the very image of the things, can never with these sacrifices which they offered year by year continually make the comers thereunto perfect, x. 1. Even so we, when we were children, were in bondage under the elements of the world, Gal. iv. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 9. Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross, Col. ii. 14. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 20.

^b Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually, ver. 3. For he testifieth, Thou art a priest for ever after the order of Melchisedec, 17. (For those Priests were made without an oath; but this with an oath by him that said unto him, The Lord swear and will not repent, Thou art a priest for ever after the order of Melchisedec,) 21. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 24, 25. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh*, the Son, who is consecrated for evermore, 28. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 17.

Μαρτυρεῖ γάρ· "Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

^a For he testifieth, Thou art a Priest for ever after the order of Melchisedec.

^a See on chap. v. ver. 6.

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VER. 18.

Ἀβίτησις μὲν γὰρ γίνεται πραγμάτων ἐντολῆς διὰ τὸ αὐτῆς ἀσθενεῖς καὶ ἀνοφελεῖς·

For there is verily ^a a disannulling of the commandment going before ^b for the weakness and unprofitableness thereof.

^a See on ver. 12.

^b For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God, ver. 19. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, viii. 7, 8. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ix. 9, 10. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins, x. 1—4. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, xiii. 9. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 39. Tell me, ye that desire to be under the law, do ye not hear the law? Gal. iv. 21. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

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VER. 19.

Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος ἡτοι-
σαγωγή δὲ κρείττοτος ἐλπίδος, δι' ἧς ἡγγί-
ζομεν τῷ Θεῷ.

For ^athe law made nothing perfect,
^{*}but the bringing in of a ^bbetter hope
did; by the which ^cwe draw nigh unto
God.

^{*} Or, but it was the bringing in.

^a See on ver 11. clause 1.

^b That by two immutable things, in
which it was impossible for God to
lie, we might have a strong consolati-
on, who have fled for refuge to lay
hold of the hope set before us, Heb.
vi. 18. But now hath he obtained
a more excellent ministry, by how
much also he is the mediator of a
better covenant, which was establish-
ed upon better promises, viii. 6. God
having provided some better thing
for us, that they without us should
not be made perfect, xi. 40. For the
law was given by Moses, but grace
and truth came by Jesus Christ, John
i. 17. For what the law could not
do, in that it was weak through the
flesh, God sending his own Son in the
likeness of sinful flesh, and for sin,
condemned sin in the flesh, Rom.
viii. 3. To whom God would make
known what is the riches of the glory
of this mystery among the Gentiles;
which is Christ in you, the hope of
glory, Col. i. 27. Paul, an apostle of
Jesus Christ by the commandment of
God our Saviour, and Lord Jesus
Christ, which is our hope, 1 Tim. i. 1.

^c Let us therefore come boldly unto
the throne of grace, that we may ob-
tain mercy, and find grace to help in
time of need, Heb. iv. 16. Having
therefore, brethren, boldness to enter
into the holiest by the blood of Jesus,
By a new and living way, which he
hath consecrated for us, through the
veil, that is to say, his flesh; And hav-
ing an High Priest over the house of
God; Let us draw near with a true
heart in full assurance of faith, having
our hearts sprinkled from an evil con-
science, and our bodies washed with
pure water, x. 19—22. But it is good
for me to draw near to God: I have
put my trust in the Lord God, that I
may declare all thy works, Psal.
lxxiii. 28. Jesus saith unto him, I

am the way, the truth, and the life:
no man cometh unto the Father, but
by me, John xiv. 6. By whom also
we have access by faith into this
grace wherein we stand, and rejoice
in hope of the glory of God, Rom.
v. 2. But now in Christ Jesus ye
who sometimes were far off are made
nigh by the blood of Christ. For he
is our peace, who hath made both
one, and hath broken down the middle
wall of partition between us; Having
abolished in his flesh the enmity, even
the law of commandments contained
in ordinances; for to make in himself
of twain one new man, so making
peace; And that he might reconcile
both unto God in one body by the
cross, having slain the enmity there-
by: And came and preached peace to
you which were afar off, and to them
that were nigh. For through him we
both have access by one Spirit unto
the Father, Eph. ii. 13—18. In whom
we have boldness and access with
confidence by the faith of him, iii. 12.

VER. 20.

Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας, (οἱ
μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γι-
γνόντες)

And inasmuch as not without an oath
he was made Priest:

VER. 21.

Ὁ δὲ, μετὰ ὀρκωμοσίας, διὰ τοῦ λί-
γοντος πρὸς αὐτόν· Ὁμοσε Κύριος, καὶ οὐ
μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα
κατὰ τὴν τάξιν Μελχισεδέκ·)

(For those priests were made ^{*}with-
out an oath; but this with an oath by
him that said unto him, ^aThe Lord
^bswore and will not repent, Thou art a
Priest for ever after the order of Mel-
chizedec:)

^{*} Or, without swearing of an oath.

^a The Lord hath sworn and will
not repent, Thou art a priest for ever
after the order of Melchizedek, Psal.
cx. 4.

^b See on chap. v. ver. 6.

VER. 22.

Κατὰ τοσούτον κρείττονος διαθήκης γι-
γνόν ἐγγυος Ἰησοῦς.

By so much was Jesus made ^aa surety.
^b of a better testament.

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* I will be surety for him : of my hand shalt thou require him ; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever, Gen. xliii. 9. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever, xliv. 32. My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, Prov. vi. 1. Take his garment that is surety for a stranger : and take a pledge of him for a strange woman, xx. 16.

^b But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, Heb. viii. 6. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these, ix. 15—23. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, xii. 24. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through

the blood of the everlasting covenant, xiii. 20. And he shall confirm the covenant with many for one week ; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 27. For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. c. xxv. 38. And he said unto them, This is my blood of the new testament, which is shed for many, Mark. 24. Likewise also the cup after supper saying, This cup is the new testament in my blood, which is shed for you, Luke xxii. 20. After the same manner also he took the cup, when he had supper, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi. 25.

VER. 23.

Καὶ οἱ μὲν πλείονες αἱεὶ γιγνόμενοι ἱερεῖς,
διὰ τὸ θανάτῳ καλῶσθαι παραμένειν

And they truly ^a were many Priests,
because they were not suffered to continue by reason of death :

^a And here men that die receive tithes ; but there he receiveth them, of whom it is witnessed that he liveth, ver. 8. And the children of Amram ; Aaron, and Moses, and Miriam. The sons also of Aaron ; Nadab, and Abihu, Eleazar, and Ithamar. Eleazar begat Phinehas, Phinehas begat Abishua, And Abishua begat Bukki, and Bukki begat Uzzi, And Uzzi begat Zerachiah, and Zerachiah begat Meraioth, Meraioth begat Amariah, and Amariah begat Abitub, And Abitub begat Zadok, and Zadok begat Ahimaaz, And Ahimaaz begat Azariah, and Azariah begat Johanan, And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem :) And Azariah begat Amariah, and Amariah begat Abitub, And Abitub begat Zadok, and Zadok begat Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah, And Azariah begat Seraiah, and Seraiah begat Jehozadak, 1 Chron. vi. 3—14.

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And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada. And Joiada begat Jonathan, and Jonathan begat Jaddua, Neh. xii. 10, 11.

VER. 24.

Ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸ αἰῶνα, ἀπαράκατον ἔχει τὴν ἱερωσύνην

But this man, because ^a he continueth ever, hath ^a an unchangeable priesthood.

* Or, *rich* *passes* *not* *from* *one* *to* *another*

^a See *ver.* 8.

VER. 25.

Ὅθεν ὁ ὢν εἰς τὸ πᾶν, ὁ αὐτὸς δύναται τοῖς προσερχομένοις αὐτοῦ τὰς χάριτας, ὡς εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

Wherefore ^a he is able also to save them ^a to the uttermost that ^b come unto God ^c by him, seeing he ^d ever liveth to make intercession for them.

* Or, *evermore*.

^a For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, v. 7. They shall not build, and another inhabit, they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands, Isa. lrv. 22. Who is this that cometh from Edom, with dyed garments from Bozrah? this *that* is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness mighty to save, lxiii. 1. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Dan. iii.

15. If it be *so*, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king,

17. Therefore I will make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshack, and Abed-nego shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort, 29. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? vi. 20. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, John vi. 37—40. My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand. I and my Father are one, x. 29, 30. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, Eph. iii. 20. Who shall change our vile body, that it may be fashioned like unto his glorious body; according to the working whereby he is able to subdue all things unto himself, Phil. iii. 21. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. Now unto him that is able to keep you from falling; and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

^b For the law made nothing per-

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fect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, ver. 19. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, xi. 6. Which said unto God, Depart from us: and what can the Almighty do for them? Job xxii. 17. Oh that I knew where I might find him! that I might come, *even* to his seat! *xxiii.* 3. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God, Psal. lxxviii. 31. Surely, shall *one* say, In the Lord have I righteousness and strength: even to him shall *men* come; and all that are incensed against him shall be ashamed, Isa. xiv. 24. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee, for thou *art* the Lord our God, Jer. iii. 22.

^c By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name, Heb. xiii. 15. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God, Rom. v. 2. In whom we have boldness and access with confidence by the faith of him, Eph. iii. 12. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world, 1 John ii. 1, 2. See also on John x. ver. 7.

^d For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us, Heb. ix. 24. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. And he saw that there was no man, and wondered that there was no intercessor:

therefore his arm brought salvation unto him; and his righteousness, it sustained him, lix. 16. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy, Dan. ix. 24. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, John xiv. 13. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, 16. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also

which shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them, xvii. 9—26. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand, Rev. viii. 3, 4. See also on John xiv. ver. 16. clause 1.

VER. 26.

Ταύτος γὰρ ἡμῖν ἔπαυεν ἀρχιερεὺς, ὅσιος, ἀναιστος, ἀμικτρός, καὶ ὑψηλότερος τῶν ἀμαρτανῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γεγήμενος·

* For such an High Priest ^b became us, who is ^c holy, harmless, undefiled, separate from sinners, and ^d made higher than the heavens;

* If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ver. 11. Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the

heavens, viii. 1. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, ix. 23—26. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 11—22.

^b For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 26. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and

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to rise from the dead the third day, 46.

^cFor we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin, Heb. iv. 15. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God, ix. 14. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD, Exod. xxviii. 36. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth, Isa. liii. 9. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go, xxiii. 22. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, 41. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, 47. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, John viii. 29. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together, iv. 27. But with the precious blood of Christ as of a lamb without blemish and without spot, 1 Pet. i. 19. And ye know that he was manifested to take away our sins; and in him is no sin, 1 John iii. 5. And to the angel of the church in Philadelphia write; These things

saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth, Rev. iii. 7. See also on John viii. ver. 46.

^d See on Matt. xxviii. ver. 18.

VER. 27.

Ὁς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥστε ἐκ ἀρχιερέων, πρότερον ἑαυτοῦ τὴν ἴδιαν ἀμαρτίαν θυίας ἀναφέρειν, ὡς οὐκ τῶν τοῦ λαοῦ τούτου γὰρ ἑκδοῦν ἐπέμελλε, ἑαυτὸν ἀντιτίνας.

^a Who needeth not daily, as those High Priests, to offer up sacrifice, ^b first for his own sins, ^c and then for the people's; for ^d this he did once, when he offered up himself.

^a And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth-deal of flour, mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink-offering, And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, as offering made by fire unto the Lord. This shall be a continual burnt-offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee, Exod. xxix. 36—42. Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to

offer unto me in their due season. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even, And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. And the drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering: And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord. And on the sabbath day two lambs of the first year without spot, and two tenths of flour for a meat-offering, mingled with oil, and the drink-offering thereof: This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering, Numb. xxviii. 2—10.

^b See on chap. v. ver. 3.

^c And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty; When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation, Lev. iv. 13—16. And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first, ix. 15. Then shall

he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood, as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat, xvi. 15.

^d How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others, 25. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; x. 6—12. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the trans-

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gressors, Isa. liii. 10—12. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God, Rom. vi. 10. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour, Eph. v. 2. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, 25. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. See also on Matt. xx. ver. 28. clauses 3, 4.

VER. 28.

*Ο νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, ὡς ἐν εἰς τὸν αἰῶνα τιτλιωμένον.

For ^athe law maketh men High Priests which have infirmity; but ^bthe word of the oath, which was since the law, ^cmaketh the Son, ^dwho is ^econsecrated for evermore.

* Gr. perfected.

^a See on chap. v. ver. 2. clause 3.

^b See on chap. v. ver. 6.

^c Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, iii. 6. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession, iv. 14. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee, v. 5. Though he were a Son, yet learned he obedience by the things which he suffered, 8. See also on ver. 3.

^d (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord swear, and will not repent, Thou art a priest for ever after the order of Melchisedec, ver. 21. But this man, because he continueth ever, hath an unchangeable priesthood, 24. For it became him, for whom are all things,

and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 9. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected, Luke xiii. 32. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

CHAP. VIII.—VER. 1.

Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιαῦτον ἔχοντες ἀρχιερεῖς, ὅς ἐκείστιν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλειότητος ἐν τοῖς οὐρανοῖς,

Now of the things which we have spoken this is the sum: ^a We have such an High Priest, ^b who is set on the right hand of the throne of the Majesty in the heavens;

^a See on chap. vii. ver. 26, 27.

^b See on chap. i. ver. 3. clauses 6, 7.

VER. 2.

Τὸν ἀγίον λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθείας, ἣν ᾠκοῦν ὁ Κύριος, καὶ οὐκ ἀνθρώπος.

A ^a minister ^b of the sanctuary, and of ^c the true tabernacle, ^d which the Lord pitched, and not man.

* Or, of holy things.

* The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.* But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, Heb. ix. 8—11. And having an High Priest over the house of God, x. 21. And take thou unto thee Aaron thy brother, and his

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sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. 28. 1. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy places before the Lord, and when he cometh out, that he die not, 35. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office, xxix. 44. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, Rom. xv. 8.

^b But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, Heb. ix. 11. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these: For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us, 23, 24.

^c For he looked for a city which hath foundations, whose builder and maker is God, Heb. xi. 10. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11.

VER. 3.

Πᾶς γὰρ ἱερεὺς εἰς τὸ προσφέρειν ἑῶρα π. καὶ θυσίας καθίσταται ὅδε ἀναγκαῖον ἔχειν, ἵνα καὶ τοῦτο δ προσενήγῃ.

For every High Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

^a See on chap. vii. ver. 27.

^b See on Matt. xx. ver. 28, clauses 3, 4.

VER. 4.

Ἐπειὶ γὰρ ἐν ᾧ ἦν γῆς, οὐδ' ἂν ἦν ἱερεὺς,

ὅταν τῶν ἱερῶν τῶν προφερόμενων κατὰ τὸν νόμον τὰ ἑῶρα.

For if he were on earth, ^a he should not be a Priest, seeing that ^b there are priests that offer gifts according to the law:

^c Or, they are Priests.

^a If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, Heb. vii. 11—15. To be a memorial unto the children of Israel, that no stranger which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses, Numb. xvi. 40. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying? xvii. 12, 13. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel, xviii. 5.

VER. 5.

Ὅστις ἐπιθυμῇ μᾶλλον καὶ οὐκ ἀπολείπει τὰς ἐκουρανίους, καθὼς μετρημαίνονται Μωϋσῆς, μέγαλον ἐπετελεῖν τὸν οὐρανόν. Ὁρα γὰρ, φησὶ, ποιήσεις πάντα κατὰ τὸν τύπον τῆς θυχῆς ἧς ἐν τῇ ἡρῇ.

Who serve unto ^a the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, ^b See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

^a Which was a figure, for the time

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then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us, 23, 24. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect, x. 1. Which are a shadow of things to come; but the body is of Christ, Col. ii. 17.

^b And look that thou make them after their pattern, which was shewed thee in the mount, Exod. xxv. 40. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, xxvi. 30. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it, xxvii. 8. And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the Lord had shewed Moses, so he made the candlestick, Numb. viii. 4. All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern, 19. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen, Acts vii. 44.

VFR. 6.

Νυνὶ δὲ διαφορετὶρας τέτυκται λειτουργίας, ὅση καὶ κρείττονος ἐστὶ διαθήκης μετέτης, ἥτις ἐστὶ κρείττοσις ἐπαγγελίας νομοθετηται.

But now hath he ^a obtained a more excellent ministry, by how much also he is ^b the Mediator of a better ^c covenant, which was ^c established upon better promises.

^a Or, testament.

^a Who also hath made us able min-

isters of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious, 2 Cor. iii. 6—11. See also on chap. vii. ver. 11. clause 1.

^b And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you, Heb. ix. 15—20. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one, Gal. iii. 19, 20. See also on chap. vii. ver. 22.

^c For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every

man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, ver. 10—12. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, Rom. ix. 4. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it, to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been the law, Gal. iii. 16—21. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. Whereby are given to us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4.

VER. 7.

Εἰ γὰρ ἡ ἀσπίς ἡμῶν ἦν ἀμωμος,
οὐκ ἂν δευτέρας ἐζητήτο νόμος.

^a For if that first covenant had been faultless, then should no place have been sought for the second.

^a For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah, ver. 8. If therefore perfection were by the Levitical priesthood, (for under it the

people received the law,) what further need ~~was there~~ that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron, vii. 11. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

VER. 8.

Μεμψόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντάξω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν·

For finding fault with them, ^a he saith, Behold, the days come, saith the Lord, when I will make ^b a new ^c covenant with the house of Israel and with the house of Judah:

^a This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and their iniquities will I remember no more, Heb. x. 16, 17. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, Jer. xxiii. 5. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it, xxx. 3. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast, xxxi. 27. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, 31. Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner, 38. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it, Luke xvii. 22.

^b And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the

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first testament, they which are called might receive the promise of eternal inheritance, Heb. ix. 15: And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel, xii. 24. For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you, Luke xxii. 20. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi. 25. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6.

^c Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David, Isa. lv. 3. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, Jer. xxxii. 40. Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people; that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, so, that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 24—26. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder

and thy younger: and I will give them unto thee for daughters, but not by thy covenant, Ezek. xvi. 60, 61. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore, xxxvii. 26.

VER. 9.

Οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατέρας αὐτῶν, ἐν ἡμέρᾳ ἐπιλασμοῦ μου τῆς χειρὸς αὐτῶν, ἐξαγαγὼν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμίλησα αὐτῶν, λέγει Κύριος.

Not according to ^a the covenant that I made with their fathers in the day when ^b I took them by the hand ^c to lead them out of the land of Egypt; because ^d they continued not in my covenant, ^e and I regarded them not, saith the Lord.

^a Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you, Heb. ix. 18—20. And Moses came and told the people all the words of the Lord; and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings; and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant, which the Lord hath made

with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink, Exod. xxiv. 3—11. And he said, Behold, I make a covenant: before all thy people I will do miracles, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee, xxxiv. 10. And the Lord said unto Moses, Write thou these words: for after the terror of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments, 27, 28. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day, Deut. v. 2, 3. These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb, xxix. 1. That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee in this day, 12. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by pro-

mise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator, Gal. iii. 15—19: Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which genderseth to bondage which is Agar, iv. 24.

^b And while he lingered, the man laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city, Gen. xix. 16. Behold, God will not cast away a perfect man, neither will he help the evil doer, Job viii. 20. Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee, Cant. vii. 5. For I the Lord God will hold thy right hand, saying unto thee, Fear not; I will help thee, Isa. xli. 13. There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she has brought up, li. 18.

^c Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine, Exod. xix. 4, 5. Thou leddest thy people like a flock by the hand of Moses and Aaron, Psal. lxxvii. 20. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased, lxxviii. 52—54. And he brought forth his people with joy, and his chosen with gladness, cv. 43. And he brought out Israel from among them: for his mercy endureth for ever: With a strong hand, and with a stretched out arm: for his mercy endureth for ever:

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And made Israel to pass through the midst of it: for his *mercy endureth for ever*, cxxvi. 11—14. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those that are with young, Isa. xl. 11. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old, lxxiii. 9. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble, 11—13.

⁴ They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt, Dent. xxix. 25. And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them; and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them, in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them: so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day for all the evils which they shall have wrought in that they are turned unto other gods, xxxi. 16—18. Therefore it shall come to pass, *that* as all good things

are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you. When ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you, Josh. xxiii. 15, 16. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, *concerning* whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only, 2 Kings xvii. 15—18. They kept not the covenant of God, and refused to walk in his law; And forgot his works and his wonders that he had shewed them, Psal. lxxviii. 10, 11. But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow, 57. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not, Jer. xi. 7, 8. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the Lord done

thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God and worshipped other gods, and served them, xxiii. 8, 9. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord, xxxii. 32. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness? yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine, Ezek. xvi. 8. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant, 59.

^eYe have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation, Judg. x. 13, 14. The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders, Lam. iv. 16. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts, Amos v. 22. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good-will at your hand, Mal. ii. 13.

VER. 10.

Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκεῖνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίᾳ αὐτῶν ἐνισχυράσω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

For ^athis is the covenant that I will make with the house of Israel after those days, saith the Lord; ^bI will ^cput my laws into their mind, and write them [†]in their hearts: and ^cI will be to them a God, ^dand they shall be to me a people.

^aGr. give. [†]Or, upon.

^aThis is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more, Heb. x. 16, 17.

^bAnd Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel, Exod. xxiv. 4. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient, 7. And the Lord said unto Moses, Hew these two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest, xxxiv. 1. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel, 27. And the Lord thy God will circumscribe thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, Deut. xxx. 6. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And I will make an everlasting covenant with them; that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 40. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Exod. xi. 19. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, xxxvi. 26, 27. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of

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the living God; not in tables of stone, but in fleshy tables of the heart, 2 Cor. iii. 3. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the Spirit be rather glorious? 7, 8. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, 21. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23.

^c But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God, Gen. xvii. 7, 8. My beloved is mine, and I am his: he feedeth among the lilies, Cant. ii. 16. And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart, Jer. xxiv. 7. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people, xxxi. 1. But this *shall* be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, 33. And they shall be my people, and I will be their God, xxxii. 38. That they may walk in my statutes, and keep mine ordinances and do them: and they shall be my people, and I will

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be their God, Ezek. xi. 20. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God, xxxvi. 28. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people, xxxvii. 27. So the house of Israel shall know that I am the LORD their God from that day and forward, xxxix. 22. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, *Ye are not my people, there it shall be said unto them, Ye are the sons of the living God*, Hosea i. 10. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were not my people, Thou art my people*; and they shall say, *Thou art my God*, ii. 23. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness, Zech. viii. 8. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, *It is my people*; and they shall say, *The LORD is my God*, xiii. 9. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, Matt. xxii. 32. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, *I will dwell in them, and walk in them; and I will be their God, and they shall be my people*, 2 Cor. vi. 16.

^d Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel, Exod. xix. 5, 6. As he saith also in Osee, *I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them,*

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Ye *are* not my people; there shall they be called the children of the living God, Rom. ix. 25, 26. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 11.

Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γινώθι τὸν Κύριον· ἔτι πάντες εἰδύσωσί με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν,

And ^a they shall not teach every man his neighbour, and every man his brother, saying, ^b Know the Lord: ^c for all shall know me, ^d from the least to the greatest.

^a And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, Isa. ii. 3. And all thy children shall be taught of the Lord, and great shall be the peace of thy children, liv. 13. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more, Jer. xxxi. 34. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

^b Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord, 2 Kings xvii. 27, 28. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever, 1 Chron. xxviii. 9. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers, 2 Chron. xxx. 22. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not, Ezra vii. 25.

^c And I will give them an heart to know me, that I *am* the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart, Jer. xxiv. 7. Thus shall they know that I the Lord their God *am* with them, and that they, *even* the house of Israel, *are* my people, saith the Lord God, Ezek. xxxiv. 30. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20. See also on Matt. viii. ver. 11. clause 1.

^d For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely, Jer. vi. 13. Then all the captains of the forces, and Johanan the son of Kareah, and Jezeaniah the son of Hoshaiiah, and all the

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people from the least even unto the greatest, came near, xlii. 1. Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest, 8. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach, xliv. 12. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God, Acts viii. 10.

VER. 12.

Ὅτι ἴδως ἵσθαι ταῖς ἀδικαίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

For ^a I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

^a This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more, Heb. x. 16, 17. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD, Psal. xxv. 7. Iniquities prevail against me: as for our transgressions, thou shalt purge them away, lxx. 3. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, Isa. xliii. 25. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee, xliv. 22. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me, Jer. xxxiii. 8. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall

not be found: for I will pardon them whom I reserve, l. 20. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea, Micah vii. 19. See also on Matt. ix. ver. 2. clause 4.

VER. 13.

Ἐν τῇ λέγειν καινὴν, πτωχολογίαν τὴν πρῶτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἔγγυς ἀφανισμοῦ.

In that he saith, ^a A new covenant, ^b he hath made the first old. Now that which decayeth and waxeth old is ^c ready to vanish away.

^a See on ver. 8.

^b If therefore perfection were by the Levitical Priesthood, (for under it the people received the law,) what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the law, Heb. vii. 11, 12. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God, 18, 19. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation, ix. 9, 10.

^c Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, Isa. li. 6.

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Εἶχε μὲν οὖν καὶ ἡ πρώτη σκεπή διακρίματα λατρίας, τὸ, τὸ ἅγιον κοσμηθῆναι.

Then verily ^a the first covenant ^b had also ^c ordinances of divine service, and a worldly sanctuary.

^a Or, ceremonies.

Z 2

* For if that first covenant had been faultless, then should no place have been sought for the second, Heb. viii. 7. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away, 13.

^b Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation, ver. 10. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God, Lev. xviii. 3, 4. Therefore shall ye keep mine ordinances, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein; I am the Lord your God, 30. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the Lord do sanctify them, xxii. 9. They shall leave none of it until the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it, Numb. ix. 12. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them, Ezek. xliii. 11. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6.

^c Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, ver. 10, 11. A minister of the sanctuary, and of the true ta-

bernacle, which the Lord pitched, and not man, viii. 2. And let them make me a sanctuary; that I may dwell among them, Exod. xxv. 8.

VER. 2.

Σκηνή γὰρ κατασκευάσθη ἡ πρώτη, ἐν ᾗ ἦτε λυχία καὶ ἡ τράπεζα, καὶ ἡ πρῶσις τῶν ἄρτων, ἥτις λέγεται ἁγία.

For there was ^a a tabernacle made; ^b the first, wherein was the candlestick, and the table, and the shewbread; which is called ^c the sanctuary.

• Or, holy.

^a Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them. The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold of one another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put

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the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. And thou shalt make boards for the tabernacle of shittim wood standing up. Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle; twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side there shall be twenty boards: And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay

the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, Exod. xxvi. 1—30. And every wisehearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches of brass to couple the tent together, that it might be one. And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that. And he made boards for the tabernacle of shittim wood, standing up. The length of a board was ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty

boards for the south side southward : And forty sockets of silver he made under the twenty boards ; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the other side of the tabernacle, *which is toward the north corner*, he made twenty boards, And their forty sockets of silver ; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring : thus he did to both of them in both the corners. And there were eight boards ; and their sockets were sixteen sockets of silver, under every board two sockets. And he made bars of shittim wood ; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold. And he made a vail of blue, and purple, and scarlet, and fine twined linen : with cherubims made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold : their hooks were of gold ; and he cast for them four sockets of silver. And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework ; And the five pillars of it with their hooks : and he overlaid their chapiters and their fillets with gold : but their five sockets were of brass, xxxvi. 8—38. Thus was all the work of the tabernacle of the tent of the congregation finished : and the children of Israel did according to all that the Lord commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, And the covering of rams' skins dyed red, and

the covering of badgers' skins, and the vail of the covering, xxxix. 32—34. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation, xl. 2. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it ; as the Lord commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark, 18—20.

^b Thou shalt also make a table of shittim wood : two cubits *shall* be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal : of pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway. And thou shalt make a candlestick of pure gold : of beaten work shall the candlestick be made : his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it ; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side : Three bowls made like unto almonds, with a knop and a flower in one branch ; and three bowls made like almonds in the other branch, with a knop and a flower : so in the six branches that come out of the candlestick. And in the candlestick *shall* be

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four bowls made like unto almonds, with their knops, and their flowers. And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all of it shall be one beaten work of pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. Of a talent of pure gold shall he make it, with all these vessels. And look that thou make them after their pattern, which was shewed thee in the mount, *Exod. xxv. 23—40.* And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side, *xxvi. 35.* And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold. And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: Three bowls made after the fashion of al-

monds in one branch, and a knop a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick were four bowls made like almonds, his knops, and his flowers: And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it was one beaten work of pure gold. And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. Of a talent of pure gold made he it, and all the vessels thereof, *xxvii. 10—24.* The table, and all the vessels thereof; and the shewbread, The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, *xxxix. 36—38.* And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the Lord; as the Lord had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward, *xl. 22—24.* And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy, *xxvi. 33.*

VER. 3.

Μετά δὲ τὸ δεύτερον καταπίτασμα
σκηνή ἡ λεγομένη ἁγία ἁγίων,

^a And after the second veil, the tabernacle which is called ^b the Holiest of all;

^a Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, *Heb. vi. 19.* By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, *x. 20.* And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning

work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks *shall be* of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy, *Exod. xxvi. 31—33.* And he made a vail of blue, and purple, and scarlet, and fine twined linen; with cherubims made he it of cunning work. And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets were of brass, *xxxvi. 35—38.* And thou shalt put therein the ark of the testimony, and cover the ark with the vail, *xl. 3.* And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses, *21.* And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. *2 Chron. iii. 14.* And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations, *Isa. xxv. 7.* And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, *Matt. xxvii. 51.*

^b The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, *ver. 8.* Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, *x. 19.* And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims, *2 Kings viii. 6.*

VER. 4. ^a

Χρυσῶν ἔχουσα θυμιατήριον, καὶ τὴν

κελῶν τῆς διαθήκης περικαλυμμένην πάντοθεν χρυσῶν ἐν ᾧ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ράβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης.

Which had ^a the golden censer, and ^b the ark of the covenant overlaid round about with gold, wherein ^c was the golden pot that had manna, ^d and Aaron's rod that budded, ^e and the tables of the covenant;

^a And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail, *Lev. xvi. 12.* And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of pure gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit of the temple, *1 Kings vii. 50.* And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne, *Rev. viii. 3.*

^b And thou shalt make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee, *Exod. xxv. 10—16.* And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without,

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and made a crown of gold so it round about. And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark, xxxvii. 1—5. The ark of the testimony and the staves thereof, and the mercy-seat, xxxix. 35. And thou shalt put therein the ark of the testimony, and cover the ark with the vail, xl. 3.

^cAnd Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the testimony, to be kept, Exod. xvi. 33, 34.

^dAnd it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, Numb. xvii. 5. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, 8. The LORD send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal cx. 2, 3.

^eAnd thou shalt put into the ark the testimony which I shall give thee, Exod. xxv. 16. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy, xxvi. 33. And thou shalt put therein the ark of the testimony, and cover the ark with the vail, xl. 3. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses, 21. And I will write on the tables the words that were in the first tables which thou brakdest, and thou shalt

put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me, Deut. x. 2—5. *There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt, 1 Kings viii. 9. And I have set there a place for the ark, wherein is the covenant of the LORD which he made with our fathers, when he brought them out of the land of Egypt, 21. There was nothing in the ark save the two tables which Moses put therein at Horeb when the LORD made a covenant with the children of Israel, when they came out of Egypt, 2 Chron. v. 10.*

VER. 5.

^fἘπερὰν δὲ αὐτῆς Χερουβίμα δόξης, κα-
τασιμάζοντα τὸ ἱλαστήριον περὶ ᾧ οὐκ
ἔστι νῦν λέγειν κατὰ μέρος.

And ^aover it the cherubims of glory shadowing ^bthe mercy-seat; of which we cannot now speak particularly.

^aAnd thou shalt make a mercy-seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the

ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy-seat, with their faces one to another; even to the mercy-seatward were the faces of the cherubims, xxxvii. 6—9. And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him, Numb. vii. 89. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God, 1 Sam. iv. 4. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims, 1 Kings viii. 6. For the cherubims spread forth their two wings over the place of the ark and the cherubims covered the ark, and the staves thereof above, 7. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwelleth between the cherubims, thou art the God even thou above, of all the kingdoms of the earth; thou hast made heaven and earth, 2 Kings xix. 15. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims

shine forth, Psal. lxxx. 1. The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved, xcix. 1. To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, Eph. iii. 10. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

^b See on chap. iv. ver. 16. clause 2.

VER. 6.

Τούτων δὲ οὕτω κατασκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίσαισι οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες.

Now when these things were thus ordained, ^a the Priests went always into the first tabernacle, accomplishing the service of God.

^a In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on the behalf of the children of Israel, Exod. xxvii. 21. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations, xxx. 7, 8. But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with fourscore priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast transgressed; neither shall it be for thine honour from the Lord God. Then

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Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar, 2 Chron. xxvi. 16—19. Yea, he magnified *himself* even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, Dan. viii. 11. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense, Luke i. 8—11.

VER. 7.

Εἰς δὲ τὴν δευτέραν ἀπαξ τοῦ ἱναυτοῦ μῆνης, ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὁ προσφέρει· ἰνίε ἱαυτοῦ καὶ τῶν τοῦ λαοῦ ἀνομιμάτων

But ^a into the second went the High Priest alone once every year, ^b not without blood, which he offered for himself, and for the ^c errors of the people:

^a For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others, ver. 24, 25. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD, Exod. xxx. 10. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. He

shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin-offering. But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scape-goat into the wilderness. And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so

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shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, Lev. xvi. 2—20.

^b And by reason hereof he ought, as for the people, so also for himself, to offer for sins, Heb. v. 3. Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself, vii. 27. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, x. 19, 20.

^c See on chap. v. ver. 3.

VER. 8.

Τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήσω πεφανῶσθαι τὴν τῶν ἁγίων ὁδόν, ἔτι τῆς πρώτης σκηνῆς ἔχουσας στάσιν.

The ^a Holy Ghost this signifying, ^b that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

^a Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, Heb. iii. 7. Whereof the Holy Ghost also is a witness to us: for after that he had said before, x. 15. Then he remembered the days of old; Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? Isa. lxiii. 11. Ye stiffnecked

and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 51, 52. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xxviii. 25. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed, Gal. iii. 8. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

^b And after the second veil, the tabernacle which is called the Holiest of all, ver. 3. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, iv. 15, 16. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 19—22. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep; John x. 7. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, 9. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me, xiv. 6. For through him we both have access by one Spirit unto the Father, Eph. ii. 18.

VER. 9.

^a Ἦτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐκτελεσθέντα, καθ' ὃν διὰ τοῦ καὶ θυρίου προσ-

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φίρονται, μὴ δυνάμεναι κατὰ συνήθειαν
τιλεῖσθαι τὸν λατρεύοντα,

Which was ^a a figure for ^b the time then present, ^c in which were offered both gifts and sacrifices, ^d that could not make him that did the service perfect, as pertaining to the conscience;

^a For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us, ver. 24. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure, xi. 19. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come, Rom. v. 14. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

^b If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? Heb. vii. 11. And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect xi. 39, 40. Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 11, 12.

^c See on chap. v. ver. 1.

^d For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who

through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? ver. 13, 14. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God, vii. 18, 19. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins, x. 1—4. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, 11. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

VER. 10.

Μόνον ἐπὶ βρώμασι, καὶ πόμασι, καὶ
διαφόροις βαπτισμοῖς, καὶ δικαιομασί
σαρκός, μέχρι καιροῦ διορθώσεως ἐπιτελεῖσθαι.

Which stood only ^a in meats and drinks, and ^b divers washings, and ^c carnal ^a ordinances, imposed on them ^d until the time of reformation.

^a Or, rites, or, ceremonies.

^a See Lev. xi. and Deut. xiv. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth, Ezek. iv. 14. And there came a voice

to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spoke* unto him again the second time, What God hath cleansed, that call not thou common, Acts x. 13—15. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, Col. ii. 16.

^b Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, Heb. vi. 2. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 22. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water, Exod. xxix. 4. and xl. 12. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations, xxx. 19—21. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean, Lev. xiv. 8, 9. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on, xvi. 4. and 24. And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own

country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even; then shall he be clean. But if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity, xvii. 15, 16. See Numb. xix. And all the elders of that city, *that are* next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley, Deut. xxi. 6. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables, Mark vii. 2—4.

^c See on chap. vii. ver. 16. clause 1.

^d But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. That, in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him, Eph. i. 10.

VER. 11.

Χριστός δὲ παραγενόμενος ἀρχιερεὺς τῶν πολλόντων ἀγαθῶν, διὰ τῆς μέλειος καὶ τελειοτέρας σκηπῆς, οὐ χειροποιήτου, τουτίστω, οὐ ταύτης τῆς κτίσεως,

^a But Christ being come ^b an High Priest ^c of good things to come, ^d by a greater and more perfect tabernacle, ^e not made with hands, that is to say, not of this building;

^a See on Matt. xi. ver. 3.

^b See on chap. iii. ver. 1. clause 6.

^c For the law having a shadow of good things to come, Heb. x. i.

^d See on chap. viii. ver. 2. clause 2.

^e See on 2 Cor. v. ver. 1.

VER. 12.

Οὐδὲ δ' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσέλθων ἐφάπαξ εἰς τὰ ἅγια, εὐαρίαν λύτρωσιν ὑμῶν.

^a Neither by the blood of goats and calves, ^b but by his own blood ^c he entered in once ^d into the holy place, ^e having obtained eternal redemption for us.

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*For it is not possible that the blood of bulls and of goats should take away sins, Heb. x. 4. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin-offering: But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scape-goat into the wilderness, Lev. xvi. 5—10.

^b See on Matt. xx. ver. 28. clause 4.

^c See on ver. 7. clause 1.

^d See on chap. iv. ver. 14. clause 2.

^e See on Matt. xx. ver. 28. clause 3.

VER. 13.

Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδοῦς βομύλων παρτίσκει τοὺς ἁνομίαντας, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθάρσιντα·

*For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, ^bsanctifieth to the purifying of the flesh:

*This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar-wood and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that his dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a tent: All that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe

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himself in water, and shall be clean at even, Numb. xix. 2—19.

^b And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean, Numb. viii. 7.

VER. 14.

Πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκαν ἁμωμον τῷ Θεῷ, καθαρίει τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι;

* How much more shall the blood of Christ, ^b who through ^c the eternal Spirit ^d offered himself ^e without ^{*} spot to God, ^f purge your conscience from ^g dead works ^h to serve ⁱ the living God?

* Or, fault.

^a See on Matt. xx. ver. 28. clause 4.

^b See on Luke iv. ver. 18. clause 1.

^c See on Rom. i. ver. 20. clause 3.

^d See on chap. vii. ver. 27. clause 4.

^e Ye shall offer at your own will a male without blemish, of the bees, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you, Lev. xxii. 19, 20. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot, day by day, for a continual burnt-offering, xxviii. 3. And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God, Deut. xv. 21. Thou shalt not sacrifice unto the Lord thy God any bullock or sheep wherein is blemish, or any evil-favouredness; for that is an abomination unto the Lord thy God, xvii. 1. See also on chap. vii. ver. 26. clause 3.

^f Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22.

^g See on chap. vi. ver. 1. clause 5.

^h See on Rom. i. ver. 1. clause 2.

ⁱ See on John v. ver. 26. clause 1.

VER. 15.

Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης

ἔστιν ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

And for this cause ^a he is the mediator of ^b the new testament, ^c that by means of death, ^d for the redemption of the transgressions that were under the first testament, ^e they which are called ^f might receive the promise of eternal inheritance.

^a See on chap. viii. ver. 6. clause 2.

^b See on chap. viii. ver. 8. clause 3.

^c See on chap. ii. ver. 14. clause 3.

^d See on Matt. xx. ver. 28. clauses 3, 4.

^e See on Rom. i. ver. 6. clause 2.

^f See on Matt. xix. ver. 16. clause 3.

VER. 16.

* Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

For where a testament is, there must also of necessity ^a be the death of the testator.

* Or, be brought in.

VER. 17.

Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία· ὥστε μήποτε ἰσχύει ὅτε ζῇ ὁ διαθεόμενος.

^a For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

^a Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto, Gal. iii. 15.

VER. 18.

* Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἑγκεκαίνισται.

Whereupon neither the first testament was ^a dedicated without blood.

* Or, purified.

VER. 19.

Αἰληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσίου παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐφάντισε,

^a For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, ^b and ^c scarlet wool,

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^c and hyssop, and sprinkled both the book and all the people,

^a Or, purple.

^a And Moses came and told the people all the words of the LORD, and all the judgments : and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons ; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people : and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words, Exod. xxiv. 3—8.

^b Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water, Lev. xiv. 4—6.

^c And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason ; and none of you shall go out at the door of his house until the morning, Exod. xii. 22. Purge me with hyssop, and I shall be clean, Psal. li. 7.

VER. 20.

Αἵματι. Τοῦτο τὸ αἷμα τῆς διαθήκης, ὃ ἐνετίλειτο πρὸς ὑμᾶς ὁ Θεός.

^a Saying, ^b This is the blood of the testament which God hath enjoined unto you.

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^a See on ver. 19. clause 1.

^b For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28.

VER. 21,

Καὶ τὴν σκεπὴν δὲ καὶ πάντα τὰ σκεῦη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἑξέλειτο.

^a Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

^a And thou shalt cause a bullock to be brought before the tabernacle of the congregation : and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar, Exod. xxix. 10—12. Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him : and he shall be hallowed, and his garments, and his sons, and his sons' garments with him, 20, 21. And he brought the bullock for the sin-offering : and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew it ; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it, Lev. viii. 14, 15. Aaron therefore went unto the altar, and slew the calf of the sin-offering which was for himself. And the sons of Aaron brought the blood unto him ; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar, ix. 8, 9. He slew

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also the bullock and the ram for a sacrifice of peace-offerings which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, 18. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat, eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, xvi. 14—20. And he said unto me, Son of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt

thou cleanse and purge it. Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the bullock, Ezek. xliii. 18—22.

VER. 22.

Καὶ σκεδὴν ἐν αἵματι πάντα καθαρῖται· κατὰ τὸν νόμον, καὶ χωρὶς ἡμιμάρτυρίας οὐ γίνεται ἀφεσις.

And almost all things are by the law purged with blood; ^a and without shedding of blood is no remission.

^a And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them, Lev. iv. 20. For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul, xvii. 11.

VER. 23.

Ἀνάγκη οὖν τὰ μὲν ἡτοιμασμένα τῶν ἐν τοῖς οὐρανοῖς, τοτέως καθαρῖσθαι αἵματι· τὰ δὲ τὰ ἡτοιμαμένα κρείττους θυσιῶν κατὰ ταύτας.

^a It was therefore necessary that the patterns of things in the heavens should be purified with these; ^b but the heavenly things themselves with better sacrifices than these.

^a See on chap. viii. ver. 5.

^b See on ver. 11, 12.

VER. 24.

Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἡμεραινόμενος τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν.

^a For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, ^b now to appear in the presence of God for us:

^a See on chap. iv. ver. 14. clause 2.

^b See on chap. vii. ver. 25, clause 4.

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VER. 25.

Οὐδ' ἵνα πολλάκις προσφέρῃ ταυτὸν, ὥστε ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὸ ἅγιον κατ' ἑαυτὸν ἐν αἵματι ἄλλοις,

^a Nor yet that he should offer himself often, ^b as the High Priest entereth into the holy place every year with the blood of others;

^a Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore, Heb. vii. 27, 28.

^b See on ver. 7.

VER. 26.

Ἐνθα ἔθεν αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου τὴν δι' ἑαυτοῦ καὶ συντάλας τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσιᾶς αὐτοῦ παρακλησάμενος.

For then must he often have suffered since the foundation of the world: but now once ^a in the end of the world hath he appeared ^b to put away sin ^c by the sacrifices of himself.

^a See on chap. i. ver. 2. clause 1.

^b See on John i. ver. 29. clause 2.

^c But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, Heb. x. 12. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour, Eph. v. 2. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

VER. 27.

Καὶ καθ' ὅσον ἀνέστηται πρὸς ἀνθρώπους ἑαυτὸς ἀποθανεῖν, μετὰ δὲ τοῦτο κτίσας

^a And as it is appointed unto men once to die, ^b but after this the judgment:

^a See on Rom. v. ver. 12, clause 3.

^b See on John v. ver. 22.

VER. 28.

Ὅτως ὁ Χριστὸς ἑαυτὸν προσενηχθεὶς εἰς τὸ πολλὰν ἀνεγκλήν ἁμαρτίας, ἐν δευτέρῳ χωρὶς ἁμαρτίας, ὁφείσεται τοῖς αὐτὸν ἀπειδεχομένοις εἰς σωτηρίαν.

^a So Christ was once offered to bear the sins ^b of many; ^c and unto them that look for him ^d shall he appear the second time without sin unto salvation.

^a See on John i. ver. 29. clauses 1, 2.

^b See on Matt. xx. ver. 28. clause 4.

^c See on 1 Thess. i. ver. 10. clause 1.

^d See on John xii. ver. 26. clause 3.

CHAP. X.—VER. 1.

Σκῆλον γὰρ ἔχει ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτῶν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἑαυτὸν ταῖς ἀβραὰμ θυσίαις, ἃς προσφέρουσιν εἰς τὸ θυσιάζειν, οὐδὲν ποτε δύνανται τοῖς προσερχομένοις τελειῶσαι.

^a For the law having a shadow of good things to come, and not the very image of the things, ^b can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

^a See on chap. viii. ver. 5. clause 1.

^b See on chap. ix. ver. 11. clause 4.

VER. 2.

Ἐὰν οὖν ἂν ἐπαύσαντο προσφερόμεναι; διὰ τὸ μετεμύσας ἔχειν ἐν συνείδησιν ἁμαρτίας τοὺς τοὺς λατρεύοντας, ἑαυτοὺς καταβαρύνουσιν

For then ^a would they not have ceased to be offered? because that the worshippers once purged should have had no more consciences of sins.

^a Or, they would have ceased to be offered, because, &c.

VER. 3.

Ἀλλ' ἐν αὐταῖς ἀθέμεναις ἁμαρτίαις κατ' ἑαυτὸν.

^a But in those sacrifices there is ^a yet remembrance again made of sins every year.

^a See on chap. ix. ver. 7. clause 1.

VER. 4.

Ἀδύνατον γὰρ αἵματι ταύρων καὶ κρῖνων ἀφαιρῆναι ἁμαρτίας.

^a For it is not possible that the blood of bulls and of goats should take away sins.

^a See on chap. ix. ver. 9. clause 4.

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VER. 5.

Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει·
Θυσίαν καὶ προσφορὰν οὐκ ᾔθλησας, σῶμα
δὲ κατήρτισα μοι·

Wherefore when ^a he cometh into the world, he saith, ^b Sacrifice and offering thou wouldst not, ^c but a body ^a hast thou prepared me:

* Or, thou hast fitted me.

^a See on Matt. xi. ver. 3.

^b Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart, Psal. xl. 6—8.

^c See on John i. ver. 14. clause 1.

VER. 6.

Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εἰδούκῃς·

* In burnt-offerings and sacrifices for sin thou hast had no pleasure.

^a To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to hear them, Isa. i. 11—14. Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? Micah vi. 6, 7. Who is there even among you, that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of

hosts, neither will I accept an offering at your hand, Mal. i. 10.

VER. 7.

Τότε εἶπον Ἰδοὺ ἡκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ
Θεός, τὸ θέλημά σου.

* Then said I, Lo, I come ^b (in the volume of the book it is written of me,) to do thy will, O God.

^a See on John iv. ver. 34.

^b And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. See also on Luke xxiv. ver. 44. clauses 2—4.

VER. 8.

Ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφορὰν καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ᾔθλησας, οὐδὲ εἰδούκῃς (αἷτινες κατὰ τὸν νόμον προσφέρονται·)

Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;

VER. 9.

Τότε εἶπεν· Ἰδοὺ ἡκω τοῦ ποιῆσαι, ὁ
Θεός, τὸ θέλημά σου. Ἀναίρει τὸ πρῶτον,
ἵνα τὸ δεύτερον στήσῃ.

Then said he, Lo, I come to do thy will, O God. ^a He taketh away the first, that he may establish the second.

^a See on chap. viii. ver. 8.

VER. 10.

Ἐν ᾧ θελήματι ἡγιασμένοι ἴσμεν οἱ διὰ
τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ
Χριστοῦ ἐφάπαξ·

* By the which will we are sanctified ^b through the offering of the body of Jesus Christ once for all.

^a And for their sakes I sanctify myself, that they also might be sanctified through the truth, John xvii. 19.

^b See on chap. vii. ver. 27. clause 4.

VER. 11.

Καὶ πᾶς μὲν ἱερεὺς ἔσται καθ' ἡμέραν
λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσ-
φέρειν θυσίας, αἷτινες οὐδέποτε δύναται
περιελθεῖν ἁμαρτίας·

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* And every priest standeth daily ministering and offering oftentimes the same sacrifices, ^b which can never take away sins :

* See on chap. vii. ver. 27. clauses 1—3.

^b See on chap. ix. ver. 7. clause 1.

VER. 12.

Αὐτὸς δὲ, μίαν ὑπὲρ ἁμαρτιῶν προσέφερε θυσίαν, εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ·

* But this man, after he had offered one sacrifice for sins, ^b for ever sat down on the right hand of God ;

* See on chap. i. ver. 3. clause 5.

^b See on chap. i. ver. 3. clause 6.

VER. 13.

Τὸ λοιπὸν ἐκδεχόμενος ὡς τοῦθ' οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

* From henceforth expecting till his enemies be made his footstool.

* See on Matt. xxii. ver. 44. clauses 1. 3.

VER. 14.

Μία γὰρ προσφορά τέθεικεν εἰς τὸ διηνεκὲς τοῖς ἁγιαζομένοις.

* For by one offering ^b he hath perfected for ever them that are sanctified.

* See on chap. vii. ver. 27. clause 4.

^b See ver. 1.

VER. 15.

Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον μετὰ γὰρ τὸ προκηρῆναι·

* Whereof the Holy Ghost also is a witness to us : for after that he had said before,

* And we are witnesses of these things ; and so is also the Holy Ghost, whom God hath given to them that obey him, Act^s v. 32.

VER. 16.

Αὕτη ἡ διαθήκη ἦν διαθήσασθαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἑλισίας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίᾳ αὐτῶν, καὶ ἐπὶ τῶν διανοῶν αὐτῶν ἐπιγράψω αὐτούς·

* This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ;

* See on chap. viii. ver. 8—12.

VER. 17.

Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μενοσθῇ ἐτι.

* And their sins and iniquities will I remember no more.

* Some copies have, Then he said, And their, &c.

VER. 18.

* Οπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορά ἐπὶ ἁμαρτίας.

Now where remission of these is, ^a there is no more offering for thy.

* See ver. 1. 14.

VER. 19.

* ἔχοντες οὖν, ἀδελφοί, παρρησίαν διὰ τῆς εἰσοδος τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

* Having therefore, brethren, ^a boldness ^b to enter into the holiest by the blood of Jesus,

* Or, liberty.

* See on chap. iv. ver. 16. clause 1.

^b See on chap. ix. ver. 8. clause 3.

VER. 20.

* Ἡ ἐπαύριος ἡμῖν ἔδωκεν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπατάσματος, τοῦτο ἐστὶ τῆς σαρκὸς αὐτοῦ·

* By a new and living way, which he hath ^a consecrated for us, ^b through the veil, that is to say, ^c his flesh ;

* Or, new made.

* See on chap. vii. ver. 25. clause 3.

^b See on chap. vi. ver. 19. clause 2.

^c See on John vi. ver. 51. clause 4.

VER. 21.

Καὶ ἱερεὶς μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ·

* And having an High Priest over ^b the house of God ;

* See on chap. iii. ver. 1. clause 6.

^b See on chap. iii. ver. 6. clause 2.

VER. 22.

Προσερχόμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἵψαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως ποτηρῆς·

* Let us draw near ^b with a true heart ^c in full assurance of faith, ^d having our hearts sprinkled from an evil conscience, ^e and our bodies washed with pure water.

^a See on chap. iv. ver. 16. clauses

1, 2.

^b See on 1 Tim. ii. ver. 8. clause 2.

^c See on Matt. xxi. ver. 22.

^d For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 13, 14.

^e See on Matt. iii. ver. 6. clause 1.

VER. 23.

Καὶ λαοῦμένοι τὸ σῶμα ὑδατὶ καθαροῦ, καθύπερθε τῆς ἐμελολογίας τῆς ἐλπίδος ἀπονή· (πρὸς τὸ γὰρ ἡ ἐπαγγελία ἐστίν·)

^a Let us hold fast the profession of our faith without wavering; ^b (for he is faithful that promised;)

^c See on chap. iii. ver. 6. clause 3.

^d See on 1 Cor. i. ver. 9. clause 1.

VER. 24.

Καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ ἀλλήλων ἔρπον

^a And let us consider one another to provoke unto love and to ^b good works:

^c See on Rom. xiv. ver. 19. clause 2.

^d See on Matt. vii. ver. 24. clause 1.

VER. 25.

Μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἴδος τισίν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτω μάλλιν ὅτε ἐκείνους ἐργάζεσθαι τὴν ἡρίαν.

Not forsaking ^a the assembling of ourselves together, as the manner of some is; ^b but exhorting one another: and as ^c ye see the day approaching.

^d See on Matt. xviii. ver. 18. clause 1.

^e See on chap. iii. ver. 13. clause 1.

^f See on Matt. xiv. ver. 32, 33.

VER. 26.

Ἐπομένως γὰρ ἀνακαταστήσαντες ἑαυτὸν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολαμβάνεται θυσία·

^a For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for ^b us,

^c See on chap. vi. ver. 4. clause 1.

VER. 27.

Θεοὶ δὲ τῆς ἐνδοχῆς ἐρίως, καὶ πυρὶς ζῆλος, ἐσθίαν μέλλοντος τοῦς ὑπεναντίας.

^a But a certain fearful looking for of judgment ^b and fiery indignation, which shall devour the adversaries.

^c See on chap. ii. ver. 3. clause 1.

^d See on 2 Thess. i. ver. 8. clauses 1—3.

VER. 28.

Ἀθετήσας τὴς νόμον Μωσέως, χωρὶς οἰκτιρῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποδύνηται·

^a He that despised Moses' law died without mercy ^b under two or three witnesses:

^c See on chap. ii. ver. 2. clause 2.

^d See on Matt. xviii. ver. 16.

VER. 29.

Πόσω (δοκιμῇ) χείρονος ἀξιώθησεται τιμωρίας ὁ τὸν διὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγασμένος, ἐν ᾧ ἡγιασθῆναι, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας;

^a Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot ^b the Son of God, and hath counted ^c the blood of the covenant, ^d wherewith he was sanctified, an unholy thing, ^e and hath done despite unto the Spirit of grace?

^f See on chap. ii. ver. 3. clause 1.

^g See on Matt. xiv. ver. 33. clause 2.

^h See on Matt. xvi. ver. 28. clause 1.

ⁱ For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 13, 14.

^j See on Matt. xii. ver. 31. clause 2.

VER. 30.

Ὅσοις γὰρ τὸν ἑωκῆτα· ἑαδὲ ἑδ-
διανσις, ἐγὼ ἀναποδώσω, λέγει Κύριος. Καὶ πάλιν· Κύριος ἑρῶναι τὸν λαὸν αὐτοῦ.

For we know him that hath said, ^a Vengeance belongeth unto me, I will recompense, saith the Lord. ^b And again, The Lord shall judge his people.

^c See on Rom. xii. ver. 19. clause 2.

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^b For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left, Deut. xxxii. 36. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: these that have made a covenant with me by sacrifice, Psal. i. 3—5. For the Lord will judge his people, and will repent himself concerning his servants, cxxix. 14. See also on Luke xviii. ver 7. clause 2.

VER. 31.

φοβερὴν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

^a It is a fearful thing to fall into the hands of ^b the living God.

^a Our God is a consuming fire, Heb. xii. 29. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver, Pal. i. 22. Thou, even thou, art to be feared; and who may stand in thy sight when once thou art angry? lxxvi. 7. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath, xc. 11. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, Rev. vi. 15, 16.

^b See on John v. ver. 26. clause 1.

VER. 32.

Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθόντες, πολλὴν ἀβυσσὸν ἐπιμαρτυρίας παθεσάμενοι

But call to remembrance the former days, in which, ^a after ye were illuminated, ^b ye endured a great fight of afflictions;

^a See on Matt. iv. ver. 16. clause 1.

^b See on Matt. v. ver. 10. clause 1. and Acts viii. ver. 3.

VER. 33.

Τοῦτο μὲν, ἐνιδιαιμοῖς τε καὶ θλίψεσι διατρίβομενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γινθύντας.

^a Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

^a And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock, Nah. iii. 6. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men, 1 Cor. iv. 9.

VER. 34.

Καὶ γὰρ τοῖς δεσμοῖς μου συνιστάθησθε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδίξασθε, γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὑπαρξέν ἐν σὴματι, καὶ μένουσαν.

^a For ye had compassion of me in my bonds, and took ^b joyfully the spoiling of your goods, knowing ^c in yourselves ^c that ye have in heaven a better and an enduring substance.

^a Or, that ye have in yourselves, or, for yourselves.

^a See on Eph. iii. ver. 1.

^b See on Matt. v. ver. 12. clause 1.

^c See on Matt. vi. ver. 20.

VER. 35.

Μὴ ἀπαβάλετε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μισθοποδοσίαν μεγάλην.

^a Cast not away therefore your confidence, ^b which hath great recompense of reward.

^a See on chap. iii. ver. 6. clause 3.

^b See on Matt. v. ver. 12. clause 2.

VER. 36.

Ἰστοῦσθε γὰρ ἔχετε χρεῖαν, ἵνα τὸ δῶγμα τοῦ Θεοῦ ποιήσαντες, κομισασθε τὴν ἐπαγγελίαν.

^a For ye have need of patience, that, ^b after ye have done the will of God, ye might receive the promise.

^a See on Luke xxi. ver. 19.

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^b See on Matt. vii. ver. 21. clause 3.^c See on Matt. xix. ver. 16. clause 3.

VER. 37.

Ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἔξει, καὶ οὐ χρονεῖ.

^a For yet a little while, and he that shall come will come, and will not tarry.

^a See on Matt. xvi. ver. 27. clause 1.

VER. 38.

Ὁ δὲ δίκαιος ἐν πίστει ζήσεται· καὶ ἐὰν ὑποστέλληται, οὐκ εὐδονεῖ· ἡ ψυχὴ μου ἐν αὐτῷ.

^a Now the just shall live by faith:
^b but if any man draw back, ^c my soul shall have no pleasure in him.

^a See on Rom. i. ver. 17. clause 3.

^b See on Matt. xii. ver. 45. clause 3.

^c See on Matt. iii. ver. 10. clause 4.

VER. 39.

Ἡμεῖς δὲ οὐκ ἐσμεν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστει εἰς περιποίησιν ψυχῆς.

^a But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

^a See on John x. ver. 28.

CHAP. XI.—VER. 1.

Ἐστὶ δὲ πίστις, ἐλπίζουσαν ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

^a Now faith is the ^a substance of things hoped for, ^b the evidence of things not seen.

^a Or, ground, or, confidence.

^a See on Rom. v. ver. 2. clause 3.

^b While we look not at the things which are seen, but at the things which are not seen, 2 Cor. iv. 18. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) v. 6, 7. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory, 1 Pet. i. 8.

VER. 2.

Ἐν ταύτῃ γὰρ ἐμαρτυρήσαν οἱ πρεσβύτεροι.

For by it the elders obtained a good report.

VER. 3.

Πίστει νοούμεν κατηγεῖσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐν φαινομένοις τὰ βλεπόμενα γενοῖναι.

^a Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

^a In the beginning God created the heaven and the earth, Gen. i. 1. See also on John i. ver. 3. and Rom. i. ver. 20. clause 2.

VER. 4.

Πίστει πλείονα θυσίαν Ἀβὲλ παρὰ Κάιν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἐτι λαλεῖται.

^a By faith Abel offered unto God a more excellent sacrifice than Cain, ^b by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead ^c yet speaketh.

^a Or, is yet spoken of.

^a And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell, Gen. iv. 3—5. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous, 1 John iii. 11, 12.

^b From the blood of the righteous Abel, Matt. xxiii. 35.

VER. 5.

Πίστει Ἐnoch μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐκ εὐρίσκειτο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτυρεῖται εὐπρεσπεύειν τῷ Θεῷ.

^a By faith, Enoch was translated that he should not see death; and was not found, because God had translated him:

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for before his translation he had this testimony, that he pleased God.

* And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God: and he was not; for God took him, Gen. v. 22—24. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

VER. 6.

Χωρίς δὲ πίστεις ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἰστί, καὶ τοῖς ἐκζητοῦσιν αὐτῶν μισθαποδότης γίνεται.

* But without faith it is impossible to please him: ^b for he that cometh to God ^c must believe that he is, and that he is a rewarder of them that diligently seek him.

* See on John. iii. ver 18. clause 2.

^b See on chap. vii. ver. 25. clause 2.

^c How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. x. 14.

VER. 7.

Πίστιν χρηματισθεῖς Νῶε πρὶ τῶν μηδέπω βλεπομένων, εὐλασθεῖς κατασκευάσει μωβτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

* By faith Noah, being warned of God of things not seen as yet, ^a moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of ^b the righteousness which is by faith.

* Or, being wary.

* And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of: The length of

the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it. And, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind; of every creeping thing of the earth after his kind; two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he, Gen. vi. 13—22.

^b See on Rom. i. ver. 17. clause 1.

VER. 8.

Πίστιν καλούμενος Ἀβραάμ ἐπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἡμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος πού ἐρχεται.

* By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

* See on Acts vii. ver. 4. clause 3. and ver. 5. clause 2.

VER. 9.

Πίστιν παρώκισεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκαληρομένων τῆς ἐπαγγελίας τῆς αὐτῆς.

* By faith he sojourned in the land of promise, as in a strange country, ^b dwelling in tabernacles with Isaac and Jacob, ^c the heirs with him of the same promise:

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* And I will give unto thee, and to thy seed after thee, the land where-in thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God, Gen. xvii. 8. I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight, xxiii. 4. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child, Acts vii. 5.

^b And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord, Gen. xii. 8. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord, xiii. 18.

^c Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed, Gen. xvi. 3, 4.

VER. 10.

* Ἐξεδίχητο γὰρ τὴν τοῦ θεοῦ ἐλπίδα, ὅτι τελευτήσας καὶ θυμωμένης ὁ θεός.

For he looked for ^a a city which hath foundations, ^b whose builder and maker is God.

* These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire

a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, ver. 13—16. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, xii. 22. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, 28. For here have we no continuing city, but we seek one to come, xiii. 14. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, John xiv. 2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. 2. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 10.

^b For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1.

VER. 11.

Πότῃ καὶ αὐτὴ χάρις ἔδωκεν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ μαιρὸν ἡλικίας ἔτεκεν, ὅτι πιστὴν ἔγινωκε τὸν ἐπαγγελόμενον.

* Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, ^b because she judged him faithful who had promised.

* And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall

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bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him, Gen. vii. 15—19. Now Abraham and Sarah were old, and wellstricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son, xviii. 11—14. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him, xxi. 1, 2.

^a See on 1 Cor. i. ver. 9. clause 1.

VER. 12.

Ὡς καὶ ἄφ' ἡνίκά γενήθησαν, καὶ ταῦτα πενικνέμενοι, καθὼς τὰ ἄστρον τοῦ οὐρανοῦ τῷ πλεῖστον, καὶ ὡς αἱ ἀμμοὶ ἐν τῇ ὁρῇ τῆς θαλάσσης ἡ ἀπείρομος.

Therefore sprang there even of one, ^a and him as good as dead, ^b so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

^a And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb, Rom. iv. 19.

^b See on Rom. iv. ver. 18.

VER. 13.

Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, καὶ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πείσθησαν αὐτὰς ἰδόντες, καὶ περσυσθέντες, καὶ ἀσπασάμενοι, καὶ ἐμπαρτήσαντες ὅτι ζήτοι καὶ παρρησιασθέντες εἰς τὴν γῆν.

These all died ^a in faith, not having ^b received the promises, ^c but having seen them afar off, and were persuaded of them, and embraced them, ^c and confessed that they were strangers and pilgrims on the earth.

^a Or. according to faith.

^a See ver. 39.

^b Your father Abraham rejoiced to see my day: and he saw it, and was glad, John viii. 56. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 10—12.

^c I am a stranger and a sojourner with you, Gen. xxi. 4. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage, xlvii. 9. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were, Psal. lxxix. 18.

VER. 14.

Οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι περιβὰ ἐπιζητοῦσι.

^a For they that say such things declare plainly that they seek a country.

^a See on ver. 10.

VER. 15.

Καὶ αἱ μὲν ἐκείνης ἐπαγγέλουσαν ἄφ' ἧς ἐξῆλθον, εἶχον ἢ παρὲν ἀνακλινέμεναι

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

VER. 16

Νυνὶ δὲ κρείττονος ἐπιζητοῦσι, πτερόσπιν, ἰσχυροῦ διδὸν οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεὸς ἐπικαλεῖσθαι αὐτῶν ἡτοίμασε γὰρ αὐτοῖς πόλιν.

^a But now they desire a better country, that is, an heavenly: ^b wherefore God

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is not ashamed to be called their God:
 * for he hath prepared for them a city.

* See on ver. 10.

^b See on Matt. xxii. ver. 32.

^c See on Matt. xxv. ver. 34. clause 4.

VER. 17.

πίσται προσήνησεν Ἀβραὰμ τὸν Ἰσαὰκ
 περὰ ζῶντος, καὶ τὸν μονογενῆ προσέφερεν
 ὁ τὰς ἐπαγγελίας ἀναδείξας,

* By faith Abraham, when he was
 tried, offered up Isaac; ^b and he that
 had received the promises offered up his
 only-begotten son,

* And it came to pass after these
 things, that God did tempt Abraham,
 and said unto him, Abraham. And
 he said, Behold, here I am. And he
 said, Take now thy son, thine only
 son Isaac, whom thou lovest, and get
 thee into the land of Moriah; and
 offer him there for a burnt-offering
 upon one of the mountains which I
 will tell thee of. And Abraham rose
 up early in the morning, and saddled
 his ass, and took two of his young
 men with him, and Isaac his son, and
 clave the wood for the burnt-offering,
 and rose up, and went unto the place
 of which God had told him. Then on
 the third day Abraham lifted up
 his eyes, and saw the place afar off.
 And Abraham said unto his young
 men, Abide ye here with the ass; and
 I and the lad will go yonder and wor-
 ship, and come again to you. And
 Abraham took the wood of the burnt-
 offering, and laid it upon Isaac his
 son; and he took the fire in his hand,
 and a knife; and they went both of
 them together. And Isaac spake unto
 Abraham his father, and said, My fa-
 ther: and he said, Here am I, my
 son. And he said, Behold the fire
 and the wood; but where is the lamb
 for a burnt-offering? And Abraham
 said, My son, God will provide him-
 self a lamb for a burnt-offering: so
 they went both of them together. And
 they came to the place which God
 had told him of; and Abraham built an
 altar there, and laid the wood in order,
 and bound Isaac his son, and laid him
 on the altar upon the wood. And Ab-
 raham stretched forth his hand, and took
 the knife to slay his son. And the angel
 of the Lord called unto him out of
 heaven, and said, Abraham, Abra-

ham. And he said, Here am I. And
 he said, Lay not thine hand upon the
 lad, neither do thou any thing unto
 him: for now I know that thou fearest
 God, seeing thou hast not withheld
 thy son, thine only son, from me, Gen.
 xxii. 1—12. Was not Abraham our
 father justified by works, when he had
 offered Isaac his son upon the altar?
 Seest thou how faith wrought with his
 works, and by works was faith made
 perfect? And the Scripture was ful-
 filled which saith, Abraham believed
 God, and it was imputed unto him
 for righteousness: and he was called
 the Friend of God. Ye see then how
 that by works a man is justified, and
 not by faith only, Jam. ii. 21—24.

^b See on chap. vii. ver. 6. clause 2.

VER. 18.

Πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθή-
 σεται σοι σπέρμα·

* Of whom it was said, * That in Isaac
 shall thy seed be called:

* Or, to.

* See on Rom. ix. ver. 7.

VER. 19.

λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν
 δυνατός ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ
 ἐνομοίατο.

Accounting that God was able to
 raise him up, even from the dead; from
 whence also he received him in a figure..

VER. 20.

πίσται περὶ μαλλόντων εὐλόγησεν Ἰσαὰκ
 τὸν Ἰακώβ καὶ τὸν Ἠσαῦ.

* By faith Isaac blessed Jacob and
 Esau concerning things to come.

* And his father Isaac said unto
 him, Come near now, and kiss me,
 my son. And he came near and kissed
 him: and he smelled the smell of his
 raiment, and blessed him, and said,
 See, the smell of my son is as the smell
 of a field which the Lord hath bless-
 ed: Therefore God give thee of the
 dew of heaven, and the fatness of the
 earth, and plenty of corn and wine:
 Let people serve thee, and nations
 bow down to thee: be lord over thy
 brethren, and let thy mother's sons
 bow down to thee: cursed be every
 one that curseth thee, and blessed be
 he that blesseth thee. And it came

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to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even me also*, O my father! And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birth-right; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even me also*, O my father! And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above: And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck, Gen. xvii. 26—40. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty

bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham, xxviii. 1—4.

VER. 21.

Πιστεῖ Ἰακώβ ἀποθήσκων ἱνασται τῶν υἱῶν Ἰωσήφ εὐλόγησα· καὶ προσκύνῃσιν ἐπὶ τὸ ἄκρον τῆς ράβδου αὐτοῦ.

* By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

* And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. (Now the eyes of Israel were dim for age, so that he could not see.) And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from

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Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh. And he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow, Gen. xlviii. 8—22.

VER. 22.

Πίστις Ἰωσήφ τίσαντων ἐπὶ τῆς ἔξοδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ ἐπὶ τῶν ἡρώτων αὐτοῦ ἐνεύλαστο.

* By faith Joseph, when he died, * made mention of the departing of the children of Israel; and gave commandment concerning his bones.

* Or, remembered.

* And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence, Gen. i. 24, 25. And Moses took the bones of Joseph with him: for he had strictly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you, Exod. xiii. 19. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph, Josh. xxiv. 32.

VER. 23.

Πίστις Μωϋσῆς γονεὶς ἐπέβη τέλει-

ον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδεν ἄσπασιν τὸ παῖδός καὶ οὐκ ἐφεισθήσεται τὸ διατάγμα τοῦ βασιλέως.

* By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; * and they were not afraid of the king's commandment.

* See on Acts vii. ver. 20.

* And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live, Exod. i. 16. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, 22.

VER. 24.

Πίστις Μωϋσῆς μίγας πατήρας ἐπέσπευτο λέγεσθαι υἱὸς θυγατρὸς Φαραὼν

* By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

* See on Acts vii. ver. 21.

VER. 25.

Μᾶλλον ἐδόκουνε συγκαταλαχρεῖσθαι τῇ λαῷ τοῦ Θεοῦ, ἢ περιπατεῖν ἐν τῇ ἡμαρτίας ἀπόλαμναι

Choosing rather to suffer affliction with * the people of God, than to enjoy the pleasures of sin for a season;

* See on chap. iv. ver. 9. clause 2.

VER. 26.

Μεῖζονα πλοῦτον ἠγοράμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ἀπειδισμένον τῷ Χριστῷ· ἀπέβληκε γὰρ εἰς τὴν μισοπαροδοσίαν.

* Esteeming the reproach * of Christ greater riches than the treasures in Egypt: * for he had respect unto the recompense of the reward.

* Or, for Christ,

* See on Matt. v. ver. 12. clause 1.

* See on Matt. v. ver. 12. clause 2.

VER. 27.

Πίστις κατέλιπον Αἰγύπτου, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀέχετον ὡς ὄντα ἐκάρτησεν.

* By faith he forsook Egypt, not fear-

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ing the wrath of the king: for he endured, ^a as seeing him ^c who is invisible.

^a And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more, Exod. x. 28, 29. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red sea. And the children of Israel went up harnessed out of the land of Egypt, xiv. 17, 18.

^b I have set the Lord always before me, Psal. xvi. 8.

^c See on John i. ver. 18. clause 1.

VER. 28.

Πίστις περιέθηκε τὸ πάσχα καὶ τὸν ἀντίχριστον τοῦ αἵματος, ἵνα καὶ ὁ ἀποθνήσκων τὰ πρωτόγονα, ὅτις αὐτῶν.

^a Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

^a See on Matt. xxvi. ver. 2. clauses 1, 2.

VER. 29.

Πίστις διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς ὡς περὶ λαόντας οἱ Αἰγύπτιοι καταπνέοντες.

^a By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

^a And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst

of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians. And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them, Exod. xiv. 13—28.

VER. 30.

Πίστει τὰ τεῖχη Ἰεριχῶ ἔπεσε, κυκλω-
θέντα ἐπὶ ἑπτὰ ἡμέρας.

* *By faith the walls of Jericho fell down, after they were compassed about seven days.*

* And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams' horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on before the LORD, and blew with the trumpets; and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, and the rere-ward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day [I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests, bearing seven trumpets of rams' horns before

the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat; so that the people went up into the city, every man straight before him, and they took the city, Josh. vi. 2—20.

VER. 31.

Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασιν, διζαμένη τοὺς κατασκόπους μετ' εἰρήνης.

* *By faith the harlot Rahab perished not with them that * believed not, when she had received the spies with peace.*

* Or, that were disobedient.

* And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold,

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there came men hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: And it came to pass, *about the time* of shutting of the gate, when it was dark, that the men went out; whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And, before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window; for her house was upon

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the town-wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear: Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window, Josh. ii. 1—21. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho, vi. 22—25. Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? Jam. ii. 25.

VER. 32.

Καὶ τί ἔτι λέγω; ἐπιλείπει γὰρ με
2 B

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διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν, καὶ Ἰεφθάς, Δαβὶδ τε καὶ Σαμουὴλ, καὶ τῶν προφητῶν·

And what shall I more say? for the time would fail me to tell of ^a Gedeon, and of ^b Barak, and of ^c Samson, and of ^d Jephthae; of David also, and Samuel, and of the prophets:

^a See Judg. vi.—viii.

^b See Judg. iv, v.

^c See Judg. xiii.—xvi.

^d See Judg. xi, xii.

VER. 33.

Οἱ δὲ διὰ πίστεως κατηγωνίσαντο βασιλείας, ἐργάσαντο δικαιοσύνην, ἐπίτυχον ἱπαρχειῶν, ἔφραξαν στόματα λέόντων,

^a Who through faith subdued kingdoms; ^b wrought righteousness, obtained promises, ^c stopped the mouths of lions,

^a See Josh. vi.—xiii. and 2 Sam. v.; viii. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms, Psal. xviii. 31—34. We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us, xliv. 1—6. Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight. My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me, cxliv. 1, 2.

^b See on ver. 4—6.

^c Then went Samson down, and his father and his mother to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done, Judg. xiv. 5, 6. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; And I went out after him, and smote him, and delivered it out of his mouth: and when he rose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God, 1 Sam. xvii. 34—36. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee, Dan. vi. 16. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God, 20—23.

VER. 34.

Ἐσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενίας, ἐγανύθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβόλᾳς ἔκλιναν ἀλλοτρίων·

^a Quenched the violence of fire, escaped the edge of the sword, ^b out of weakness were made strong, ^c waxed valiant in

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fight, turned to flight the armies of the aliens.

* Thou hast caused men to ride over our heads: we went through fire and through water; but thou broughtest us out into a wealthy place, Psal. lvi. 12. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee, Isa. xliii. 2. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound in the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head

singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God, Dan. iii. 19—28. In famine he shall redeem thee from death; and in war from the power of the sword, Job v. 20. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword, Psal. xlv. 10.

^b See Judg. viii. 4—21; xv. 14—19.

^c See 1 Sam. xvii. 39—53; 2 Chron. xiv. 11—15.

VER. 35.

Ἐλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν ἄλλοι δὲ ἐτυμπαλίσθησαν, οὐ προσδεχάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττους ἀναστάσεως τύχωσιν.

* Women received their dead raised to life again: ^b and others were tortured, not accepting deliverance; ^c that they might obtain a better resurrection:

* And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth, 1 Kings xvii. 22, 23. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the

ground, and took up her son, and went out, 2 Kings iv. 32—37.

^b See on Matt. xxi. ver. 35.

^c See on Matt. xxii. ver. 30. clause 1.

VER. 36.

Ἄλλοι δὲ ἐμπαίγμων καὶ μαστίγων πᾶσαν ἔλαβον ἐν τοῖς δεσμῶν καὶ φυλακῆς.

And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment :

VER. 37.

Ἐλθάσθησαν, ἐπείσθησαν, ἐπιράσθησαν, ἐν φόβῳ μαχαίρας ἀπίθανοι περιήλθον ἐν μελαταις, ἐν αἰγίοις ἐρμυσίν· ὁσπερούμενοι, θλιβόμενοι, κακουχούμενοι.

They were stoned, they were sawn asunder, were tempted, were slain with the sword : they wandered about in sheepskins and goatskins ; being destitute, afflicted, tormented ;

VER. 38.

Ἦν οὐκ ἦν ἄξιος ὁ κόσμος ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπααῖς τῆς γῆς.

(Of whom the world was not worthy :) they wandered in deserts, and in mountains, and in dens and caves of the earth.

VER. 39.

Καὶ οὗτοι πάντες μαρτυρήσαντες διὰ τῆς πίστεως, οὐκ ἔκομισαν τὴν ἐπαγγελίαν.

And these all, having obtained a good report through faith, ^a received not the promise :

^a See on ver. 13. clause 2.

VER. 40.

Τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προσέταξε, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

^a God having ^a provided some better thing for us, ^b that they without us should not be made perfect.

^a Or, foreseen.

^a See on chap. vii. ver. 19. clause 2.

^b And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled, Rev. vi. 11.

CHAP. XII.—VER. 1.

Τοιγαρὺν καὶ ἡμεῖς τοσούτου ἔχοντες περιέμενον ἡμῶν νέφος μαρτύρων, ὅπως ἀποθίμενοι πάντα, καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὴν ἐρημίαν ἡμῶν ἀγῶνα.

^a Wherefore seeing we also are compassed about with so great a cloud of witnesses, ^b let us lay aside every weight, and the sin which doth so easily beset us, ^c and let us run ^d with patience the race that is set before us.

^a See chap. xi. ver. 32—38.

^b See on Matt. x. ver. 38. and Rom. xiii. ver. 12. clause 2.

^c See on 1 Cor. ix. ver. 24.

^d See on Luke xxi. ver. 19.

VER. 2.

Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνῃς καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.

^a Looking unto Jesus, ^b the ^a author ^c and finisher of our faith ; ^d who for the joy that was set before him, ^e endured the cross, ^f despising the shame, ^g and is set down at the right hand of the throne of God.

^a Or, beginner.

^a And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him, Isa. viii. 17. They look not unto the Holy One of Israel, neither seek the LORD, xxxi. 1. Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else, xlv. 22. Therefore I will look unto the LORD ; I will wait for the God of my salvation : my God will hear me, Mic. vii. 7. Without me ye can do nothing, John xv. 5.

^b See on Mark ix. ver. 24.

^c For by one offering he hath perfected for ever them that are sanctified, Heb. x. 14.

^d For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings, Heb. ii. 10.

^e See on Matt. xxvii. ver. 35. clause 1.

^f See on Matt. xxvii. ver. 39—44.

^g See on chap. i. ver. 3. clause 6.

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VER. 3.

Ἀναλογίσασθε γὰρ τὴν τοιαύτην ἱπομα-
μασμένην ὑπο τῶν ἁμαρτωλῶν εἰς αὐτὸν
ἀντιλογίαν, ἵνα μὴ κάμνῃτε, ταῖς ψυχαῖς
ὑμῶν ἐκλυόμενοι.

^a For consider him ^b that endured such
contradiction of sinners against himself,
^c lest ye be wearied and faint in your
minds.

^a See on chap. iii. ver. 1. clause 4.

^b See on Matt. x. ver. 25.

^c Therefore, my beloved brethren,
be ye steadfast, unmoveable, always
abounding in the work of the Lord,
forasmuch as ye know that your la-
bour is not in vain in the Lord, 1 Cor.
ix. 58.

VER. 4.

Οὐκ ἔτι μέχρις αἵματος ἀνταγωνίστητε
πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι·

^a Ye have not yet resisted unto blood,
striving against sin.

^a See on Matt. xxi. ver. 35.

VER. 5.

Καὶ ἐκλήλυθε τῆς παρακλήσεως, ἥτις
ὑμῶν ὡς υἱοὶ διαλύγεται· Ὅτι μου, μὴ
ὀλεσθῆναι παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ'
αὐτοῦ ἐλογχόμενοι·

And ye have forgotten the exhortation
which speaketh unto you as unto children,
^a My son, despise not thou the chastening
of the Lord, nor faint when thou art
rebuked of him:

^a My son, despise not the chasten-
ing of the Lord; neither be weary of
his correction: For whom the Lord
loveth he correcteth, even as a father
the son in whom he delighteth, Prov.
iii. 11, 12.

VER. 6.

Ὅν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μασ-
τιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

For whom the Lord loveth he chasten-
eth, and scourgeth every son whom he
receiveth.

VER. 7.

Εἰ παιδείαν ὑπομένετε, ὡς υἱοὶ ὑμῶν
προσφέρεται ὁ Θεός· τίς γὰρ ἐστὶν υἱός,
ὃν οὐ παιδεύει πατήρ;

If ye endure chastening, God dealeth
with you as with sons; for what son is
he whom the father chasteneth not?

VER. 8.

Εἰ δὲ χωρὶς ἰσθῆ παιδείας, ὥς μέτοχοι
γενήσασιν πάντες, ἅρα νόθοι ἐσὶ καὶ οὐχ
υἱοί.

But if ye be without chastisement,
^a whereof all are partakers, then are ye
bastards, and not sons.

^a See on John xvi. ver. 33. clause 2.

VER. 9.

Εἴτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέ-
ρας εἶχομεν· παιδευτάς, καὶ ἐντρέπομένα·
οὐ πολλὰ μᾶλλον ὑποταγησόμεθα τῷ πα-
τρὶ τῶν πνευμάτων, καὶ ζήσομεν;

Furthermore we have had fathers of
our flesh which corrected us, ^a and we
gave them reverence: ^b shall we not
much rather be in subjection unto ^c the
Father of spirits, and live?

^a See on Matt. xv. ver. 4. clause 2.

^b A son honoureth his father, and a
servant his master: if then I be a
father, where is mine honour? and if
I be a master, where is my fear? saith
the Lord of hosts unto you, O priests,
that despise my name. And ye say,
Wherein have we despised thy name?
Mal. i. 6. Submit yourselves there-
fore to God, Jam. iv. 7. Humble
yourselves in the sight of the Lord,
and he shall lift you up, 10. Humble
yourselves therefore under the mighty
hand of God, that he may exalt you
in due time, 1 Pet. v. 6.

^c And they fell upon their faces,
and said, O God, the God of the spirits
of all flesh, shall one man sin, and wilt
thou be wroth with all the congre-
gation? Numb. xvi. 22. Let the Lord,
the God of the spirits of all flesh, set a
man over the congregation, xxvii. 16.
Then shall the dust return to the earth
as it was; and the spirit shall return
unto God who gave it, Eccles. xii. 7.
Thus saith God the Lord, he that
created the heavens, and stretched
them out; he that spread forth the
earth, and that which cometh out of
it; he that giveth breath unto the
people upon it, and spirit to them that
walk therein, Isa. xlii. 5. For I will
not contend for ever, neither will I
be always wroth: for the spirit should
fail before me, and the souls which I
have made, lvii. 16. The burden of
the word of the Lord for Israel, saith
the Lord, which stretcheth forth the

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heavens, and layeth the foundation of the earth, and formeth the spirit of man within him, Zech. xii. 1.

VER. 10.

Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκεῖν αὐτοῖς, ἠπαίδουν· ὁ δὲ, ἐπὶ τὸ συμφέρειν, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

For they verily for a few days chastened us * after their own pleasure; * but he for our profit, ^b that we might be partakers of his holiness.

* Or, as seemed good, or, meet to them.

^a See on John xv. ver. 2. clause 3.

^b See on 2 Cor. xi. ver. 2. clause 3.

VER. 11.

Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδοῦσai δικαιοσύνης.

Now no chastening for the present seemeth to be joyous, but grievous: ^a nevertheless afterward it yieldeth the peaceable ^b fruit of righteousness unto them which are exercised thereby.

^a See on Rom. v. ver. 3, 4.

^b See on Matt. xiii. ver. 23. clause 3.

VER. 12.

Διὸ τὰς παραιμένας χεῖρας καὶ τὰ παραλειμμένα γόνατα ἀνορθώσατε·

^a Wherefore lift up the hands which hang down, and the feeble knees;

^a Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees, Job xiv. 3, 4. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you, Isa. xxxv. 3, 4. Comfort the feeble-minded, support the weak, be patient toward all men, 1 Thess. v. 14.

VER. 13.

Καὶ τροχίαν ὁρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χεῶν ἐκτραπῇ, καθ' ὃ δὲ ἄλλοι.

^a And make ^a straight paths for your

feet, ^b lest that which is lame be turned out of the way; ^c but let it rather be healed.

* Or, even:

^a Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil, Prov. iv. 26, 27. Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up, Jer. xviii. 15.

^b See on Matt. xviii. ver. 7. clause 3.

^c See on Matt. xviii. ver. 15. clause 3.

VER. 14.

Εἰρήνην διάκετε μετὰ πάντων, καὶ τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον·

^a Follow peace with all men, ^b and holiness, without which no man shall ^c see the Lord:

^a See on Mark ix. ver. 50. clause 3.

^b See on Luke i. ver. 75.

^c See on Matt. v. ver. 8. clause 2.

VER. 15.

Ἐπισκοποῦντες μή τις ὕστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἀνοφύουσα ἐνοχλῇ, καὶ διὰ ταύτης μianθῶσι πολλοί.

^a Looking diligently lest any man ^a fail of the grace of God; lest any root of bitterness springing up trouble you, ^b and thereby many be defiled;

* Or, fall from.

^a See on chap. iii. ver. 12. clause 1.

^b See on Matt. xiii. ver. 33. clause 1.

VER. 16.

Μὴ τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀπὲρ βρώσεως μιᾶς ἀπώδωκε τὰ πρωτοτόκια αὐτοῦ.

Lest there be any ^a fornicator, ^b or profane person, as Esau, who for one morsel of meat sold his birthright.

^a See on Acts xv. ver. 20. clause 2.

^b And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him:

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and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright, Gen. xiv. 31—34.

VER. 17.

ἵστα γὰρ ἐστὶ καὶ μετῴπισται δίδων κληρονομῆσαι τὴν εὐλογίαν, ἀποδοιμώσθην· μετανοίας γὰρ τόπον οὐχ ἔχει, καίπερ μετὰ θαρσύναν ἐκζητήσας αὐτήν.

* For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

* Or, way to change his mind.

* And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by the sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: Gen. xxvii. 38—41.

VER. 18.

Οὐ γὰρ προσελυθότες ψελαφωμένῳ ὄρει καὶ καυαμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θόλλῳ,

* For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

* And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, Exod. xix. 12—19. And all the people saw the thanderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it they removed, and stood afar off, xx. 18. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; And ye said, Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Deut. v. 22—26. See also on Rom. vi. ver. 14. clauses 2, 3.

VER. 19.

Καὶ σάλπιγγος ἤχη, καὶ φωνῇ ἱερμάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστιθῆναι αὐτοῖς λόγοι·

And the sound of a trumpet, and the voice of words; ^a which voice they that heard intreated that the word should not be spoken to them any more:

^a And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die, Exod. xx. 19.

VER. 20.

(Οὐκ ἔφερον γὰρ τὸ διαστελλόμενον
Καὶ θύριον θύρη τοῦ θρόνου, λιθοβοληθί-
σαι, ἢ βολαῖς κατατοξευθόνται.

^a (For they could not endure that which was commanded, ^b And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

^a Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, Rom. iii. 19, 20.

^b There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount, Exod. xix. 13.

VER. 21.

Καὶ οὕτω φοβερὸν ἦν τὸ φανταζόμενον,
Μωσὴς εἶπεν· Ἐκφοβὸς εἰμι καὶ ἔντρομος.)

^a And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

^a And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, Exod. xix. 16-19.

VER. 22.

Ἀλλὰ προσελθῶντες Σιών ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίου, καὶ μυριάσιν ἀγγέλων,

^a But ye are come unto mount Zion, ^b and unto the city of ^c the living God, the heavenly Jerusalem, ^d and to an innumerable company of angels,

^a Yet have I set my King upon my holy hill of Zion, Psal. ii. 6. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King, xlviii. 2. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell, for I have desired it, cxxxii. 13, 14. What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it, Isa. xiv. 32. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste, xxviii. 16. Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away, li. 11. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord, lix. 30. and Rom. xi. 26. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call, Joel ii. 32. But Jerusalem which is above is free, which is mother of us all, Gal. iv. 26. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads, Rev. xiv. 1.

^b See on Matt. v. ver. 35. clause 2.

^c See on John v. ver. 26. clause 1.

^d The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place, Psal. lxxviii. 17.

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VER. 25.

Παντοφύρις καὶ ἐκκλησία πρωτότοκον ἐν οὐρανοῖς ἀπογεγραμμένην, καὶ κριτὴ Θεὸς πάντων, καὶ πνεύμασι δικαίων τετελειωμένην.

^a To the general assembly and Church of the firstborn, ^b which are ^c written in heaven, ^d and to God the Judge of all, ^e and to the spirits of just men made perfect,

^{*} Or, enrolled.

^{*} And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn, Exod. iv. 22. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn, Jer. xxxi. 9. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and, to the Lamb, Rev. xiv. 4.

^b See on Luke. x. ver. 20. clause 2.

^{*} That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? Gen. xviii. 25. And the heavens shall declare his righteousness: for God is Judge himself. Selah, Psal. l. 6. Lift up thyself, thou judge of the earth: render a reward to the proud, xciv. 2. Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. and xcvi. 9. See also on John v. ver. 22.

^d See on 1 Cor. xiii. ver. 10.

VER. 24.

Καὶ διαθήκης νέας μεσότης Ἰησοῦ, καὶ αἵματι βάπτισμῶς ὑπερκόσμου λαλοῦντι παρὰ τὸν Ἄγιον.

^{*} And to Jesus the mediator of the

^b new ^{*} covenant, ^c and to the blood of sprinkling, ^d that speaketh better things than that of Abel.

^{*} Or, testament.

^a See on chap. viii. ver. 6. clause 2.

^b See on chap. vii. ver. 22. clause 2.

^c See on chap. ix. ver. 21. and Matt. xxvi. ver. 26.

^d And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground, Gen. iv. 10.

VER. 25.

Βλέπετε μὴ παρατήσθε τὸν λαλοῦντα· εἰ γὰρ ἐκίνησεν ἄνθρωπον ἐπὶ τῆς γῆς παρατησάμενον χρηματίζοντα, πολλοὶ μᾶλλον ἡμῶς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενον.

^{*} See that ye refuse not him that speaketh. ^b For if they escaped not who refused him that spake on earth, ^c much more shall not we escape, ^d if we turn away from him that speaketh from heaven:

^a See on Matt. xvii. ver. 5.

^b See on chap. ii. ver. 2. clause 2.

^c See on chap. ii. ver. 3. clause 1.

^d And they shall turn away their ears from the truth, 2 Tim. iv. 4.

VER. 26.

Οὐ ἡ φωνὴ τὴν γῆν ἐλάσει τότε τῇ δὲ ἐπὶ γῆν, λέγων Ἐτι ἅπαξ ἐγὼ σείσω αὐτὴν τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.

^{*} Whose voice then shook the earth: but now he hath promised, saying, ^b Yet once more I shake not the earth only, but also heaven.

^a See on ver. 18.

^b For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, Hag. ii. 6.

VER. 27.

Τὸ δὲ, ἔτι ἅπαξ, δολοὶ τῶν σαλευμένων τὴν μετέδωκεν, ὥς πεποιημένων, ἵνα μὴ τὰ μὴ σαλευόμενα.

And this word, Yet once more, signifieth the removing of those things that ^{*} are shaken, as of things that are made, that those things which cannot be shaken may remain.

^{*} Or, may be shaken.

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VER. 28.

Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἴχθυον χάριν, δι' ἧς λατρεύομεν εὐαρίστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλασίας·

Wherefore we receiving ^a a kingdom which cannot be moved, let us ^a have grace, whereby we may ^c serve God acceptably ^d with reverence and godly fear:

^a Or, hold fast. ^b

^a See on Luke i. ver. 33.

^b See on chap. iii. ver. 6. clause 3.

^c See on Rom. xii. ver. 1. clause 2.

^d See on Acts ix. ver. 31. clause 1.

VER. 29.

Καὶ γὰρ ὁ Θεὸς ἡμῶν σὺρ κατατρώσκει.

For ^a our God ^b is a consuming fire.

^a See on John xx. ver. 17. clause 6.

^b See on 2 Thess. i. ver. 8.

CHAP. XIII.—VER. 1.

Ἡ φιλαδελφία μετέτω.

^a Let brotherly love continue.

^a See on Mark ix. ver. 50. clause 3.

VER. 2.

Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαβόν τινες ἑλισσαντες ἀγγέλους.

^a Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

^a See on Rom. xii. ver. 13. clause 2.

VER. 3.

Μιμηθήσεσθε τῶν δεσμίων, ὡς συνδεμένοι, τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

^a Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

^a See on Rom. xii. ver. 15. clause 2.

VER. 4.

Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνοι δὲ καὶ μοιχοὺς κενεῖ ὁ Θεός.

^a Marriage is honourable in all, and the bed undefiled: ^b but whoremongers and adulterers ^c God will judge.

^a So God created man in his own

image: in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 27, 28. And the Lord God said; It is not good that the man should be alone; I will make him an help meet for him, ii. 18. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh, 21—24. and Matt. xix. 4—6. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people; for I the Lord do sanctify him, Lev. xxi. 13—15. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband, 1 Cor. vii. 2. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? ix. 5. A Bishop then must be blameless, the husband of one wife, 1 Tim. iii. 2. and Titus i. 6. Let the Deacons be the husbands of one wife, 12. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 3.

^b See on Acts xv. ver. 20. clause 2.

^c O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee, 2 Chron. xx. 12.

VER. 5.

Ἄφιλάργυρος ὁ τρέφεις· ἀρνούμενοι τῆς

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παρῶσιν αὐτοῖς γὰρ ἔρραν· οὐ μὴ σι
ἀνῶ, οὐδ' οὐ μὴ σι ὑπαταλίπω.

^a Let your conversation be without
covetousness; ^b and be content with such
things as ye have: ^c for he hath said, I
will never leave thee, nor forsake thee.

^a See on Eph. v. ver. 5. clause 2.

^b See on Matt. vi. ver. 25. clause 2.

^c And, behold, I am with thee, and
will keep thee in all places whither
thou goest, and will bring thee again
unto this land; for I will not leave
thee, until I have done that which I
have spoken to thee of, Gen. xxviii.
15. Be strong, and of a good courage,
fear not, nor be afraid of them: for
the LORD thy God, he it is that doth
go with thee; he will not fail thee,
nor forsake thee, Deut. xxxi. 6. And
the LORD, he it is that doth go before
thee; he will be with thee, he will
not fail thee, neither forsake thee:
fear not, neither be dismayed, 8.
There shall not any man be able to
stand before thee all the days of thy
life: as I was with Moses, so I will
be with thee; I will not fail thee, nor
forsake thee, Josh. i. 5. For the LORD
will not forsake his people for his
great name's sake: because it hath
pleased the LORD to make you his
people, 1 Sam. xii. 22. And David
said to Solomon his son, Be strong,
and of good courage, and do it: fear
not, nor be dismayed; for the LORD
God, even my God, will be with thee;
he will not fail thee, nor forsake thee,
until thou hast finished all the work
for the service of the house of the
LORD, 1 Chron. xxviii. 20. I have
been young, and now am old; yet
have I not seen the righteous forsaken,
nor his seed begging bread, Psal.
xxxvii. 25. For the LORD loveth
judgment, and forsaketh not his saints;
they are preserved for ever: but the
seed of the wicked shall be cut off, 28.
Fear thou not; for I am with thee:
be not dismayed; for I am thy God:
I will strengthen thee; yea, I will
help thee; yea, I will uphold thee
with the right hand of my righteous-
ness, Isa. xli. 10. When the poor and
needy seek water, and there is none,
and their tongue faileth for thirst, I
the LORD will hear them, I the God
of Israel will not forsake them, 17.

VER. 6.

^a Ὡςτι βαρβύντας ἡμᾶς λέγει· κύριος
ἡμῶν βοηθός, καὶ οὐ φοβηθήσονται τί ποιήσῃ
μοι ἄνθρωπος.

So that we may boldly say, ^a The Lord
is my helper, and ^b I will not fear what
man shall do unto me.

^a And the name of the other was
Eliezer; for the God of my father,
said he, was mine help, and delivered
me from the sword of Pharaoh, Exod.
xviii. 4. There is none like unto the
God of Jeshurun, who rideth upon the
heaven in thy help, and in his excel-
lency on the sky, Deut. xxxiii. 26.
Happy art thou, O Israel: who is like
unto thee, O people saved by the
LORD, the shield of thy help, and who
is the sword of thy excellency! and
thine enemies shall be found liars
unto thee; and thou shalt tread upon
their high places, 29. The LORD is
my rock, and my fortress, and my de-
liverer; my God, my strength, in
whom I will trust; my buckler, and
the horn of my salvation, and my high
tower, Psal. xviii. 2. The LORD is
my light and my salvation; whom
shall I fear? the LORD is the strength
of my life; of whom shall I be afraid?
When the wicked, even mine enemies
and my foes, came upon me to eat up
my flesh, they stumbled and fell.
Though an host should encamp against
me, my heart shall not fear; though
war should rise against me, in this
will I be confident, xxvii. 1—3 Our
soul waiteth for the LORD: he is our
help and our shield, xxxiii. 20. But
I am poor and needy; yet the LORD
thinketh upon me: thou art my help
and my deliverer; make no tarrying,
O my God, xl. 17. Behold, God is
mine helper: the LORD is with them
that uphold my soul, liv. 4. Because
thou hast been my help therefore in
the shadow of thy wings will I rejoice,
lxiii. 7. Unless the LORD had been
my help, my soul had almost dwelt in
silence, xciv. 17. O Israel, trust thou
in the LORD; he is their help and
their shield. O house of Aaron, trust
in the LORD; he is their help and
their shield. Ye that fear the LORD,
trust in the LORD; he is their help
and their shield, cxv. 9—11. The
LORD taketh my part with them that
help me: therefore shall I see my de-

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sire upon them that hate me. It is better to trust in the LORD, than to put confidence in man: It is better to trust in the LORD, than to put confidence in princes, cxviii. 7—9. Our help is in the name of the LORD, who made heaven and earth, cxiv. 8. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God. Which made heaven and earth, the sea, and all that therein is; which keepeth truth for ever, cxlvi. 3—6. What shall we then say to these things? If God be for us, who can be against us? Rom. viii. 31.

^b See on Matt. x. ver. 28. clause 1.

VER. 7.

Μνημονεύετε τῶν ἐργαζομένων ὑμῶν, οἵτινες ἐδάλουν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὃν ἀναπαύοντες τὸν ἑαυτοῦ τῆς ἀνατροφῆς, μιμνήσθε τὴν πίστιν.

Remember them ^a which ^a have the rule over you, ^b who have spoken unto you the word of God: ^c whose faith follow, considering the end of their conversation:

^a Or, are the guides.

^a See on Matt. xxiv. ver. 45. clause 1.

^b See on Mark iv. ver. 14.

^c See on 1 Cor. iv. ver. 16.

VER. 8.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.

^a Jesus Christ ^b the same yesterday, and to-day, and for ever.

^a See on 1 Cor. i. ver. 23. clause 1.

^b See on chap. i. ver. 12.

VER. 9.

Διδαχαῖς ποικίλαις καὶ ἔξιναι μὴ περιφέρειν· ἀλλὰ καθὼς χάριτι ἐμβαλίσθαι τὴν καρδίαν, οὗ ἐρέμασιν, ἐν οἷς οὐκ ἀφελήθησαν αἱ περιπατήσεις.

^a Be not carried about with divers and strange doctrines: ^b for it is a good thing that the heart be established with grace; ^c not with meats, which have not profited them that have been occupied therein:

^a See on Matt. xxiv. ver. 4.

^b See on Rom. xiv. ver. 4. clause 2.

^c See on Matt. xv. ver. 11. clause 1.

VER. 10.

Ἐχομεν θυσιαστήριον, ἐξ οὗ φαγῶν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

^a We have an altar, ^b whereof they have no right to eat which serve the tabernacle.

^a See on Matt. xx. ver. 28. clause 3.

^b See on 1 Cor. ix. ver. 13.

VER. 11.

Ὅτι γὰρ ἐσφίρεται ζῶον τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα καταναίεται ἐξω τῆς παρεμβολῆς.

^a For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp.

^a But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin-offering, Exod. xxix. 14. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth

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without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt, Lev. iv. 5—12. And no sin-offering, whereof any of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy place, shall be eaten; it shall be burnt in the fire, vi. 30. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar. But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the Lord commanded Moses. And the flesh and the hide he burnt with fire without the camp, lx. 9—11. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the

altar, he shall bring the live goat. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering shall he burn upon the altar. And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung, xvi. 14—27.

VER. 12.

Διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης ἵσταται.

^a Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

^a See on chap. x. ver. 10.

^b And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified

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him, they parted his garments, casting lots upon them, what every man should take, Mark xv. 20—24.

VER. 13.

Τῶν ἐξηγάμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

* Let us go forth therefore unto him without the camp, bearing his reproach:

* By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, Heb. xi. 24—26. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, xii. 3. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake, Matt. v. 10, 11. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me, xvi. 24. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name, Acts v. 41. We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day, 1 Cor. iv. 10—13. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 10. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with ex-

ceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf, 1 Pet. iv. 13—16.

VER. 14.

Οὐ γὰρ ἔχμεν ὅδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητούμεν.

* For here have we no continuing city, but we seek one to come.

* See on chap. xi. ver. 10.

VER. 15.

Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντός τῷ Θεῷ, τουτίστι, καρπὸν χειλῶν ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

* By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips * giving thanks to his name.

* Gr. confessing to.

* See on John xiv. ver. 13. clause 2.

* See on Eph. v. ver. 4. clause 3.

VER. 16.

Τῆς δὲ εὐπορίας καὶ κοινότητος μὴ ἐπιλανθάνεσθε: τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

* But to do good and to communicate forget not: for with such sacrifices God is well pleased.

* See on Matt. v. ver. 42. and Rom. xii. ver. 13. clause 2.

VER. 17.

Πειθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑποτασσάμενοι αὐτοῖς γὰρ ἀγγελοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσαντες, ἵνα μετὰ χαρᾶς τούτο ποιᾶσι, καὶ μὴ στενάζοντες ἄλλοτεταλές γὰρ ὑμῖν τούτο.

* Obey them that have the * rule over you, and submit yourselves: * for they watch for your souls, * as they that must give account, * that they may do it with joy, and not with grief: for that is unprofitable for you.

* Or, guide.

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^a See on 1 Cor. iv. ver. 16.

^b See on Matt. xx. ver. 26. clause 1.

^c See on Acts xx. ver. 26.

^d See on Matt. xviii. ver. 23. clause 2.

^e See on 2 Cor. i. ver. 14.

VER. 18.

Προσέχουσθε περὶ ἡμῶν· πιστάθασμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς διλόγους ἀναστρέφασθαι.

^a Pray for us: ^b for we trust we have a good conscience, ^c in all things willing to live honestly.

^a See on Rom. xv. ver. 30.

^b See on 2 Cor. i. ver. 12. clause 1.

^c See on Rom. xii. ver. 17. clause 2.

VER. 19.

Περισσότερος δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιστα ἀποκατασταθῶ ὑμῖν.

But I beseech you the rather to do this, ^a that I may be restored to you the sooner.

^a But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you, Philem. 22.

VER. 20.

Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸ ποιμένα τῶν προβάτων τὴν μέγαν ἐν αἵματι διαδόχου αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,

Now ^a the God of peace, ^b that brought again from the dead our Lord Jesus, ^c that great Shepherd of the sheep, through ^d the blood of the everlasting ^e covenant,

^a Or, testament.

^a See on Rom. xv. ver. 33.

^b See on Acts ii. ver. 24. clause 1.

^c See on John x. ver. 2. clause 2.

^d See on chap. ix. ver. 20. clause 2. and Matt. xx. ver. 28. clause 4.

^e See on chap. viii. ver. 8. clause 3.

VER. 21.

Καταρτίσται ὑμᾶς ἐν παντί ἔργῳ αγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ· ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

^a Make you perfect ^b in every good

work ^c to do his will, ^d working in you that which is well-pleasing in his sight, ^e through Jesus Christ; ^f to whom be for ever and ever. Amen.

^a Or, doing.

^a See on Matt. v. ver. 48. clause 1.

^b See on Matt. v. ver. 16. clause 1.

^c See on Matt. vii. ver. 21. clause 3.

^d See on Phil. ii. ver. 13.

^e See on John xiv. ver. 13. clause 2.

^f See on Rom. xi. ver. 36. clause 2.

VER. 22.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθαι τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχίον ἐπίσταται ὑμῖν.

^a And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

^a See on chap. iii. ver. 13. clause 1.

VER. 23.

Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολυμένον μὲθ' οὗ ἰὰν τάχιστα ἔρχεται ὀφείμαί ὑμᾶς.

Know ye that ^a our brother Timothy is set at liberty; ^b with whom, if he come shortly, I will see you.

^a See on 1 Cor. xvi. ver. 10.

^b See ver. 19.

VER. 24.

Ἀσπάζασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζεται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

^a Salute all them ^b that have the rule over you, and all the saints. They of Italy salute you.

^a See Rom. xvi. ver. 3—16.

^b See on Matt. xxiv. ver. 45. clause 1.

VER. 25.

Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

^a Grace be with you all. Amen.

^a See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Ἑβραίους ἡγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

Written to the Hebrews from Italy by Timothy.

END OF THE EPISTLE TO THE HEBREWS.

THE
GENERAL EPISTLE
OF
JAMES.

[Supposed to have been written from Jerusalem, A. D. circa 60.]

A. D. cir. 60.

JAM. I. 1—7.

A. D. cir. 60.

CHAP. I.—VER. 1.

ΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ
δούλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
διασπορᾷ, χαίρειν.

^a James, ^b a servant of God and of the
Lord Jesus Christ, ^c to the twelve tribes
which are scattered abroad, greeting.

^a See on Acts xv. ver. 13.

^b See on Rom. i. ver. 1. clause 2.

^c And Saul was consenting unto his
death. And at that time there was a
great persecution against the church
which was at Jerusalem; and they
were all scattered abroad throughout
the regions of Judæa and Samaria,
except the apostles, Acts viii. 1.
Peter, an apostle of Jesus Christ, to
the strangers scattered throughout
Pontus, Galatia, Cappadocia, Asia,
and Bithynia, 1 Pet. i. 1.

VER. 2.

Πάντες χαρὰν ἡγήσασθε, ἀδελφοί μου,
ὅταν πειρασμοῖς περιπίπτετε ποικίλοις·

^a My brethren, count it all joy when
ye fall into divers temptations;

^a See on Rom. v. ver. 3. clause 1.

VER. 3.

Γινώσκοντες ὅτι τὸ δοκιμαῖον ἡμεῶν τῆς
πίστεως κατεργάζεται ὑπομονήν·

Knowing this, ^a that the trying of
your faith worketh patience.

^a See on Rom. v. ver. 3. clause 2.

VER. 4.

Ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχεται, ἵνα
ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λει-
πόμενοι.

^a But let patience have her perfect
work, ^b that ye may be perfect and en-
tire, wanting nothing.

^a See on Luke xxi. ver. 19.

^b See on 2 Cor. xi. ver. 2. clause 3.

VER. 5.

Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτήτω
παρὰ τοῦ δίδόντος Θεοῦ πάντιν ἀπλῶς, καὶ
μὴ ἐνεδίζοντος καὶ δέδωκεναι αὐτῷ.

^a If any of you lack wisdom, let him
ask of God, that giveth to all men libe-
rally, and upbraideth not; and it shall
be given him.

^a See on Matt. vii. ver. 7, 8.

VER. 6.

Αἰτήτω δὲ ἐν πίστει, μηδὲν διακινώμα-
νος· ὁ γὰρ διακινώμενος τοῖς κλύμασι θα-
λάσσης ἀνεμίζομενον καὶ ῥιπίζομενον.

^a But let him ask in faith, nothing
wavering. For he that wavereth is like
a wave of the sea driven with the wind
and tossed.

^a See on 1 Tim. ii. ver. 8. clause 4.

VER. 7.

Μὴ γὰρ θέσθω ὁ ἄνθρωπος ἑαυτὸς ὅτι
λήψεται τι παρὰ τοῦ Κυρίου.

^a For let not that man think that he
shall receive any thing of the Lord.

^a Ye ask, and receive not, because
ye ask amiss, that ye may consume it
upon your lusts, Jam. iv. 3. The sacri-
fice of the wicked is an abomination
to the Lord: but the prayer of the up-
right is his delight, Prov. xv. 8. The
sacrifice of the wicked is abomina-
tion: how much more, when he bring-
eth it with a wicked mind? xii. 27.
And when ye spread forth your hands
I will hide mine eyes from you; yea,
when ye make many prayers I will
not hear: your hands are full of
blood, Isa. i. 15.

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JAM. I. 8—15.

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VER. 8.

Ἄνθρωπος διψυχος, ἀσταστάτος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

* A double-minded man is unstable in all his ways.

* Purify your hearts, ye double-minded, Jam. iv. 8. And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word, 1 Kings xviii. 21. Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images, Hos. x. 2. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction, 2 Pet. iii. 16.

VER. 9.

Καυχέσθω δὲ ὁ ἀδελφός ὁ ταπεινός ἐν τῇ ὑψει αὐτοῦ.

* Let the brother of low degree * rejoice in that he is exalted:

* Or, glory.

* See on Luke i. ver. 52. clause 2.

VER. 10.

Ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ ὅτι ὡς ἄνθος χρίτου παρελεύσεται.

* But the rich, in that he is made low: * because as the flower of the grass he shall pass away.

* See on Matt. v. ver. 3. clause 2.

* See on Matt. vi. ver. 30. clause 1.

VER. 11.

Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῇ καύσῳ, καὶ ἐξήραν τὸν χρίτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπτε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο ὡς καὶ ὁ πλούσιος ἐν ταῖς πορεύσεσιν αὐτοῦ μαραινέσεται.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the

grace of the fashion of it perisheth: * so also shall the rich man fade away in his ways.

* See on Luke xii. ver. 20.

VER. 12.

Μακάριος ἄνθρωπος ὃς ὑπομένει πειρασμὸν, ὅτι ὁ κριμὸς γενομένος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπαγγέλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

* Blessed is the man that endureth temptation: * for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

* See on Matt. x. ver. 22. clause 3.

* See on 1 Cor. ix. ver. 25.

VER. 13.

Μὴδὲς πειραζόμενος λεγέτω, ὅτι ἀπὸ τοῦ Θεοῦ πειράζομαι: ὁ γὰρ Θεὸς ἀπειραστός ἐστι καὶ ἁπλῶς, πειράζει δὲ αὐτὸς οἰδῶνα.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with * evil, neither tempteth he any man:

* Or, evils.

VER. 14.

Ἐασσὸς δὲ πειράζεται, ὡς τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δολιχαζόμενος.

* But every man is tempted, when he is drawn away with his own lust, and enticed.

* From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Jam. iv. 1. See also on Matt. vii. ver. 11. clause 1.

VER. 15.

Εἴτα ἡ ἐπιθυμία συλλαβούσα κίττει ἁμαρτίαν ἢ δὲ ἁμαρτία ἀποτελεσθῆσα ἀποκτείνει θάνατον.

* Then when lust hath conceived, it bringeth forth sin: * and sin, when it is finished, bringeth forth death.

* Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood, Psal. vii. 14. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity, Isa. lix. 4.

* See on Rom. v. ver. 12. clause 2.

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VER. 16.

Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.
Do not err, my beloved brethren.

VER. 17.

Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δῶρημα τί-
λειον ἀνωθεν ἔστι, καταβαῖνον ἀπὸ τοῦ Πα-
τρὸς τῶν φῶτων, παρ' ᾧ οὐκ ἔστι παραλ-
λαγή ἢ τροπὴ ἀποστασίᾳ.

^a Every good gift and every perfect
gift is from above, and cometh down
from ^b the Father of lights, ^c with whom
is no variableness, neither shadow of
turning.

^a See on Matt. vii. ver. 11. clause 4.

^b See on John i. ver. 4. clause 2.

^c See on Rom. xi. ver. 29.

VER. 18.

Βουλῆς ἀποκύησεν ἡμᾶς λόγος ἀλη-
θείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν
αὐτοῦ κτισμάτων.

^a Of his own will begat he us ^b with
the word of truth, ^c that we should be a
kind of firstfruits of his creatures.

^a See on John i. ver. 13.

^b See on John xvii. ver. 17.

^c See on Heb. xii. ver. 23. clause 1.

VER. 19.

Ὅστε, ἀδελφοί μου ἀγαπητοί, ἔστω
πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκούσαι, βρα-
δὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργὴν

Wherefore, my beloved brethren, let
every man be swift to hear, ^a slow to speak,
^b slow to wrath:

^a If any man among you seem to be
religious, and bridlenth not his tongue,
but deceiveth his own heart, that
man's religion is vain, ver. 26. My
brethren, be not many masters, know-
ing that we shall receive the greater
condemnation. For in many things
we offend all. If any man offend not
in word, the same is a perfect man,
and able also to bridle the whole body.
Behold, we put bits in the horses'
mouths, that they may obey us; and
we turn about their whole body. Be-
hold also the ships, which, though
they be so great, and are driven of
fierce winds, yet are they turned about
with a very small helm, whitherso-
ever the governor listeth. Even so
the tongue is a little member, and
boasteth great things. Behold how
great a matter a little fire kindleth!

And the tongue is a fire, a world of
iniquity: so is the tongue among our
members, that it defileth the whole
body, and setteth on fire the course
of nature; and it is set on fire of
hell. For every kind of beasts, and
of birds, and of serpents, and of
things in the sea, is tamed, and
hath been tamed of mankind: But
the tongue can no man tame; it is an
unruly evil, full of deadly poison, iii.
1—8. In the multitude of words
there wanteth not sin: but he that re-
fraineth his lips is wise. The tongue
of the just is as choice silver: the
heart of the wicked is little worth,
Prov. x. 19, 20. He that keepeth his
mouth keepeth his life: but he that
openeth wide his lips shall have de-
struction, xiii. 3. A soft answer turn-
eth away wrath; but grievous words
stir up anger. The tongue of the wise
useth knowledge aright: but the
mouth of fools poureth out foolishness,
xv. 1, 2. He that hath knowledge
spareth his words; and a man of
understanding is of an excellent spi-
rit. Even a fool, when he holdeth
his peace, is counted wise; and he
that shutteth his lips is esteemed a man
of understanding, xvii. 27, 28. He
that answereth a matter before he
heareth it, it is folly and shame unto
him, xviii. 13. Death and life are
in the power of the tongue; and they
that love it shall eat the fruit there-
of, 21. Whoso keepeth his mouth
and his tongue, keepeth his soul from
troubles, xxi. 23. Be not rash with
thy mouth, and let not thine heart be
hasty to utter any thing before God:
for God is in heaven, and thou upon
earth; therefore let thy words be
few. For a dream cometh through
the multitude of business: and a fool's
voice is known by multitude of words,
Eccles. v. 2, 3.

^b See on Matt. v. ver. 24. clause 1.

VER. 20.

Ὅργη γὰρ ἀνθρώπου, δικαιοσύνην Θεοῦ οὐ κα-
τεργάζεται.

^a For the wrath of man worketh not
the righteousness of God.

^a See on 1 Tim. iii. ver. 3. clause 2.

VER. 21.

Διὸ ἀποθίμην πᾶσαν βρωμαίαν καὶ πτ-

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JAM. I. 21—27.

A. D. cir. 60.

ρυσίας καλίας, ἐν πραότητι διέσῳδε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σώσαι τὰς ψυχὰς ὑμῶν.

^a Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness, ^b the engrafted word, ^c which is able to save your souls.

^a See on Eph. v. ver. 4. clause 1.

^b See on John vi. ver. 43. clause 3.

^c See on Rom. i. ver. 16. clause 3.

VER. 22.

Γίνεσθε δὲ πνεύται λόγου, καὶ μὴ μίμνη ἀκραταί, παραλογίζόμενοι ἑαυτοῖς.

^a But be ye doers of the word, and not hearers only, deceiving your own selves.

^a See on Matt. vii. ver. 21—25.

VER. 23

Ὅτι εἰ τις ἀκρατὴς λόγου ἐστὶ καὶ οὐ ποιητής, ὅστος ὁμοῖεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσπέτρῳ.

^a For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :

^a See on Matt. vii. ver. 26, 27.

VER. 24.

Κατανόησε γὰρ ἑαυτὸν, καὶ ἀπεκάλυψε, καὶ εὐθὺς ἐπελάβετο ὅποιος ἦν.

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

VER. 25.

Ὁ δὲ παρακούσας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, ὅστος οὐκ ἀκρατὴς ἐπιλομογῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, ὅστος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἵσταται.

^a But whoso looketh into the perfect law of liberty, ^b and continueth therein, he being not a forgetful hearer, but a doer of the work, ^c this man shall be blessed in his ^a deed.

^a Or, doing.

^a See on John viii. ver. 32. clause 2.

^b See on Heb. iii. ver. 6. clause 3.

^c See on 1 Cor. xv. ver. 58. clauses 3, 4.

VER. 26.

Εἰ τις δοκᾷ ῥησος εἶναι ἐν ὑμῖν, μὴ χαλινὰ γυνῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

^a If any man among you seem to be religious, and bridlcth not his tongue, but deceiveth his own heart, ^b this man's religion is vain.

^a See on ver. 19. clause 1.

^b See on Matt. xv. ver. 9. clause 1.

VER. 27.

Θρησκεία καθάρη καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ Πατρὶ, αὕτη ἐστὶν, ἐπισκεπτόσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἀσπίλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

^a Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, ^b and to keep himself unspotted from the world.

^a Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me : and I caused the widow's heart to sing for joy, Job xxix. 12, 13. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail ; Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof ; (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb ;) If I have seen any perish for want of clothing, or any poor without covering ; If his loins have not blessed me, and if he were not warmed with the fleece of my sheep ; If I have lifted up my hand against the fatherless, when I saw my help in the gate ; Then let mine arm fall from my shoulderblade, and mine arm be broken from the bone, xxix. 16—22. Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil ; Learn to do well ; seek judgment ; relieve the oppressed ; judge the fatherless ; plead for the widow, Isa. i. 16, 17. Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou

hide not thyself from thine own flesh? lviii. 6, 7. Then shall the King say unto them on the right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me, Matt. xxv. 34—36. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 1 John iii. 17—19.

^b See on Rom. xii. ver. 2. clause 1.

CHAP. II.—VER. 1.

Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχητε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

My brethren, have not the faith of our Lord Jesus Christ, ^a the Lord of glory, ^b with respect of persons.

^a See on 1 Cor. ii. ver. 8. clause 3.

^b See on Rom. ii. ver. 11.

VER. 2.

Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ἡμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἱσθῇτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν βυβρᾷ ἱσθῇτι,

For if there come unto your ^a assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment;

^a Gr. synagogue.

VER. 3.

Καὶ ἐπιβάψῃ ἐπὶ τὸν φοροῦντα τὴν ἱσθῆτα τὴν λαμπρὰν, καὶ εἰπῇ αὐτῷ· Σὺ κάθου ὧδε καλῶς· καὶ τῷ πτωχῷ εἰπῇ· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου·

And ye have respect to him that wear-eth the gay clothing, and say unto him, Sit thou here ^a in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

^a Or, well, or, seemly.

VER. 4.

Καὶ οὐ διακρίθητε ἐν αὐτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν ἀσωτῶν;

Are ye not then partial in yourselves, and are become judges of evil thoughts?

VER. 5.

Ἀκούσατε, ἀδελφοί μου ἀγαπῆται· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου πλουσίους ἐν πίστει, καὶ κληρονομοῦν τῆς βασιλείας ἧς ἐπηγγέλατο τοῖς ἀγαπῶσιν αὐτόν;

Hearken, my beloved brethren, ^a Hath not God chosen the poor of this world, ^b rich in faith, ^c and heirs of ^d the kingdom ^d which he hath promised to them that love him?

^a Or, that.

^a See on Matt. xi. ver. 5. clause 6.

^b See on Luke xii. ver. 21. clause 2.

^c See on Acts xi. ver. 32. clause 2.

^d See on Matt. xix. ver. 16. clause 3.

VER. 6.

ῥμίς δὲ ἐπημάσατε τὸν πτωχόν. Οὐχ ὁ πλούσιος καταδυναστεύουσιν ὑμᾶν, καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

VER. 7.

Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

Do not they blaspheme ^a that worthy name ^b by the which ye are called?

^a He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name, Psal. cxi. 9. Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee, Cant. i. 3.

^b And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lrv. 15. And the disciples were first called Christians at Antioch, Acts xi. 26. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, Eph. iii. 14. 15.

A. D. cir. 60.

JAM. II. 8—17.

A. D. cir. 60.

VER. 8.

Εἰ μὴν τοῦ νόμου τελεῖτε βασιλεὺς, κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὴν, καλῶς ποιῆτε·

^a If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ^b ye do well:

^a See on Matt. xxii. ver. 39.

^b See on Matt. xiv. ver. 21. clause 1.

VER. 9.

Εἰ δὲ προσωποποιεῖτε, ἁμαρτίαν ἐργάζεσθε, ἠλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

^a But if ye have respect to persons, ye commit sin, ^c and are convinced of the law as transgressors.

^a See ver. 1—4.

^b See on Rom. ii. ver. 11.

^c See on Rom. iii. ver. 20. clause 3.

VER. 10.

Ὅστις γὰρ ἔλιν τὸν νόμον τηρεῖ, πταίει διὰ τὴν ἑνὴν, γίνεσθαι πάντων ἱνοχος.

^a For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

^a See on Gal. iii. ver. 10.

VER. 11.

Ὁ γὰρ εἰπὼν Μὴ μοιχεύῃς, εἶπεν καὶ Μὴ φονεύῃς. Εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γίνεσθαι παραβάτης νόμου.

^a For ^c he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

^c Or, that law which said.

^a See on Matt. xix. ver. 18.

VER. 12.

Οὕτω λαλεῖτε, καὶ οὕτω ποιῆτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κηρῖσθαι.

^a So speak ye, and so do, as they that shall be judged by ^b the law of liberty.

^a See on Matt. xvi. ver. 27. clause 3.

^b See on John viii. ver. 32. clause 2.

VER. 13.

Ἡ γὰρ κρῖσις ἀνέλκως τῷ μὴ ποιήσαντι ἔλεος καὶ κατακαυχᾶται ἔλεος κρῖσις.

^a For he shall have judgment without

mercy, that hath shewed no mercy; ^b and mercy ^c rejoiceth against judgment.

^c Or, glorieth.

^a See on Matt. xviii. ver. 33—35.

^b Mercy and truth are met together; righteousness and peace have kissed each other, Psal. lxxv. 10.

VER. 14.

Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πείσῃ τις ἴσχειν, ἔργα δὲ μὴ ἴχῃ; μὴ δύναται ἡ πίστις σώσαι αὐτόν;

^a What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

^a See on Matt. vii. ver. 21—23.

VER. 15.

Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειψόμενοι ὅσι τῆς ἡμετέρας τροφῆς,

If a brother or sister be naked, and destitute of daily food,

VER. 16.

Εἰπὴν δὲ τις αὐτοῖς ἐξ ὑμῶν ὅτι πάντα ἐν εἰρήνῃ, θαρμαίνεσθε καὶ χορτάζεσθε μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

VER. 17.

Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἴχῃ, νεκρά ἐστὶ καὶ ἑαυτῇ.

^a Even so faith, if it hath not works, is dead, being ^c alone.

^c Gr. by itself.

^a Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, Psal. xv. 1, 2. By this shall all men know that ye are my disciples, if ye have love one to another, John xiii. 35. He that believeth on me, the works that I do shall he do also. He that hath my commandments, and keepeth them, he it is that loveth me, xiv. 12, 21. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit, xv. 2.

A. D. cir. 60.

JAM. II. 17—22.

A. D. cir. 60.

Abide in me, and I in you. As the branch cannot bring forth fruit of itself except it abide in the vine, no more can ye, except ye abide in me, 4. Herein is my father glorified, that ye bear much fruit, 8. I pray,—that thou shouldst keep them from the evil, xvii. 15. If while we seek to be justified by Christ we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid, Gal. ii. 17. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them, Eph. ii. 10. For it is God that worketh in you, both to will and to do of his good pleasure, Phil. ii. 13. They profess that they know God; but in works they deny him, being abominable and disobedient, Tit. i. 16. The grace of God, that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, ii. 11, 12. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, 14. This is the victory that overcometh the world, *even* our faith, 1 John. v. 4. Add to your faith virtue, to virtue knowledge, &c. 2 Pet. i. 5. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 6. He that saith he abideth in him, ought himself also to walk, even as he walked, ii. 6. Ye know that everyone that doth righteousness is born of him, 29. And now abide in him; that when he shall appear, we may have confidence and not be ashamed before him. v. 28.

VER. 18.

Ἄλλ' ἑστὶ τις, σὺ πίστιν ἔχεις, καὶ ἔργα ἔχει· δεῖξόν μοι τὴν πίστιν σου ἐν τῶν ἔργων σου, καὶ γὰρ δείξω σοι ἐν τῶν ἔργων μου τὴν πίστιν μου.

*Yea, a man may say, Thou hast faith, and I have works: shew me thy faith * without thy works, and I will shew thee my faith by my works.*

* Some copies read, *by thy works.*

VER. 19.

Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστὶ κα-

λῶς ποιῆς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φροσύνουσι.

*Thou believest that there is one God; thou doest well: * the devils also believe, and tremble.*

* See on Matt. viii. ver. 29.

VER. 20.

Θέλεις δὲ γινῶναι, ὃ ἄνθρωπος κενὸν, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν;

** But wilt thou know, O vain man, that faith without works is dead?*

* See on ver. 17.

VER. 21.

Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἰδικαιώθη, ἀντιθένας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

** Was not Abraham our father justified by works, * when he had offered Isaac his son upon the altar?*

* See on Matt. iii. ver. 9. clause 2.

b For by thy words thou shalt be justified, and by thy words thou shalt be condemned, Matt. xii. 37.

c And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me, Gen. xxii. 9—12. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, 16—18.

VER. 22.

Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐν τῶν ἔργων ἡ πίστις ἱταλειώθη;

A. D. cir. 60.

JAM. II. 22—26.—III. 1—4.

A. D. cir. 60.

* Seest thou * how faith wrought with his works, and by works was faith made perfect?

* Or, thou seest.

* For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only-begotten son, Heb. xi. 17.

VER. 23.

Καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· Ἐπίστανται δὲ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.

And the Scripture was fulfilled which saith, * Abraham believed God, and it was imputed unto him for righteousness: * and he was called the Friend of God.

* See on Rom. iv. ver. 3. and ver. 5. clause 4.

* Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? 2 Chron. xx. 7. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend, Isa. xli. 8.

VER. 24.

Ὅρατε τοῦτον ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον;

* Ye see then how that by works a man is justified, and not by faith only.

* See on Matt. xvi. ver. 27. clause 3.

VER. 25.

Ὁμοίως δὲ καὶ Ῥαβὶς ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἐπέμψα δὲ αὐτῇ ἐκβαλοῦσα;

* Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

* See on Heb. xi. ver. 31.

VER. 26.

Ὡσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἵσται, οὕτως καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἵσται.

* For as the body without the * spi-

rit is dead, so faith without works is dead also.

* Or, breath.

* See on ver. 17.

CHAP. III.—VER. 1.

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζων κρίμα ληψόμεθα·

* My brethren, * be not many * masters, knowing that we shall receive the greater † condemnation.

* Gr. teachers. † Or, judgment.

* See on Matt. xxiii. ver. 8. clause 1.

* And no man taketh this honour unto himself, but he that is called of God, as was Aaron, Heb. v. 4.

VER. 2.

Πολλὰ γὰρ πταίμεν πάντες. Εἰ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἄνθρωπος, δυνατὸς χαλιναγωγεῖν καὶ ὅλον τὸ σῶμα.

* For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

* If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near, 1 Kings viii. 46. Who can say, I have made my heart clean, I am pure from my sin? Prov. xx. 9. For there is not a just man upon earth, that doeth good, and sinneth not, Eccl. vii. 20. As it is written, There is none righteous, no, not one, Rom. iii. 10. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin, 20. If we say that we have no sin, we deceive ourselves, and the truth is not in us, 1 John. i. 8.

VER. 3.

Ἰδοὺ, τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα ἐάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετὰγομεν.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

VER. 4.

Ἰδοὺ, καὶ τὰ πλοῖα τηλακῶτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, με-

A. D. cir. 60.

JAM. III. 4—14.

A. D. cir. 60.

τάγεται ὑπὸ ἑλαχίστου πτεδαλου, ὅπου
ἀν ἡ ὁρμή τοῦ εὐθύνοντος ἐούληται.

Behold also the ships, which though
they be so great, and are driven of fierce
winds, yet are they turned about with a
very small helm, whithersoever the gover-
nor listeth.

VER. 5.

Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ,
καὶ μεγαλαυχῇ. Ἰδοὺ, ὀλίγον πῦρ ἤλκεν
ὅλην ἀνάπτη.

Even so the tongue is a little member,
and boasteth great things. Behold, how
great * a matter a little fire kindleth!

* Or, wood.

VER. 6.

Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδι-
κίας· οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς
μέλεσιν ἡμῶν, ἡ σπιλαῖσα ὅλον τὸ σῶμα,
καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως,
καὶ φλογιζομένη ὑπὸ τῆς χρίσεως.

And the tongue is a fire, a world of
iniquity: so is the tongue among our
members, that it defileth the whole body,
and setteth on fire the *course of na-
ture; and it is set on fire of hell.

* Gr. wheel.

VER. 7.

Πᾶσα γὰρ φύσις θελὼν τε καὶ πετει-
νῶν, ἱερνέων τε καὶ ἑναλίων, δαμάσσεται
καὶ διδάσασθαι τῇ φύσει τῇ ἀνθρωπίνῃ.

For every * kind of beasts, and of
birds, and of serpents, and of things in
the sea, is tamed, and hath been tamed
of † mankind:

* Gr. nature.

† Gr. the nature of man.

VER. 8.

Τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνδρώ-
πων δαμάσαι· ἀκατάσχετος κακὸν, μιστὴ
τοῦ θανατηφόρου.

But the tongue can no man tame: * it
is an unruly evil, full of deadly poison.

* See on Rom. iii. ver. 13.

VER. 9.

Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ Πα-
τέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώ-
πους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγενῆσας.

Therewith bless we God, even the Fa-
ther; * and therewith curse we men,

^b which are made after the similitude of
God.

* See on Rom. iii. ver. 14.

^b And God said, Let us make man
in our image, after our likeness; and
let them have dominion over the fish
of the sea, and over the fowl of the
air, and over the cattle, and over all
the earth, and over every creeping
thing that creepeth upon the earth.
So God created man in his own
image; in the image of God created
he him; male and female created he
them, Gen. i. 26, 27.

VER. 10.

Ἐκ τοῦ αὐτοῦ στόματος ἐξίρχεται ἐν-
λογία καὶ κατάρα. Οὐ χρεὶ, ἀδελφοί μου,
ταῦτα οὕτω γίνεσθαι.

Out of the same mouth proceedeth
blessing and cursing. * My brethren,
these things ought not so to be.

* Bless them which persecute you:
bless, and curse not, Rom. xii. 14.

VER. 11.

Μήτις ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρύει τὸ
γλυκὺ καὶ τὸ πικρὸν;

Doth a fountain send forth at the same
* place sweet water and bitter?

* Or, hole.

VER. 12.

Μὴ δύναται, ἀδελφοί μου, σικκῇ ἑλαλς
ποιῆσαι, ἢ ἀμπέλως σῦκα; οὕτως οὐδεμίαν
πηγὴν ἁλμυρὴν καὶ γλυκὴν ποιῆσαι ὕδωρ.

* Can the fig tree, my brethren, bear
olive berries? either a vine, figs? so can
no fountain both yield salt water and
fresh.

* See on Matt. vii. ver. 16. clause 2.

VER. 13.

Τίς σοφὸς καὶ ἐπιστήμων ἐν ἑαυτῷ; δι-
ξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα
αὐτοῦ ἐν πρᾶττι σοφίας.

* Who is a wise man and endowed with
knowledge among you? ^b let him shew out
of a good conversation his works with
meekness of wisdom.

* See on Matt. vii. ver. 24. clause 2.

^b See on Eph. iv. ver. 29.

VER. 14.

Εἰ δὲ ζῆλον πικρὸν ἔχητε καὶ ἐρίδιαν ἐν

A. D. cir. 60.

JAM. III. 14—18.—IV. 1—5.

A. D. cir. 60.

τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ φάσεσθε κατὰ τῆς ἀληθείας.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

VER. 15.

Οὐκ ἔστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονώδης.

* This wisdom descendeth not from above, * but is earthly, * sensual, devilish.

* Or, natural.

* See on Matt. xxvii. ver. 18.

* See on Matt. vii. ver. 11. clause 1.

VER. 16.

Ὅπου γὰρ ζῆλος καὶ ἐρίβια, ἐκτὶ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

For where envying and strife is, there is * confusion and every evil work.

* Gr. tumult, or, unquietness.

VER. 17.

Ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἰσχυτὰ εἰρηνικὴ, εἰσιευθεὶς, εἰσιτιθεὶς, μετὰ ἱλίκως καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

* But the wisdom that is from above is first pure, * then peaceable, * gentle, and easy to be intreated, * full of mercy and good fruits, * without * partiality, and without hypocrisy.

* Or, wrangling.

* See on Matt. v. ver. 8. clause 1.

* See on Mark ix. ver. 50. clause 3.

* See on 1 Cor. xiii. ver. 4. clauses 1, 2.

* See on Matt. v. ver. 42.

* Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 9. Observe these things, without preferring one before another, doing nothing by partiality, 1 Tim. v. 21.

VER. 18.

Καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπένδεται τοῖς ποιῶσιν αὐτήν.

* And the fruit of righteousness * is sown in peace of them that make peace.

* See on John iv. ver. 36.

* Behold, I send you forth as sheep in the midst of wolves: be ye there-

fore wise as serpents, and harmless as doves, Matt. x. 16.

CHAP. IV.—VER. 1.

Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐνταῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

* From whence come wars and * fightings among you? come they not hence, even of your * lusts that war in your members?

* Or, brawlings. † Or, pleasures.

* See on Rom. vii. ver. 5. clauses 3, 4.

VER. 2.

Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε; φονεῖτε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν μάχεσθαι καὶ πολεμεῖτε, οὐκ ἔχετε δέ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.

Ye lust, and have not: ye * kill, and desire to have, and cannot obtain: ye fight and war, * yet ye have not, because ye ask not.

* Or, envy.

* See on Matt. vii. ver. 7, 8.

VER. 3.

Αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν διαπύσηται.

* Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your * lusts.

* Or, pleasures.

* See on chap. i. ver. 7.

VER. 4.

Μοιχαὶ καὶ μοιχαλίδες, οὐκ οἴδατε, ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ Θεοῦ ἐστιν; ὅς ἐν αὐτῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.

* Ye adulterers and adulteresses, * know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is * the enemy of God.

* See on Matt. xii. ver. 39. clause 1.

* See on 1 John ii. ver. 15, 16.

* See on Rom. v. ver. 10. clause 1.

VER. 5.

Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει· Πρὸς φόβον ἐπιποθεῖ τὸ πνεῦμα, ὃ κατακαίνει ἐν ἡμῖν;

Do ye think that the Scripture saith

A. D. cir. 60.

JAM. IV. 5—14.

A. D. cir. 60.

in vain. The spirit that dwelleth in us lusteth * to envy ?

* Or, enviously.

VER. 6.

Μεῖζονα δὲ δίδωσι χάριν διὰ λόγου· ὁ
θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς
δὲ δίδωσι χάριν.

But he giveth more grace. * Where-
fore he saith, God resisteth the proud, but
giveth grace unto the humble.

* See on Matt. xxiii. ver. 12.

VER. 7.

Ῥητοράντης οὖν τῷ θεῷ ἀντίστητι τῷ
διαβόλῳ, καὶ φεύξεται ἀφ' ἡμῶν.

* Submit yourselves therefore to God.
b Resist the devil, and he will flee from
you.

* See on Rom. x. ver. 3. clause 3. and
Heb. xii. ver. 9. clause 2.

b See on Eph. iv. ver. 27.

VER. 8.

Ἐγγίστατε τῷ θεῷ, καὶ ἡγγυῖ ὑμῖν· κα-
θαρίσατε χεῖρας, ἀμαρτωλοὶ, καὶ ἁγιάσατε
καρδίας, διψοῦντες.

* Draw nigh to God, and he will draw
nigh to you. b Cleanse your hands, ye
sinners; and purify your hearts, ye
c double minded.

* See on Heb. vii. ver. 19. clause 3.

b See on Matt. xxiii. ver. 26.

c See on chap. i. ver. 8.

VER. 9.

Ταλαιωθήσασθε καὶ πενθήσασθε καὶ
κλαύσασθε· ὁ γόλος ὑμῶν εἰς πένθος μετα-
στραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.

* Be afflicted, and mourn, and weep :
let your laughter be turned to mourning,
and your joy to heaviness.

* Godly sorrow worketh repentance
to salvation not to be repented of,
2 Cor. vii. 10.

VER. 10.

Ταπεινώθητι ἐνώπιον τοῦ κυρίου, καὶ
ὕψωσι ὑμᾶς.

* Humble yourselves in the sight of the
Lord, and he shall lift you up.

* See on Matt. xxiii. ver. 12.

VER. 11.

Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ
καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελ-

φὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει
νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς
νόμου, ἀλλὰ κριτὴς.

* Speak not evil one of another, brethren.
He that speaketh evil of his brother,
b and judgeth his brother, speaketh
evil of the law, and judgeth the law : but
if thou judge the law, thou art not a
doer of the law, but a judge.

* See on Rom. i. ver. 29. clause 2.

b See on Matt. vii. ver. 1. clause 1.

VER. 12.

Εἷς ἐστὶν ὁ νομοθέτης, ὁ δυνάμενος σωσαι
καὶ ἀπολίσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν
ἐτερον ;

* There is one lawgiver, b who is able
to save c and to destroy : d who art thou
that judgest another ?

* For the LORD is our judge, the
LORD is our lawgiver, the LORD is our
king ; he will save us, Isa. xxxiii. 22.

b See on Heb. vii. ver. 25. clause 1.

c See on Matt. v. ver. 22. clause 8.

d See on Rom. xiv. ver. 4. clause 1.

VER. 13.

" Ἄγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον
πορευώμεθα εἰς τινὰ τὴν πόλιν, καὶ ποιή-
σωμεν ἐκεῖ ἐνιαυτὸν ἔμ, καὶ ἐμπορευώ-
μεθα, καὶ κερδήσωμεν·

Go to now, ye that say, To-day or to-
morrow we will go into such a city, and
continue there a year, and buy and sell,
and get gain :

VER. 14.

Οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον·
ποῦ γὰρ ἡ ζωὴ ὑμῶν ; ἀκριβὲς γὰρ ἐστὶν
ἡ πρὸς ὀλίγον φαινόμενη, ἔπειτα δὲ ἀφανι-
ζομένη.

Whereas ye know not what shall be
on the morrow. * For what is your life ?
* It is even a vapour, that appeareth for
a little time, and then vanisheth away.

• Or, For it is.

* My days are swifter than a wea-
ver's shuttle, and are spent without
hope. O remember that my life is
wind ; mine eye shall no more see
good, Job vii. 6, 7. Now my days
are swifter than a post : they flee
away, they see no good. They are
passed away as the swift ships ; as the
eagle that hasteth to the prey, ix. 25,
26. Man that is born of a woman is

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JAM. IV. 14—17.—V. 1—6.

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of few days, and full of trouble. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not, xiv. 1, 2. Behold, thou hast made my days as an hand-breath, and mine age is as nothing before thee : verily every man at his best state is altogether vanity. Selah, Psal. xxxix. 5. Remember how short my time is : wherefore hast thou made all men in vain? lxxxix. 47. Thou carriest them away as with a flood ; they are as a sleep : in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth, xc. 5, 6. For my days are consumed like smoke, cii. 3. Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life ; he will cut me off with pining sickness : from day even to night wilt thou make an end of me, Isa. xxxviii. 12. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

VER. 15.

Ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκείνο.

* For that ye ought to say, If the Lord will, we shall live, and do this, or that.

* See on Acts xviii. ver. 21.

VER. 16.

Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζυνείαις ὑμῶν· πᾶσα καύχσις τοιαύτη, πονηρά ἐστιν.

But now ye rejoice in your boastings : all such rejoicing is evil.

VER. 17.

Εἰδότες ὅτι καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἀμαρτία αὐτῶν ἐστιν.

* Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

* See on Luke xii. ver. 47.

CHAP. V.—VER. 1.

Ἄγε νῦν οἱ πλούσιοι, κλαύσατε θλαύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπιερχομέναις.

* Go to now, ye rich men, b weep and

howl for your miseries that shall come upon you.

* See on Matt. xix. ver. 23. clause 1.

b See on Matt. xxiv. ver. 21.

VER. 2.

Ὁ πλοῦτος ὑμῶν σίσηται, καὶ τὰ ἱμάτια ὑμῶν σιτίβρωτα γίγνεται.

* Your riches are corrupted, and your garments are moth-eaten.

* See on Matt. vi. ver. 19.

VER. 3.

Ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατρίεται, καὶ ὁ ῥυτίς αὐτῶν εἰς μαρτύριον ὑμῶν ἵσταται, καὶ φάγεται τὰς σάρκας ὑμῶν, ὡς πῦρ ἰησαυρίζεται ἐν ἰσχύταις ἡμέραις.

Your gold and silver is cankered : and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. * Ye have heaped treasure together for the last days.

* See on Rom. ii. ver. 5. clause 2.

VER. 4.

Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμεινάντων τὰς χώρας ὑμῶν, ὁ ἀπισιοτημένους ἀπ' ὑμῶν, κρᾶζει· καὶ αἱ σοαὶ τῶν θιγισάντων εἰς τὰ ᾄτια Κυρίου σαβαὼθ εἰσιληλύθασιν.

Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth : and the cries of them which have reaped are entered into the ears of * the Lord of sabaoth.

* See on Rom. ix. ver. 29.

VER. 5.

Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἱσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

Ye have lived in pleasure on the earth, and been wanton ; ye have nourished your hearts, as in a day of slaughter.

VER. 6.

Κατεδικάσατε, ἐφονεύσατε τὸν θάνατον οὐκ ἀντιτάσσεται ὑμῖν.

* Ye have condemned and killed the just ; b and he doth not resist you.

* See on Acts iii. ver. 14. clause 2.

b And, behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck

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JAM. V. 6—11.

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a servant of the High Priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 51—54.

VER. 7.

Μακροθυμήσατε ὦν, ἀδελφοί, ἵως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῇ, ἵως ἂν λάβῃ ἱετὸν πρῶτον καὶ ὀψιμον.

^a Be patient, therefore, brethren, ^b unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

^a Or, Be long patient, or, Suffer with long patience.

^a See on Luke xxi. ver. 19.

^b See on Matt. xxiv. ver. 30. clause 3.

VER. 8.

Μακροθυμήσατε καὶ ὑμεῖς, στήριζατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγισεν.

^a Be ye also patient; ^b stablish your hearts: ^c for the coming of the Lord draweth nigh.

^a See on Luke xxi. ver. 19.

^b Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord, Psal. xxvii. 14.

^c See on Matt. ixiv. ver. 44.

VER. 9.

Μὴ στανάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ κατακριθῆτε· ἰδοὺ, κριτὴς πρὸ τῶν θυρῶν ἵσταται.

^a Grudge not one against another, brethren, lest ye be condemned: ^a behold, the judge standeth before the door.

^a Or, Groan, or, grieve not.

^a So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto

you, This generation shall not pass^a till all these things be fulfilled, Matt. xxiv. 33, 34.

VER. 10.

Ἐνδειγμα λάβετε τῆς πακοπαθίας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προφῆτας οἱ ἐλάλησαν τῷ ὀνόματι Κυρίου.

Take, my brethren, the prophets, ^a who have spoken in the name of the Lord, ^b for an example of suffering affliction, and of patience.

^a See on Matt. x. ver. 20. clause 1.

^b See on Matt. xxi. ver. 35.

VER. 11.

Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας. Τὴν ὑπομονὴν Ἰωβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺς πλῆγῃς ἔσται ὁ κύριος καὶ οὐκ ἰσχύων.

^a Behold, we count them happy which endure. ^b Ye have heard of the patience of Job, ^c and have seen the end of the Lord; ^d that the Lord is very pitiful, and of tender mercy.

^a See on Matt. x. ver. 22. clause 3.

^b Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly, Job i. 20—22. Then said his wife unto him, Dost thou still retain thine integrity? curse God and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips, ii. 9, 10. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also shall be my salvation: for an hypocrite shall not come before him, xiii. 15, 16. But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps; his way have I kept, and not declined, xxiii. 10, 11.

^c And it was so, that, after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and

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against thy two friends : for ye have not spoken of me *the thing that is right*, as my servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept; lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did according as the Lord commanded them : the Lord also accepted Job. And the Lord turned the captivity of Job, when he prayed for his friends : also the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him : every man also gave him a piece of money, and every one an ear-ring of gold. So the Lord blessed the latter end of Job more than his beginning ; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Keria; and the name of the third, Keren-happuch. And in all the land were no women found so fair as the daughters of Job : and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations. So Job died, being old, and full of days, Job xlii. 7—17. Mark the perfect man, and behold the upright : for the end of that man is peace, Psal. xxxvii. 37. Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, said the Lord God, Ezek. xiv. 14.

^d See on Luke i. ver. 50.

VER. 12.

Πρὸ πάντων δὲ ἀδελφοί μου, μὴ ὁμνῶτε μᾶλλον τὸν οὐρανὸν, μᾶλλον τὴν γῆν, μᾶλλον

ἄλλων τινὰ ὅραον ἢ τὸν θεὸν τὸ ναὶ, καὶ τὸ οὐ, οὐ· ἵνα μὴ εἰς ὑπερηφανίαν πέσῃτε.

* But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but let your yea be yea ; and your nay, nay ; lest ye fall into condemnation.

* Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : But I say unto you, Swear not at all : neither by heaven ; for it is God's throne : Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil, Matt. v. 33—37. Woe unto you, ye blind guides ! which say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind ! for whether is greater, the gold, or the temple that sanctifieth the gold ? And, whosoever shall swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind ! for whether is greater, the gift, or the altar that sanctifieth the gift ? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, xxiii. 16—22.

VER. 13.

Κακοπαθεῖ τις ἐν ὑμῖν ; προσευχέσθω εἰδυμῇ τις ; ἡλλόττω.

* Is any among you afflicted ? let him pray. * Is any merry ? let him sing psalms.

* And call upon me in the day of trouble ; I will deliver thee, and thou shalt glorify me, Psal. xv. 15.

* See on Matt. xxvi. ver. 30. clause 1.

VER. 14.

Ἄσθενοι τις ἐν ὑμῖν ; προσκαλεσάσθω

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τοὺς πρὸςβυτίρους τῆς ἐκκλησίας, καὶ προσευχάσθωσαν ὑπὲρ αὐτὸν, ἀλείψαντες αὐτὸν ἑλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου·

Is any sick among you? let him call, for ^a the elders of the church; ^b and let them pray over him, ^c anointing him with oil in the name of the Lord:

^a See on Acts xi. ver. 30.

^b See on Acts ix. ver. 40.

^c And they cast out many devils, and anointed with oil many that were sick, and healed them, Mark vi. 30.

VER. 15.

Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἔγεραι αὐτὸν ὁ Κύριος· πάντες ἁμαρτίας ἢ πενηντῆς, ἀφεθήσεται αὐτῷ.

^a And the prayer of faith shall save the sick, and the Lord shall raise him up; ^b and if he have committed sins, they shall be forgiven him.

^a And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting, Matt. xvii. 20, 21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive, xxi. 21, 22. And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, 1 Cor. xii. 28.

^b See on Matt. ix. ver. 2. clause 4.

VER. 16.

Ἐξομολογῶσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Πάλιν ἰσχύει θήσις δικαίου ἐπεργουμένη.

^a Confess your faults one to another, ^b and pray one for another, that ye may be healed. The effectual fervent prayer of ^c a righteous man ^d availeth much.

^a And were baptized of him in Jordan, confessing their sins, Matt. iii. 6. And many that believed, came, and confessed, and shewed their deeds, Acts xix. 18.

^b See on Rom. xv. ver. 30.

^c See on Luke i. ver. 6. clause 1.

^d See on Matt. vii. ver. 7. clause 1.

VER. 17.

Ἦλίας ἀνὴρ ὡς ἡμεῖς ἐσμὲν, καὶ προσευχῇ προσεύχεται τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

^a Elias was a man subject to like passions as we are, ^b and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

^c Or, in his prayer.

^a We also are men of like passions with you, Acts xiv. 15.

^b And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word, 1 Kings xvii. 1.

VER. 18.

Καὶ πάλιν προσεύχεται, καὶ ὁ οὐρανὸς ὑπερὸν ἰδὼκε, καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

^a And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

^a And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass, in the mean while, that the heaven was black with clouds and

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wind, and there was a great rain,
1 Kings xviii. 41—45.

VER. 19.

Ἀδελφοί, ἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ
τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν,

Brethren, ^a if any of you do err from
the truth, ^b and one convert him ;

^a See on 1 Tim. i. ver. 6.

^b See on Matt. xviii. ver. 15. clause 3.

VER. 20.

Γινώσκετω, ὅτι ὁ ἐπιστρέψας ἁμαρτω-

λὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ
θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

Let him know, that he which convert-
eth the sinner from the error of his way
^a shall save a soul ^b from death, ^c and
shall hide a multitude of sins.

^a See on Rom. xi. ver. 14.

^b See on John v. ver. 24. clause 3.

^c Blessed is he whose transgression is
forgiven, whose sin is covered. Blessed
is the man unto whom the Lord im-
puteth not iniquity, and in whose
spirit there is no guile, Psal. xxxii. 1, 2.

END OF THE EPISTLE OF ST. JAMES.

THE
FIRST EPISTLE GENERAL
OF
PETER.

[Written from Rome, A. D. 64.]

A. D. cir. 60.

I PET. I. 1—4.

A. D. cir. 60.

CHAP. I.—VER. 1.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρὰ πᾶσι διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,

* Peter an apostle of Jesus Christ, ^b to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

* See on John i. ver. 42.

^b Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13.

VER. 2.

Κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἀγαπᾷ Πνεύματος, εἰς ὑπακοὴν καὶ βαπτισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πολλὴ θνητοῖς.

* Elect according to the foreknowledge of God the Father, ^b through sanctification of the Spirit, ^c unto obedience ^d and sprinkling of the blood ^e of Jesus Christ: ^f Grace unto you, and peace, be multiplied.

* See on Rom. viii. ver. 29. clauses 1, 2.

^b See on Luke i. ver. 75.

^c See on Rom. i. ver. 5. clause 3.

^d See on Heb. ix. ver. 19—22.

^e See on Matt. xx. ver. 28. clause 4.

^f See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀγαπήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

* Blessed be ^b the God ^c and Father of ^d our Lord Jesus Christ, which ^e according to his ^f abundant mercy ^g hath begotten us again ^h unto a lively hope ⁱ by the resurrection of Jesus Christ from the dead,

* Gr. much mercy.

* Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, 2 Cor. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, Eph. i. 3.

^b See on John xx. ver. 17. clause 5.

^c See on Matt. vii. ver. 21. clause 4.

^d See on Luke ii. ver. 11. clause 3.

^e See on Rom. v. ver. 20. clause 2.

^f See on John i. ver. 13. clause 5.

^g See on Rom. v. ver. 2. clause 3.

^h See on Acts ii. ver. 24. clause 1.

VER. 4.

Εἰς κληρονομίαν ἀφάρτητον καὶ ἀμείαντον καὶ ἀμέραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς.

* To an inheritance ^b incorruptible, ^c and undefiled, ^d and that ^e fadeth not away, ^f reserved in heaven for ^g you.

* Or, us.

* See on Acts xx. ver. 32. clause 2.

A. D. cir. 60.

1 PET. I. 4—7.

A. D. cir. 60:

^aSee on Matt. vi. ver. 20.

^c And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life, Rev. xxi. 27.

^d And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 7, 8. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, Jam. i. 11.

^e For the hope which is laid up for you in heaven, Col. i. 5. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8.

VER. 5.

Τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἑτοίμην ἀποκαλύψονται ἐν καιρῷ ἰσχυράτῃ,

^a Who are kept by the power of God ^b through faith unto salvation, ready to be revealed in the last time.

^a And now I am no more in the world, but these are in the world, and I come to thee. Holy father, keep through thine own name those whom thou hast given me, that they may be one, as we are, John xvii. 11. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, Jude 1. See also on John x. ver. 28. clause 2.

^b Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed, John viii. 31. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, *take heed* lest

he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off, Rom. xi. 20—22. By faith ye stand, 2 Cor. i. 24. The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 20. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, Eph. ii. 8. That Christ may dwell in your hearts by faith, iii. 17. To present you holy and unblameable, and unproveable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, Col. i. 22, 23. That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, *who* is the blessed and only Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 14, 15.

VER. 6.

Ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δύνῃ ἰσχυρῇ, λυπηθέντες ἐν ποικίλῃς πειρασμοῖς·

^a Wherein ye greatly rejoice, though now for a season, *if* need be, ye are in heaviness ^b through manifold temptations:

^a See on Rom. v. ver. 2. clause 3.

^b See on John xvi. ver. 33. clause 2.

VER. 7.

Ἦνα τὸ δοκιμῆς ὑμῶν τῆς πίστεως πολὺ τιμιώτερον χρυσοῦ, τοῦ ἀπολλυμένου, διὰ πυρὸς διὰ δοκιμαζομένου, εὐρεθῇ εἰς ἵπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·

^a That the trial of your faith, being much more ^b precious than of gold that perisheth, though it be tried with fire, ^c might be found unto praise and honour and glory ^d at the appearing of Jesus Christ:

^a See on Rom. v. ver. 3. clause 2.

^b Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God

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and our Saviour Jesus Christ, 2 Pet. i. 1.

^a See on Matt. xiv. ver. 21. clause 1.

^d See on Matt. xxiv. ver. 30. clause 3.

VER. 8.

^aΟὐ οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρᾶντες, πιστεύοντες δὲ, ἀγαλλιάσθε χαρὰ ἀνεκλάλητον καὶ δεδοσμένην

^a Whom having not seen, ^b ye love; ^c in whom, though now ye see him not, yet believing, ^d ye rejoice with joy unspeakable and full of glory:

^a Blessed are they which have not seen, and yet have believed, John xi. 29. For we walk by faith, not by sight, 2 Cor. v. 7. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 20.

^b See on Matt. x. ver. 37. clause 1.

^c See on John v. ver. 23. clause 1.

^d See on Rom. v. ver. 2. clause 3.

VER. 9.

Κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.

^a Receiving the end of your faith, even the salvation of your souls.

^a See on Mark xvi. ver. 16. clause 1. and Rom. vi. ver. 22. clause 4.

VER. 10.

Περὶ ἧς σωτηρίας ἐξεζητήσαν καὶ ἐζητήσαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες

^a Of which salvation the prophets have inquired and searched diligently, ^a who prophesied of the grace that should come unto you:

^a See on Matt. xiii. ver. 17.

^b See on Luke i. ver. 54. and John i. ver. 17. clause 2.

VER. 11.

Ἐρευνῶντες εἰς τίνα ἢ πῶς καιρὸν ἰδίου τοῦ ἐν αὐτοῖς Πνεύμα Χριστοῦ, προμαρτυρόμενοι τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας

^a Searching what, or what manner of time the Spirit of Christ which was in them did signify, ^b when it testified beforehand the sufferings of Christ, ^c and the glory that should follow.

^a Being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water, 1 Pet. iii. 18—20. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21.

^b See on Luke xxiv. ver. 44.

^c See on Matt. viii. ver. 11. clause 1.

VER. 12.

Οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀγγέλλει ἡμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύβηαι.

^a Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by ^b them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; ^c which things the angels desire to look into.

^a Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And

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I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in the lot at the end of the days, xii. 4—15. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, Heb. xi. 39, 40.

^b See on Rom. xv. ver. 19. clause 1.

^c And the cherubims shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubims be, Exod. xxv. 20. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Dan. viii. 13.

VER. 13.

Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διαποίας ὑμῶν, νήφοντες, τελείως ἐλπίζοντες ἐπὶ τὴν φερομένην ὑμῶν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ,

^a Wherefore gird up the loins of your mind, ^b be sober, ^c and hope ^e to the end

^d for the grace that is to be brought unto you ^e at the revelation of Jesus Christ;

^e Gr. perfectly.

^a See on Luke xii. ver. 35. clause 1.

^b See on 1 Thess. v. ver. 6. clause 3.

^c See on Heb. iii. ver. 6. clauses 3, 4.

^d See on Matt. xiv. ver. 21.

^e See on Matt. xvi. ver. 27. clause 1.

VER. 14.

Ὡς τέκνα ὑπακούετε, μὴ συσχηματίζετε ὑμᾶς αὐτοῖς ἀπορρήτων ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις.

As ^a obedient children, ^b not fashioning yourselves according to the former lusts ^c in your ignorance:

^a The spirit that now worketh in the children of disobedience, Eph. ii. 2. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. See also on Rom. i. ver. 5. clause 3.

^b See on Rom. vi. ver. 4. clause 3.

^c See on Rom. i. ver. 28. clause 1.

VER. 15.

Ἀλλὰ κατὰ τὸν καλῶσαντα ὑμᾶς ἄγιοι, καὶ αὐτοὶ ἄγιοι ἐν πάσῃ ἀναστροφῇ γηθηθῆτε.

But as ^a he which hath called you ^b is holy, ^c so be ye holy ^d in all manner of conversation;

^a See on Rom. i. ver. 6. clause 2.

^b See on John xvii. ver. 11. clause 2.

^c See on Matt. v. ver. 48. clause 1.

^d See on Eph. iv. ver. 29.

VER. 16.

Διότι γέγραπται: Ἅγιοι γίνεσθε, ἐγὼ ἅγιός εἰμι.

^a Because it is written, Be ye holy; for I am holy:

^a For I am the Lord your God: ye shall therefore sanctify yourselves; and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth, Lev. xi. 44. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy, xix. 2.

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VER. 17.

Καὶ ἰὶ πατέρα ἰωυκαλίσθε τὸν ἀπροσωπολήπτως κρῖνοντα κατὰ τὸ ἰκάστον ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·

^a And if ye call on the Father, ^b who without respect of persons ^c judgeth according to every man's work, ^d pass the time of your sojourning here ^e in fear:

^a See on John xiv. ver. 13. clause 2.

^b See on Rom. ii. ver. 11.

^c See on Rom. ii. ver. 2.

^d See on ver. 1. clause 2.

^e See on Acts ix. ver. 31. clause 1.

VER. 18.

Εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἰλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου·

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

VER. 19.

Ἀλλὰ τιμῇ αἵματι ὡς ἀμυῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ·

^a But with the precious blood of Christ, ^b as of a lamb without blemish and without spot:

^a See on 1 Cor. vi. ver. 20. clause 1.

^b See on John i. ver. 29. clause 1.

VER. 20.

Προεγνωσμένοι μὲν πρὸ καταβολῆς κόσμου, φανερωθέντες δὲ ἐν ἰσχάτων τῶν χρόνων δι' ὑμᾶς,

^a Who verily was fore-ordained before the foundation of the world, ^b but was manifested in these last times for you,

^a Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. According to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii. 11. According to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. xiii. 8.

^b But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

VER. 21.

Τοὺς δι' αὐτοῦ πιστευόντας εἰς Θεὸν τὸν ἰγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

^a Who by him do believe in God, ^b that raised him up from the dead, ^c and gave him glory; ^d that your faith and hope might be in God.

^a Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me, John xii. 44. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me, xiv. 6.

^b See on Acts ii. ver. 24.

^c See on Matt. xxviii. ver. 18.

^d See on Rom. v. ver. 2. clause 3.

VER. 22.

Τὰς ψυχὰς ὑμῶν ἡγιασάτε ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος, εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·

Seeing ^a ye have purified your souls ^b in obeying the truth ^c through the Spirit ^d unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently.

^a See on Matt. xxiii. ver. 26.

^b See on John xvii. ver. 17. clause 2.

^c See on Rom. viii. ver. 14. clause 1.

^d See on Mark ix. ver. 50. clause 3.

VER. 23.

Ἀναγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.

^a Being born again, ^b not of corruptible seed, but of incorruptible, ^c by the word of God, ^d which liveth and abideth for ever.

^a See on John i. ver. 13. clause 5.

^b Whosoever is born of God doth not commit sin; for his seed remaineth in him, 1 John iii. 9.

^c See on Mark iv. ver. 14.

^d See on Matt. xxiv. ver. 35. clause 2.

VER. 24.

Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου· ἔξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξήρασε·

^a For all flesh is as grass, and all the

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1 PET. I. 24, 25.—II. 1—6

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glory of man as the flower of grass. The grass withereth, and the flower thereof fulleth away.

* Or, for that.

* See on Matt. vi. ver. 30. clause 1.; and Jam. iv. ver. 14.

VER. 25.

Τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα· τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ἡμᾶς.

* But the word of the Lord endureth for ever. ^b And this is the word which by the Gospel is preached unto you.

* See on Matt. xxiv. ver. 35. clause 2.

^b See on Mark iv. ver. 14.

CHAP. II.—VER. 1.

Ἀποθέμενοι ὅν πάσαι κακίας καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πασας καταλαλίας,

Wherefore ^a laying aside ^b all malice and all guile, ^c and hypocrisies, ^d and envies, ^e and all evil speakings,

^a See on Rom. xiii. ver. 12. clause 2.

^b See on Eph. iv. ver. 31. clause 4.

^c See on Matt. vi. ver. 2. clause 2.

^d See on Rom. xiii. ver. 13. clause 4.

^e See on Rom. i. ver. 29. clause 2.

VER. 2.

Ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἱπιποθήσασθε, ἵνα ἐν αὐτῷ αὐξηθῆτε.

* As new-born babes, desire ^b the sincere milk of the word, ^c that ye may grow thereby:

* See on Matt. xviii. ver. 3. clause 3.

^b See on 1 Cor. iii. ver. 2.

^c See on 1 Thess. iv. ver. 1. clause 5.

VER. 3.

Εἴπωρ ἠγεύσασθε ὅτι χρηστός ὁ Κύριος·

* If so be ye have tasted that the Lord is gracious.

* See on Heb. vi. ver. 5. clause 1.

VER. 4.

Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ἡποδοθήσαντες μὴ ἀποδοθῆναι μαρμάρῳ, παρὰ δὲ θεῷ ἡλεκτόν, ἡτιμωτόν.

* To whom coming, as unto ^b a living stone, ^c disallowed indeed of men, ^d but chosen of God, ^e and precious,

* See on Matt. xi. ver. 28. clause 1.

^b See on John v. ver. 26. clause 2.

^c See on Matt. xxi. ver. 42.

^d See on Matt. xii. ver. 18. clause 2.

^e Unto you therefore which believe he is precious, ver. 7. But with the precious blood of Christ, i. 19.

VER. 5.

Καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικῆς, ἱεράτευμα ἁγίου, ἀνένιγκαι πνευματικᾶς θυσίας, εὐπροσδίκτους τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ.

* Ye also, as lively stones, ^a are built up a spiritual house, ^b an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

* Or, be ye built.

* See on Eph. ii. ver. 20—22.

^b But ye are a chosen generation, a royal priesthood, ver. 9. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God, Isa. lxi. 6. And I will also take of them for priests, and for Levites, saith the Lord, lxvi. 21. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen, Rev. i. 5, 6. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth, v. 9, 10. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years, xx. 6.

VER. 6.

Διὸ καὶ περιέχει ἐν τῇ γραφῇ· Ἰδοὺ τίθημι ἐν Σιών λίθον ἀπορρομαῖον, ἡλεκτόν, ἡτιμωτόν καὶ ὁ πιστεύων ἐν αὐτῷ, οὐ μὴ κατασχυνθῇ.

* Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

* Therefore thus saith the Lord God, Behold, I lay in Zion for a

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1 PET. II. 6—12.

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foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16.

VER. 7.

Ἰμῶν οὖν ἡ τιμὴ τοῖς πιστεύουσιν ἀπειθοῦσι δὲ, λίθον ὃν ἀπειθοῦμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγέρθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος, καὶ πετέρα σκανδάλου.

*Unto you therefore which believe he is *precious: ^cbut unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

*Or, an honour. ^b

*For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. But what things were gain to me, those I counted loss for Christ, Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, iii. 7, 8.

^bIn that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, Isa. xxviii. 5. A light to lighten the Gentiles, and the glory of thy people Israel, Luke ii. 32.

^cSee on Matt. xxi. ver. 42.

VER. 8.

Οἱ προσκώπτουσι τῷ λόγῳ, ἀπειθοῦντες, εἰς ὃ καὶ ἐτίθησαν.

*And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: ^bwherunto also they were appointed.

*See on Luke ii. ver. 34. clause 1.

^bAnd in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth, Exod. ix. 16. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1 Thess. v. 9.

VER. 9.

Ἰμεῖς δὲ γένος ἐλεκτὸν, ἐστίων ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν ἰσως τὰς ἀρετὰς ἐξαγγέιλναι τοῦ ἐκ σκοτῶντος ὑμᾶς καλῶσαντος εἰς τὸ θαυμαστον αὐτοῦ φῶς.

*But ye are a chosen generation, ^ba royal priesthood, ^can holy nation, ^da peculiar people; ^ethat ye should shew forth the ^fpraises of him ^gwho hath called you out of darkness into his marvellous light:

*Or, purchased. ^c †Or, virtues.

*See on Rom. viii. ver. 29. clauses 1, 2.

^bAnd ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel, Exod. xix. 6. See also on ver. 5. clause 2.

^cSee on Luke i. ver. 75.

^dSee on Tit. ii. ver. 14. clause 4.

^eSee on Matt. xx. ver. 28. clauses 3, 4.

^fSee on Matt. v. ver. 16. clause 1.

^gSee on Matt. iv. ver. 16. clause 1.

VER. 10.

Οἱ ποτὶ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ ὃ οὐκ ἤλεγμην, νῦν δὲ ἐλεσθέντες.

*Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

*See on Rom. ix. ver. 25, 26.

VER. 11.

Ἀγαπητοί, παρακαλῶ ὡς παρόικους καὶ παρεπίδημους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τὴν ψυχῆν.

Dearly beloved, I beseech you *as strangers and pilgrims, ^babstain from fleshly lusts, ^cwhich war against the soul;

*See on chap. i. ver. 1. clause 2.

^bSee on Rom. xiii. ver. 12, 13, and 14. clause 2.

^cSee on Rom. vii. ver. 23.

VER. 12.

Τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν ἵνα ἐν ᾧ καταλαλῶσιν ὑμῶν ὡς κακοποιῶν, ἐν τῶν καλῶν ἔργων ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισημοῦς.

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1 PET. II. 12—20.

A. D. cir. 60.

^a Having your conversation ^b honest among the Gentiles: ^c that, ^e whereas they speak against you as evil doers, ^d they may by your good works, which they shall behold, glorify God ^e in the day of visitation.

* Or, wherein.

^a See on Eph. iv. ver. 29.

^b See on Rom. xii. ver. 17. clause 2.

^c See on Matt. v. ver. 11. clause 1.

^d See on Matt. v. ver. 16.

^e See on Luke iv. ver. 19.

VER. 15.

Ἐποτάγεται ὅν πάση ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον εἶτε βασιλεῖ, ὡς ὑπερέχοντι·

^a Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

^a See on Rom. xiii. ver. 1.

VER. 14.

Εἴτε ἡγεμόνων, ὡς δι' αὐτοῦ παραπομπῆς εἰς ἐκδίκασιν μὲν κακοποιῶν, ἵπτασθαι δὲ ἀγαθοποιῶν.

^a Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

^a See on Rom. xiii. ver. 3, 4.

VER. 15.

Ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιῶντας φοβεῖσθαι τὴν τῶν ἀφρονῶν ἀνθρώπων ἀγνωσίαν

For so is the will of God, ^a that with well doing ye may put to silence the ignorance of foolish men:

^a See on Matt. v. ver. 16.

VER. 16.

Ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐκτελέμματα ἔχοντες τὰς παλίας τῶν ἐλευθερίων, ἀλλ' ὡς δούλοι Θεοῦ.

^a As free, ^b and not ^c using your liberty ^c for a cloak of maliciousness, but as the servants of God.

* Gr. having.

^a See on John viii. ver. 32. clause 2.

^b For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying

the only Lord God, and our Lord Jesus Christ, Jude 4.'

^c See on Matt. xxiii. ver. 14. clause 1.

^d See on Rom. i. ver. 1. clause 2.

VER. 17.

Πάντας τιμήσατε. Τὴν ἀδελφότητα ἀγαπάτε. Τὸν Θεὸν φοβεῖσθε. Τὴν βασιλείαν τιμᾶτε.

^a * Honour all men. ^b Love the brotherhood. ^c Fear God. ^d Honour the king.

* Or, esteem.

^a See on Matt. xx. ver. 26. clause 1.

^b See on Mark ix. ver. 50. clause 3.

^c See on Acts ix. ver. 31. clause 1.

^d Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God, 1 Sam. xv. 30. And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king, 1 Chron. xxix. 20. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.

VER. 18.

Οἱ οὐκ ἐλατταί, ὑποτάσσόμενοι ἐν κυντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσι, ἀλλὰ καὶ τοῖς σκληροῖς.

^a Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

^a See on Matt. viii. ver. 2. clause 2.

VER. 19.

Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρετε τὰς λόγους, πάσχοντες ἀδίκως·

^a For this is ^a thankworthy, ^b if a man for conscience toward God endure grief, suffering wrongfully.

* Or, thank.

^a See ver. 20. For if ye love them which love you, what thank have ye? Luke vi. 32.

^b See on Matt. v. ver. 10. clause 1!

VER. 20.

Ποῖον γὰρ αἰτίας, εἰ ἀμαρτάνοντες καὶ

A. D. cir. 60.

1 PET. II. 20—25.—III. 1,

A. D. cir. 60.

κολαφιζόμενοι ὑπομονῇτι; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχοντες ὑπομονεῖτε, τούτῳ χάρις παρὰ Θεοῦ.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? ^a but if, when ye do well, and suffer for it, ye take it patiently, this is ^a acceptable with God.

* Or, thank.

^a See on Matt. v. ver. 10.

VER. 21.

Εἰς τούτῳ γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἑπαθεν ὑπὲρ ἡμῶν, ἡμῶν ὑπομιμνῶντων ὑπογραμμῶν, ἵνα ἑπακολουθήσῃτε τοῖς ἰχνεσιν αὐτοῦ·

^a For even hereunto were ye called: ^b because Christ also suffered for ^a us, ^c leaving us an example, that ye should follow his steps:

* Some read, you.

^a See on John xvi. ver. 33. clause 2.

^b See on Matt. ix. ver. 28. clause 3.

^c See on John x. ver. 4.

VER. 22.

Ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρεῖσθαι δόλος ἐν τῇ στόματι αὐτοῦ·

^a Who did no sin, neither was guile found in his mouth:

^a See on Heb. vii. ver. 26. clause 3.

VER. 23.

Ὃς λοιδορούμενος οὐκ ἀνταποδίδει, πάσχων οὐκ ἠπείλει· παρὲidou δὲ τῷ κρινόντι δικαίως·

^a Who, when he was reviled, reviled not again; when he suffered, he threatened not; ^b but committed ^a himself to him ^c that judgeth righteously:

* Or, his cause.

^a And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which

were crucified with him, cast the same in his teeth, Matt. xxvii. 39—44.

^b See on Luke xxiii. ver. 46.

^c See on Rom. ii. ver. 2.

VER. 24.

Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήτηγαν ἐν τῷ σώματι αὐτοῦ ἐπὶ τῷ ξύλῳ ἵνα ταῖς ἁμαρτίαις ἀπογεγνῆσθαι, τῇ δικαιοσύνῃ ζήσωμεν οὐ τῷ μέλει αὐτοῦ ἰάθηται.

^a Who his own self bare our sins in his own body ^a on ^b the tree, ^c that we, being dead to sins, should live unto righteousness: ^d by whose stripes ye were healed.

* Or, to.

^a See on John i. ver. 29. clause 2.

^b The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, Acts v. 30. Whom they slew and hanged on a tree, x. 39. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree, Gal. iii. 13.

^c See on Rom. vi. ver. 2, 18.

^d But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed, Isa. liii. 5.

VER. 25.

Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπιστρέφητε τῶν ἐπὶ τὴν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

^a For ye were as sheep going astray; but are now returned unto ^b the Shepherd and ^c Bishop of your souls.

^a See on Matt. ix. ver. 36. clause 2.

^b See on John x. ver. 2. clause 2.

^c Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1.

CHAP. III.—VER. 1.

Ὁμοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἰ τινας ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνυ λόγου κερδηθῶσιν·

^a Likewise, ye wives, be in subjection to your own husbands; ^b that, if any obey not the word, they also may without the word ^c be won by the conversation of the wives;

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1 PET. III. 1—8.

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^a See on 1 Cor. xi. ver. 3. clause 2.

^b For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 1 Cor. vii. 16.

^c For though I be free from all men, yet have I made myself servant unto all, that I might gain the more, 1 Cor. ix. 19. Brethren, if any of you do err from the truth, and one convert him, Let him know, that he which converteth the sinner from the error of his way shall save his soul from death, and shall hide a multitude of sins, Jam. v. 19, 20.

VER. 2.

Ἔκαστος ἰδὼν τὴν ἐν φόβῳ ἀγνὴν ἀναστροφὴν ὑμῶν.

While they behold your chaste conversation coupled with fear.

VER. 3.

Ὡς ἴστω οἱχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιβύσεως χρυσίου, ἢ ἐνδύσεως μαρτιαν κόσμος

^a Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

^b See on 1 Tim. ii. ver. 9.

VER. 4.

Ἀλλ' ὁ κρυπτός τῆς καρδίας ἀνδρώπος, ἐν τῷ ἀφάρτῳ τοῦ πεικρὸς καὶ ἡσυχίου Πνεύματος, ὃ ἴστω ἐνώπιον τοῦ Θεοῦ πολυτελής.

^a But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a ^b meek and quiet spirit, ^c which is in the sight of God of great price.

^a See on Rom. ii. ver. 29. clauses 1, 4.

^b See on Matt. v. ver. 5. clause 1.

^c But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7. The Lord taketh pleasure in them that fear him, in those that hope in his mercy, Psal. cxlvii. 11. For the Lord taketh pleasure in his people: he will beautify the meek with salvation, cxlix. 4.

VER. 5.

Οὕτω γάρ ποτε καὶ αἱ ἁγίαι γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεόν, ἐκόσμησαν ἑαυτὰς, ὑποτασσάμεναι τοῖς ἰδίοις ἀνδράσιν.

^a For after this manner in the old time ^b the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

^a See on 1 Tim. v. ver. 5.

^b See on 1 Cor. xi. ver. 3. clause 2.

VER. 6.

Ὡς Σάρρα ὑπακούει τῷ Ἀβραάμ, κύριον αὐτὴν καλοῦσα ἥς ἐγενήθητι τέκνα, ἀγαποῦνται, καὶ μὴ φοβούμεναι μηδμίαν πτόσιν.

^a Even as Sara obeyed Abraham, calling him lord: whose ^a daughters ye are, as long as ye do well, ^b and are not afraid with any amazement.

^a Gr. children.

^a Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? Gen. xviii. 12.

^b See on Matt. x. ver. 26. clause 1, and 28. clause 1.

VER. 7.

Οἱ ἄνδρες ὁμοίως συνοικῶντες κατὰ γνώσιν ὡς ἀσθενοτέρῳ σκεῖναι τῷ γυναικεῖ, ἀπονήμοντες τιμῇ, ὡς καὶ συγκαληρόν μοι χάριτος ζωῆς, εἰς τὸ μὴ ἐκλιπτεσθαι τὰς προσευχὰς ὑμῶν.

^a Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, ^b and as being heirs together of the grace of life; ^c that your prayers be not hindered.

^a See on Matt. xix. ver. 5. clause 1. and ver. 6.

^b See on Acts xx. ver. 32. clause 2.

^c Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven, Matt. xviii. 19.

VER. 8.

Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπάθειτε, φιλάδελφοι, εὖσπλαγχνα, φιλόφρονες.

^a Finally, be ye all of one mind, ^b having compassion one of another; ^c love as brethren, be pitiful, be courteous:

^a Or, loving to the brethren.

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I PET. III. 8—15.

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- * See on John xvii. ver. 11. clause 6.
 b See on Matt. xviii. ver. 33.
 c See on Mark ix. ver. 50. clause 3.

VER. 9.

Μὴ ἀποδίδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοῖναντίον δὲ, εὐλογούντες· εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογῶν κληρονομήσῃτε.

* Not rendering evil for evil, or railing for railing: but contrariwise blessing;
 b knowing that ye are thereunto called,
 c that ye should inherit a blessing.

* See on Matt. v. ver. 39. clause 2, and 44. clause 2.

b See on Rom. xii. ver. 18.

c Blessed are the peace-makers, for they shall be called the children of God, Matt. v. 9.

VER. 10.

Ὁ γὰρ θέλων ζῶν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παύσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χεῖλη αὐτοῦ τῷ μὴ καλῆσαι ὄλον.

* For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

* What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD are upon the righteous, and his ears are open unto their cry. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth, Psal. xxxiv. 12—16.

VER. 11.

Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητήσάτω εἰρήνην, καὶ διωξάτω αὐτήν.

Let him eschew evil, and do good; let him seek peace, and ensue it.

VER. 12.

Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅσα αὐτοῦ εἰς δύναι αὐτῶν πρόσωπον δὲ Κυρίου ἐπὶ ποιούντας κακὰ.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is * against them that do evil.

* Gr. upon.

VER. 13.

Καὶ τίς ὁ κακώσων ὑμᾶς, ἵαν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;

* And who is he that will harm you, if ye be followers of that which is good?

* When a man's ways please the LORD, he maketh even his enemies to be at peace with him, Prov. xvi. 7. And we know that all things work together for good to them that love God, to them who are the called according to his purpose, Rom. viii. 28.

b See on 1 Cor. xiv. ver. 1. clause 1.

VER. 14.

Ἄλλ' εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι τὸν δι φόβου αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε.

* But and if ye suffer for righteousness sake, happy are ye: b and be not afraid of their terror, neither be troubled;

* See on Matt. v. ver. 10, 11. and 12. clauses 2, 3.

b See on Matt. x. ver. 26. clause 1, and 28. clause 1.

VER. 15.

Κύριον δὲ τὸν Θεὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν· ἵτοιμοι δὲ ᾄει πρὸς ἀπολογία πᾶντι τῷ αὐτοῦν ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραύτητος καὶ φόβου.

* But sanctify the Lord God in your hearts: b and be ready always to give an answer to every man that asketh you a reason of c the hope that is in you a with meekness and * fear:

* Or, reverence.

* But the LORD of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness, Isa. v. 16. Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread, viii. 13. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Ismael, xxix. 23.

b Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

c See on Rom. v. ver. 5. clause 1.

d In meekness instructing those that oppose themselves, 2 Tim. ii. 25.

A. D. cir. 60.

1 PET. III. 16—21.

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VER. 16

Συνειδῶσιν ἰχθυοὶς ἀγαθὴν ἵνα ἐν ᾧ καταλαλῶσιν ὑμῶν ὡς κακοποιῶν, καταισχυασθῶσιν δὲ ἐπαρτέζοντες ὑμῶν τὴν ἀγάπην ἐν Χριστῷ ἀναστροφῇ.

^a Having a good conscience; ^b that, whereas they speak evil of you, as of evil doers, ^c they may be ashamed that falsely accuse your good conversation in Christ.

^a See on 2 Cor. i. ver. 12. clause 1.

^b See on Matt. v. ver. 11. clause 1.

^c For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15.

VER. 17.

Κρεῖττον γὰρ ἀγαθοποιῶντας, εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιῶντας.

For it is better, if the will of God be so, that ye suffer for well doing than for evil doing.

VER. 18.

Ὅτι καὶ Χριστὸς ἅπαξ ἐπὶ ἁμαρτιῶν ἔπαθεν, δικαίος ὑπὲρ ἀδίκων ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιθεὶς δὲ τῷ Πνεύματι.

^a For Christ also hath once suffered for sins, ^b the just for the unjust, ^c that he might bring us to God, ^d being put to death in the flesh, ^e but quickened by the Spirit:

^a See on Matt. xx. ver. 28. clauses 3, 4.

^b See on Heb. vii. ver. 26. clause 3.

^c See on Heb. vii. ver. 25. clause 3.

^d For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you, 2 Cor. xiii. 4. Yet now hath he reconciled in the body of his flesh through death, Col. i. 21, 22.

^e See on Acts ii. ver. 24. clause 1.

VER. 19.

Ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι περιεβόη· ἐκύρουν,

^a By which also he went and preached unto the spirits ^b in prison;

^a Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: there-

fore gavest thou them into the hands of the people of the lands, Neh. ix. 30.

^b To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house, Isa. xlii. 7.

VER. 20.

Ἀπειθήσασι ποτε, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τούτιστα ἐκτὸς, ψυχὰι διασώθησαν δι' ὕδατος.

^a Which sometime were disobedient, when once ^b the long-suffering of God waited ^c in the days of Noah, while the ark was a preparing, ^d wherein few, that is, eight souls, were saved by water.

^a And the Lord said, My Spirit shall not always strive with man, for that he also is flesh, Gen. vi. 3. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord, 5.—8. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth, 11—13.

^b See on Rom. ii. ver. 4. clause 3.

^c See on Matt. xxiv. ver. 37.

^d And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood, Gen. vii. 7.

VER. 21.

Ὁ καὶ ἡμᾶς ἀντίτυπον τῇ σὺν ᾧ βάπτισμα, (οὐ σαρκὸς ἀπὸθεσις ῥήπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπαράκλημα εἰς Θεὸν) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

^a The like figure whereunto even bap-

A. D. cir. 60.

1 PET. III. 21, 22.—IV. 1—8.

A. D. cir. 60.

tism doth also now save us (not the putting away of the filth of the flesh, ^b but the answer of a good conscience toward God,) ^c by the resurrection of Jesus Christ:

^a See on Matt. iii. ver. 6. clause 1.

^b See on 2 Cor. i. ver. 12. clause 1.

^c See on Rom. iv. ver. 25. clause 2.

VER. 22.

^a ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

^a Who is gone into heaven, and is on the right hand of God; ^b angels and authorities and powers ^c being made subject unto him.

^a See on Mark xvi. ver. 19. clauses 2, 3.

^b See on Rom. viii. ver. 38. clause 2.

^c See on Matt. xxviii. ver. 18.

CHAP. IV.—VER. 1.

Χριστοῦ ὧν σαβόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔνοιαν ὀπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκί, πῆπνται ἁμαρτίας.

Forasmuch then ^a as Christ hath suffered for us ^b in the flesh, ^c arm yourselves likewise with the same mind: ^d for he that hath suffered in the flesh hath ceased from sin;

^a See on Matt. xx. ver. 28. clauses 3, 4.

^b See on chap. iii. ver. 18. clause 4.

^c See on Rom. xiii. ver. 12. clause 3.

^d See on Matt. x. ver. 38, 39.

VER. 2.

Εἰς τὸ μὴκέτι ἀνθρώπων ἐπιθυμίας, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκί βῆσαι χρόνον.

^a That he no longer should live the rest of his time in the flesh to the lusts of men, ^b but to the will of God.

^a See on Rom. vi. ver. 13.

^b See on Matt. vii. ver. 21. clause 3.

VER. 3.

^a Ἀρετὸς γὰρ ἡμῖν ὁ παρεληλυθὸς χρόνος τοῦ βίου τὸ δέλημα τῶν ἰθὺν κατεργάσασθαι, σπουραμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κόμῳ, πότοις, καὶ ἀδελμαίτοις εἰδωλολατρείαις.

^a For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in las-

civiousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries:

^a See on Rom. i. ver. 21—31.

VER. 4.

^a Ἐν ᾧ ζήζονται, μὴ συρρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες.

Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

VER. 5.

Οἱ ἀποδώσουσι λόγον τῷ ἰταμίῳ ἔχοντι κριναὶ ζῶντας καὶ νεκρούς.

^a Who shall give account to him that is ready to judge the quick and the dead.

^a See on Matt. xviii. ver. 23. clause 2.

VER. 6.

Εἰς τοῦτο γὰρ καὶ νεκροὺς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκί, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

VER. 7.

Πάντων δὲ τὸ τέλος ἤγγικεν. Σωφρονήσατε ὧν καὶ νήψατε εἰς τὰς προσευχάς.

^a But the end of all things is at hand: ^b be ye therefore sober, ^c and watch unto prayer.

^a See on 1 Cor. vii. ver. 29.

^b See on 1 Thess. v. ver. 6. clause 3.

^c See on Matt. xxiv. ver. 42. clause 1.

VER. 8.

Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῇ ἔχοντες: ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν.

^a And above all things have fervent charity among yourselves: ^b for charity ^c shall cover the multitude of sins.

^a Or, will.

^a See on Mark ix. ver. 50. clause 3.

^b Hatred stirreth up strifes: but love covereth all sins, Prov. x. 12. A fool's wrath is presently known; but a prudent man covereth shame, xii. 16. He that covereth a transgression seeketh love: but he that repeateth a matter separateth very

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friends, xvii. 9. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7.

VER. 9.

Φιλόξενοι εἰς ἀλλήλους, ἀπὸ γογγυσμῶν.

^a Use hospitality one to another without grudging.

^a See on Rom. xii. ver. 13. clause 2.

VER. 10.

Ἐκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτούς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ.

^a As every man hath received the gift, even so minister the same one to another, ^b as good stewards of the manifold grace of God.

^a See on Matt. xxv. ver. 14.

^b See on Matt. xxiv. ver. 45.

VER. 11.

Εἰ τις λαλεῖ, ὡς λόγια Θεοῦ· εἰ τις διακονεῖ, ὡς ἐκ ἰσχύος ἢ χρηματῶν ὁ Θεός· ἵνα ἐν πᾶσι δοξάζεται ὁ Θεός διὰ Ἰησοῦ Χριστοῦ, ὃ ἔστιν ἡ δόξα καὶ τὸ κρᾶτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

^a If any man speak, let him speak as ^b the oracles of God; ^c if any man minister, let him do it as of the ability which God giveth: ^d that God in all things may be glorified ^e through Jesus Christ, ^f to whom be praise ^g and dominion for ever and ever. Amen.

^a To the law and to the testimony: if they speak not according to this word, it is because there is no light in them, Isa. viii. 20. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings, Jer. xliii. 22.

^b See on Acts vii. ver. 38. clause 3.

^c See on Matt. xxiv. ver. 45.

^d See on Matt. v. ver. 16. clause 2.

^e Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am

the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John xv. 4, 5. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.

^f See on Rom. xi. ver. 36. clause 2.

^g See on Matt. xxviii. ver. 18.

VER. 12.

Ἀγαπητοί, μὴ ἐνίστασθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένην, ὡς ξίνου ὑμῖν συμβαίνοντος.

^a Beloved, think it not strange concerning the fiery trial ^b which is to try you, as though some strange thing happened unto you:

^a See on John xvi. ver. 33. clause 2.

^b Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is, 1 Cor. iii. 13.

VER. 13.

Ἀλλὰ καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιάμενοι.

^a But rejoice, ^b inasmuch as ye are partakers of Christ's sufferings; ^c that, when his glory shall be revealed, ^d ye may be glad also with exceeding joy.

^a See on Matt. v. ver. 12. clause 1.

^b See on 2 Cor. i. ver. 7. clause 2.

^c See on Matt. xxiv. ver. 30. clause 3.

^d See on Matt. xxv. ver. 21.

VER. 14.

Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι ἐν τῷ τῆς δόξης καὶ τοῦ Θεοῦ Πνεύμα ἰσ' ὑμᾶς ἀπαύσται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

^a If ye be reproached for the name of Christ, happy are ye; ^b for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, ^c but on your part he is glorified.

^a See on Matt. v. ver. 11.

^b And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit

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rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them, (and they were of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp, Numb. xi. 25, 26. And the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, Isa. xi. 2.

^c See on Matt. v. ver. 16. clause 2.

VER. 15.

Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἄλλοτριώσις.

But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

VER. 16.

Εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνίσθω, δεξαίτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ.

^a Yet if any man suffers as a Christian, let him not be ashamed; ^b but let him glorify God on this behalf.

^a For the which cause I suffer these things: nevertheless I am not ashamed, 2 Tim. i. 12.

^b See on Matt. v. ver. 12. clause 1.

VER. 17.

Ὅτι ὁ καιρὸς τοῦ ἀρξάσθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ Θεῷ εὐαγγελία;

^a For the time is come that judgment must begin at the house of God: and if it first begin at us, ^b what shall the end be of them that ^c obey not the Gospel of God?

^a Wherefore it shall come to pass, that, when the LORD hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks, Isa. x. 12. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith

the LORD of hosts, Jer. xxv. 29. Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house, Ezek. ix. 6. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 9, 10. But he that knew not; and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more, Luke xii. 48.

^b For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, Heb. ii. 2, 3.

^c See on 2 Thess. i. ver. 8.

VER. 18.

Καὶ εἰ ὁ δικαίος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἀμαρτωλὸς πῶς φανήσεται;

^a And if the righteous scarcely be saved, ^b where shall the ungodly and the sinner appear?

^a See on Matt. x. ver. 38.

^b See on Rom. i. ver. 18. clause 1.

VER. 19.

Ὡστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῶ ἡμεῖς τῇ παρατίθεισας τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθῇ συνείδησι.

^a Wherefore let them that suffer according to the will of God ^b commit the keeping of their souls to him in well doing, as unto a faithful Creator.

^a See on John xvi. ver. 33. clause 2.

^b Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth, Psal. cxxi. 5. And they stoned Stephen, calling upon God,

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and saying, Lord Jesus, receive my spirit, Acts vii. 59.

CHAP. V.—VER. 1.

Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτειν δόξης κοινότης·

* The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, * and also a partaker of the glory that shall be revealed :

* See on Acts xi. ver. 30.

* See on Luke xxiv. ver. 48.

* See on Matt. xxv. ver. 21. clauses 2, 3.

VER. 2.

Ποιμάνετε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἰπισκωποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἱκονσίως· μηδὲ ἀσχηροκέρδως, ἀλλὰ προθύμως·

* Feed the flock of God * which is among you, taking the oversight thereof, not by constraint, but willingly ; * not for filthy lucre, but of a ready mind ;

* Or, as much as in you is.

* See on Acts xx. ver. 28. clause 4.

* See on 1 Tim. iii. ver. 3. clauses 3, 4.

VER. 3.

Μὴ ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γίνεσθαι τοῦ ποιμνίου.

* Neither as * being lords over God's heritage, * but being ensamples to the flock.

* Or, over-ruling.

* See on Matt. xx. ver. 26.

* See on 1 Cor. iv. ver. 16.

VER. 4.

Καὶ φανερωθὲν τοῦ ἀρχιερέως, καμύσει τὴν ἀπαράντην τῆς δόξης στέφανον.

And when * the chief * Shepherd * shall appear, * ye shall receive a crown of glory that fadeth not away.

* And he is the head of the body, the church ; who is the beginning, the first-born from the dead ; that in all things he might have the pre-eminence, Col. i. 18. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shep-

herd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20.

* See on John x. ver. 2. clause 2.

* See on Matt. xxiv. ver. 30. clause 3.

* See on 1 Cor. ix. ver. 25.

VER. 5.

Ὁμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλους ὑποτασσέμενοι, τὴν ταπεινοφροσύνην ἐγκυμώσαθε· ὅτι ὁ Θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοὺς δὲ δίδωσι χάριν.

* Likewise, ye younger, submit yourselves unto the elder : yea, all of you be subject one to another, * and be clothed with humility : for God resisteth the proud, and giveth grace to the humble.

* See on Matt. xx. ver. 26. clause 1.

* See on Matt. xxiii. ver. 12.

VER. 6.

Ταπεινώθητι οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ἐνψύσῃ ἐν καιρῷ,

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time :

VER. 7.

Ἦσων τὴν μέριμναν ὑμῶν ἐπιτίθειντες ἐς αὐτὸν, ὅτι αὐτὸς μέλει περὶ ὑμῶν·

* Casting all your care upon * him ; for he careth for you.

* Cast thy burden upon the Lord, and he shall sustain thee : he shall never suffer the righteous to be moved, Psal. lv. 22.

* See on Matt. vi. ver. 33. clause 4.

VER. 8.

Νήψατε, γρηγορήσατε· ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὀρυμνός, περιπατεῖ, ζητῶν τίνα καταπίῃ·

* Be sober, * be vigilant ; * because your adversary * the devil, * as a roaring lion, walketh about * seeking whom he may devour :

* See on 1 Thess. v. ver. 6. clause 3.

* See on Matt. xxv. ver. 5. clause 2.

* See on Matt. iv. ver. 3. clause 1.

* See on Matt. iv. ver. 1. clause 4.

* Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time, Rev. xii. 12.

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¹ *There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof, Ezek. xiii. 25. Therefore I will be unto them as a lion; as a leopard by the way will I observe them. I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them, Hos. xiii. 7, 8.*

VER. 9.

² *Ἐν ἀντίστασι στερροὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.*

^a *Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.*

^a See on Eph. iv. ver. 27.

^b See on John xvi. ver. 33. clause 2.

VER. 10.

³ *Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλῶς ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὄλγον παθόντας, αὐτοὺς καταρτίζει ὑμᾶς, στήριξαι, σθενώσαι, θεμελιώσαι.*

But ^a the God of all grace, ^b who hath called us unto his ^c eternal glory by Christ Jesus, ^d after that ye have suffered a while, ^e make you perfect, ^f stablish, strengthen, settle you.

^a See on Rom v. ver. 20.

^b See on Rom. i. ver. 6. clause 2.

^c See on Matt. xxv. ver. 21. clause 3.

^d Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 6, 7.

^e See on Matt. v. ver. 48. clause 1.

^f See on Rom. i. ver. 11. clause 3.

VER. 11.

Αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

^a *To him be glory and dominion for ever and ever. Amen.*

^a See on Rom. xi. ver. 36. clause 2.

^b See on Matt. vi. ver. 13. clause 3.

VER. 12.

Διὰ Σιλβανοῦ ὑμῶν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἑγγραφῶν, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθεῖ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστήκατε.

By ^a Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is ^b the true grace of God wherein ye stand.

^a See on Acts xviii. ver. 5.

^b See on Rom. v. ver. 2. clause 2.

VER. 13.

Ἀσπάζεταιται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκληκτὴ καὶ Μάρκος ὁ υἱός μου.

The church that is at Babylon, ^a elected together with you, ^b saluteth you; and so doth ^c Marcus my son.

^a See on Rom. viii. ver. 29. clauses 1, 2.

^b See on 1 Cor xvi. ver. 20. clause 1.

^c And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying, Acts xii. 12. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark, 25.

VER. 14.

Ἀσπάζεσθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

^a Greet ye one another with a kiss of charity. ^b Peace be with you all that are ^c in Christ Jesus. Amen.

^a See on Rom. xvi. ver. 16. clause 1.

^b See on Rom. i. ver. 7. clause 5.

^c See on John vi. ver. 56.

END OF THE FIRST EPISTLE OF PETER.

THE
SECOND EPISTLE GENERAL
OF
PETER.

[Written from Rome, A.D. 65.]

A. D. 66.

2 PET. I. 1—4.

A. D. 66.

CHAP. I.—VER. 1.

ΣΥΜΕΩΝ Πίτρος, δούλος καὶ ἀπόστολος
Ἰησοῦ Χριστοῦ, τοῖς ἰσότημασι ἡμῖν λα-
χοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν,
καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

^a * Simon Peter, ^b a servant and ^c an
apostle of Jesus Christ, ^d to them that
have obtained like precious faith with us
* through the righteousness * of God and
our Saviour Jesus Christ :

^e Or, Symeon.

† Gr. of our God † and Saviour.

^a Simeon hath declared how God at
the first did visit the Gentiles, to take
out of them a people for his name,
Acts xv. 14.

^b See on Rom. i. ver. 1. clause 2.

^c See on Matt. iv. ver. 18. clause 2.

^d And God, which knoweth the
hearts, bare them witness, giving
them the Holy Ghost, even as he did
unto us ; And put no difference be-
tween us and them, purifying their
hearts by faith, Acts xv. 8, 9.

^e See on Rom. i. ver. 17. clause 1.

† See on John i. ver. 1. clause 4.

‡ See on Matt. i. ver. 21. clause 3.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη πληθυνθεῖσι ἐν
ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου
ἡμῶν·

^a Grace and peace be multiplied unto
you ^b through the knowledge of God,
and of Jesus ^c our Lord,

^a See on Rom. i. ver. 7. clauses
4, 5.

^b And this is life eternal, that they
might know thee the only true God,

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and Jesus Christ, whom thou hast sent,
John xvii. 3. For God, who com-
manded the light to shine out of dark-
ness, hath shined in our hearts, to
give the light of the knowledge of the
glory of God in the face of Jesus
Christ, 2 Cor. iv. 6. And we know
that the Son of God is come, and hath
given us an understanding, that we
may know him that is true, and we
are in him that is true, even in his
Son Jesus Christ, 1 John v. 20.

^c See on Luke ii. ver. 11. clause 3.

VER. 3.

ᾧ ὅς πάντα ἡμῖν τῆς θείας δυνάμεως
αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσεβείαν δεδωρη-
μένῃς, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος
ἡμᾶς διὰ δόξης καὶ ἀρετῆς·

^a According as his divine power hath
given unto us all things that pertain
unto life and godliness, ^b through the
knowledge of him ^c that hath called us
* to glory and virtue :

^e Or, by.

^a See on Matt. vi. ver. 33. clause 4.

^b See on ver. 2. clause 2.

^c See on Rom. i. ver. 6. clause 2.

VER. 4.

Δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια
ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων
γίνῃσθε θείας κοινωνοὶ φύσεως, ἀποφυγόν-
τες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

^a Whereby are given unto us exceed-
ing great and precious promises : that by
these ye might be ^b partakers of the divine
nature, ^c having escaped the corruption
that is in the world through lust.

^a See on Matt. i. ver. 21. clause 3.

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^b See on John i. ver. 13. clause 5.^c See on Matt. vi. ver. 13. clause 2.

VER. 5.

Καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γῶσιν,

^a And beside this giving all diligence, ^b add to your faith virtue; ^c and to virtue knowledge;

^a See on Matt. xi. ver. 12.

^b Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things, Phil. iv. 8.

^c And this I pray, that your love may abound yet more and more in knowledge and in all judgment, Phil. i. 9.

VER. 6.

Ἐν δὲ τῇ γῶσσι τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεῖᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

^a And to knowledge temperance; ^b and to temperance patience; ^c and to patience godliness;

^a See on Acts xxiv. ver. 25. clause 2.^b See on Luke xxi. ver. 19.

^c That we may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. ii. 2. But (which becometh women professing godliness) with good works, 10. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, iv. 7, 8. But godliness with contentment is great gain, vi. 6. Having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 5. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1.

VER. 7.

Ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

^a And to godliness brotherly kindness; ^b and to brotherly kindness charity.

^a See on Mark ix. ver. 50. clause 3.^b See on Matt. v. ver. 42.

VER. 8.

Ταῦτα γὰρ ὑμῖν ὑπάρχοντα, καὶ πλεονάζοντα, οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιγνώσιν.

^a For if these things be in you, and abound, they make you that ye shall neither be ^a barren nor unfruitful ^b in the knowledge of our Lord Jesus Christ.

^a Or, idle.^a See on Matt. vii. ver. 17. clause 1.^b See on ver. 2. clause 2.

VER. 9.

*Ὁ γὰρ μὴ πάρεστί ταῦτα, τυφλός ἐστι, μυσώζων, λίθην λαβὼν τοῦ καθαρίσμου τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

But he that lacketh these things ^a is blind, and cannot see afar off, ^b and hath forgotten that he was purged from his old sins.

^a See on Matt. xiii. ver. 13.

^b The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

VER. 10.

Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε σεβάζειν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιέσθαι· ταῦτα γὰρ πειῶντες οὐ μὴ σταιόντι ποτε.

Wherefore the rather, brethren, ^a give diligence to make your calling and election sure: ^b for if ye do these things, ye shall never fall:

^a See on Matt. xi. ver. 12.^b See on Heb. iii. ver. 14. clause 2.

VER. 11.

*Οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεσθαι ὑμῖν ἡ εἰσὸς εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

^a For so an entrance shall be ministered unto you abundantly into ^b the everlasting kingdom of ^c our Lord ^d and Saviour Jesus Christ.

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^a See on Matt. xxiv. ver. 46.

^b Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The seal of the Lord of hosts will perform this, Isa. ix. 7. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 14. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, 27.

^c See on Luke ii. ver. 11. clause 3.

^d See on Matt. i. ver. 21. clause 3.

VER. 12.

Διὸ οὐκ ἀμελήσω ὑμᾶς ἀλλ' ὑπομνήσκειν περὶ τούτων, καίπερ εἰδότες, καὶ ἰσταρχομένους ἐν τῇ παρούσῃ ἀληθείᾳ.

^a Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

^a See on Rom. xv. ver. 15. clause 1.

VER. 13.

Διότι οὐκ ἔστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι.

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

VER. 14.

Εἰδὼς ὅτι ταχινή ἔστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι.

^a Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

^a Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry

thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me, John xxi. 18, 19.

VER. 15.

Σπουδάσω δὲ καὶ ἐκαστοτὴ ἔχειν ὑμᾶς μετὰ τὴν ἡμῶν ἐξοδόν, τὴν τούτων μνήμην ποιῆσθαι.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

VER. 16.

Οὐ γὰρ σποφισμένοις μύθοις ἐξακολουθήσαντες ἠγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος.

For we have not followed cunning devised fables, when we made known unto you ^a the power and coming of our Lord Jesus Christ, ^b but were eyewitnesses of his majesty.

^a See on Matt. xxviii. ver. 18.

^b See on Matt. xvii. ver. 2—4.

VER. 17.

Λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐκχέουσας αὐτῷ τοιαύτη ἐκ τῆς μεγαλοπρεποῦς δόξης· οὗτος ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, εἰς ὃν ἔγωγε εὐδόκησα.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased:

VER. 18.

Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐκχέουσας, ὅτε αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

And this voice which came from heaven we heard, when we were with him in the holy mount.

VER. 19.

Καὶ ἔχομεν βεβαιώτησιν τὸν προφητικὸν λόγον, ὃ καλῶς ποιῶντε προσέχοντες, ἕως οὗ ἡμεῖρα διανύσση, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,

^a We have also a more sure word of prophecy; whereunto ye do well that ye take heed, ^b as unto a light that shineth

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in a dark place, until ^c the day dawn, and the day-star arise in your hearts :

^a See on John v. ver. 39. clause 1.

^b Thy word is a lamp unto my feet, and a light unto my path, Psal. cxix. 105. For the commandment is a lamp ; and the law is light ; and re-proofs of instruction are the way of life, Prov. vi. 23.

^c See on John i. ver. 4. clause 2.

VER. 20.

Τούτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται.

Knowing this first, ^a that no prophecy of the Scripture is of any private interpretation.

^a Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith, Rom. xii. 6.

VER. 21.

Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὶ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενα ἐλάλησαν οἱ ἅγιοι Θεοῦ ἀνθρώποι.

^a For the prophecy came not ^a in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.

^a Or, at any time.

^a See on Luke i. ver. 70.

CHAP. II.—VER. 1.

Ἐγένετο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρυσιάξουσιν αἰρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς διαπόνην ἀπολείαν, ἐπάγοντες ἑαυτοῖς ταχυνὴν ἀπώλειαν.

^a But there were false prophets also among the people, ^b even as there shall be false teachers among you, who privily shall bring in damnable heresies, even ^c denying the Lord ^d that bought them, ^e and bring upon themselves swift destruction.

^a See on Matt. vii. ver. 15. clause 1.

^b See on Matt. xxiv. ver. 5.

^c Whosoever denieth the Son, the same hath not the Father : [but] he that acknowledgeth the Son hath the Father also, 1 John ii. 23.

^d Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, Acts xx. 28. See also on Matt. xx. ver. 28. clauses 3, 4.

^e See on Matt. iii. ver. 12. clause 5.

VER. 2.

Καὶ πολλοὶ ἐξακολουθήσωσιν αὐτῶν ταῖς ἀπολείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.

^a And many shall follow their ^a pernicious ways ; ^b by reason of whom the way of truth shall be evil spoken of.

^a Or, lascivious, as some copies read.

^a See on Matt. xxiv. ver. 5.

^b See on Rom. ii. ver. 24.

VER. 3.

Καὶ ἐν πλεονεξία πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα ἐκπαλαι οὐ ἀργεῖ, καὶ ἡ ἀπόλεια αὐτῶν οὐ ποσάξει.

^a And through covetousness shall they ^b with feigned words make merchandise of you : ^c whose judgment now of a long time lingereth not, and their damnation slumbereth not.

^a Woe unto them ! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

^b For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 18.

^c See on Matt. xviii. ver. 7. clause 3.

VER. 4.

Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σιγαῖς ζόφου ταρτάσας παρέδωκεν εἰς κρῖσιν τετήρημένους·

^a For if God spared not the angels that sinned, ^b but cast them down to hell, and delivered them into chains of darkness, ^c to be reserved unto judgment ;

^a And the angels which kept not their first estate, but left their own habitation, he hath reserved in ever-

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lasting chains, under darkness, unto the judgment of the great day, Jude 6.

^b And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, xxv. 41. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, xx. 10.

^c See ver. 9. That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath, Job xxi. 30. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 5.

Καὶ ἀρχαίου κόσμου οἶκ ἐφύλατο, ἀλλ' ὅγδον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμένων κόσμου ἀσεβῶν ἐνώχας·

^a And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

^a See on 1 Pet. iii. ver. 20.

VER. 6.

Καὶ πόλεις Σοδόμων καὶ Γομόρρας τρεφόμεναι κατατροφῇ κατέκρινον, ὑπόδειγμα μαιλλόντων ἀσεβῶν τρωμαίας·

^a And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, ^b making them an ensample unto those that after should live ungodly;

^a Then the Lord rained upon So-

dom and upon Gomorrah brimstone and fire from the Lord out of heaven: And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, Gen. ix. 24, 25. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace, 28. And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath, Deut. xix. 23. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah, Isa. xiii. 19. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein, Jer. l. 40. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good, Ezek. xvi. 49, 50. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord, Amos iv. 11. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all, Luke xvii. 29. Even as Sodom and Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

^b Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 11, 12.

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VER. 7.

Καὶ ἔλασεν Ἀβὲν, καταπονοῦμενον ὑπὸ τῆς τῶν ἀδίκων ἐν ἀσελγείᾳ ἀναστροφῆς, ἱβήσατο·

^a And delivered just Lot, vexed with the filthy conversation of the wicked:

^a And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto them, Oh! not so, my lord. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die. Behold now, this city is near to flee unto, and it is a little one: Oh! let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar, Gen. xix. 15—23.

VER. 8.

(Βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατακῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνέμενος ἔργois ἑσθλάουσιν.)

(For that ^arighteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

^a See on Luke i. ver. 6. clause 1.

VER. 9.

Οὕδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύσ-

σαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως καταλείμενους τηρεῖν·

^a The Lord knoweth how to deliver the godly out of temptations, and to ^breserve the unjust unto ^cthe day of judgment ^dto be punished:

^a See on 1 Cor. x. ver. 13. clause 2.

^b See on ver. 4. clause 3.

^c See on Matt. x. ver. 15. clause 2.

^d See on Matt. xiv. ver. 46. clause 1.

VER. 10.

Μάλιστα δὲ τοῖς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μισμοῦ πορευομένοις, καὶ κυριότητος καταφρονούντας· πολυμνηταὶ, αὐθάδως, δόξας οὐ τρέμουσι βλασφημοῦντες.

But chiefly them that walk after ^athe flesh ^bin the lust of uncleanness, ^cand despise ^dgovernment. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

^d Or, dominion.

^a See on John iii. ver. 6. clause 1.

^b See on Rom. i. ver. 24. 26.

^c See on Rom. xiii. ver. 1. clause 1.

VER. 11.

Ὅπου ἄγγελοι ἰσχυροὶ καὶ δυνάμει μίζοντες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίου βλάβοφρονον κρίσιν.

^a Whereas angels, which are greater in power and might, bring not railing accusation ^bagainst them before the Lord.

^b Some read, against themselves.

^a Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee, Jude 9.

VER. 12.

Οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ, γιννημένα εἰς ἄλσιν καὶ φθορᾷ, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταθαρσύνονται·

^a But these, as natural brute beasts, ^bmade to be taken and destroyed, speak evil of the things that they understand not; ^cand shall utterly perish in their own corruption;

^a For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others, Psal. xlix. 10. A brutish man

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knoweth not; neither doth a fool understand this, xcii. 6. Understand, ye brutish among the people: and ye fools, when will ye be wise? xciv. 8. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves, Jude 10.

^b See on Rom. ix. ver. 22. clause 4.

^c See on Matt. xxv. ver. 46. clause 1.

VER. 13.

Κοιμούμενοι μισθὸν ἀδικίας, ἥδονην ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφῇ, σπῖλοι καὶ μῶμοι, ἐντρυφόντες ἐν ταῖς ἀπάταις αὐτῶν, συνενωχούμενοι ὑμῖν,

^a And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. ^b Spots they are and blemishes, sporting themselves with their own deceivings ^c while they feast with you;

^a See on Rom. ii. ver. 8, 9.

^b These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

^c When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not, 1 Cor. xi. 20—22.

VER. 14.

Ὀφθαλμοὺς ἔχοντες μιστοὺς μοιχαλίδος, καὶ ἀκαταπαύστους ἀμαρτίας· δολιζόμενοι ψυχὰς ἀσχηματιστοῦ, καρδίαν γυμνασμένην πλεονεξίας ἔχοντες, κατάρσιν τέκνα·

^a Having eyes full of ^a adultery, ^b and that cannot cease from sin; ^c beguiling unstable souls: ^d an heart they have exercised with covetous practices; ^e cursed children:

^a Gr. an adulteress.

^a To keep thee from the evil woman, from the flattery of the tongue

of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids, Prov. vi. 24, 25. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, Matt. v. 28. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 16.

^b Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil, Jer. xiii. 23. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34.

^c See on Matt. xxiv. ver. 5.

^d See on ver. 3. clauses 1, 2.

^e See on Matt. xxv. ver. 41. clause 2.

VER. 15.

Καταλιπόντες τὴν εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ βοσρέ, ὃς μισθὸν ἀδικίας ἠγάπησεν·

^a Which have forsaken the right way, and are gone astray, ^b following the way of ^c Balaam the son of Bosor, who loved the wages of unrighteousness;

^a See on 1 Tim. i. ver. 6.

^b Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

^c See Numb. xxii.—xxiv.

VER. 16.

Ἐλεγξεν δὲ ἴσχυιν ἰδίας παρανομίας ὑποδύγιον ἄφαντον, ἐν ἀνθρώπου φωνῇ φθεγγόμενον, ἐκώλυσε τὴν τοῦ προφήτου παραφροσίναν.

But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

VER. 17.

Οὗτοι εἰσι πηγαὶ ἀνδρῶν, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ὀφθαλμὸς τοῦ σκότους εἰς αἰῶνα τετιήρηται.

^a These are wells without water, ^b clouds that are carried with a tempest; ^c to whom the mist of darkness is reserved for ever.

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* These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 12, 13.

^b That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14.

^c See on Matt. viii. ver. 12. clause 2.

VER. 18.

Ἐπίρονα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις, τοὺς ὄντως ἀποφυγέοντας τοὺς ἐν πλάνῃ ἀναστρεφόμενους·

* For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were ^c clean escaped from them who live in error.

* Or, for a little, or, a while, as some read.

* To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage, Jude 15, 16.

VER. 19.

Ἐλευθερίαν αὐτοῖς ἐπαγγέλλονται, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθοᾶς· ὃ γὰρ τις ἤτιπται, τούτῳ καὶ δεδούλωται.

* While they promise them liberty, ^b they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.

* For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13.

^b See on John viii. ver. 34.

VER. 20.

Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλεκέντες ἦντωνται, γέγονεν αὐτοῖς τὰ ἔσχατα χεῖρονα τῶν πρώτων.

* For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

* See on Matt. xii. ver. 45. clause 3.

VER. 21.

Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπιστηνάναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐν τῇ παραδόξῳ αὐτοῖς ἀγίας ἐντολῆς.

* For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

* See on Luke xii. ver. 47.

VER. 22.

Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύνει ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέτραμα· καὶ· Ὅς λουσαμένη, εἰς κύλισμα βορβόρου.

* But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

* As a dog returneth to his vomit; so a fool returneth to his folly, Prov. xxvi. 11.

CHAP. III.—VER. 1.

Ταύτην ἤδη, ἀγαπητοὶ, δευτέραν ὑμῶν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εὐλαβικὴν διάνοιαν·

This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

VER. 2.

Μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος·

* That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of ^b the Lord ^c and Saviour:

A. D. 66.

2 PET. III. 2—8.

A. D. 66.

* But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 17, 18. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

^b See on Luke ii. ver. 11. clause 3.

^c See on Matt. i. ver. 21. clause 3.

VER. 3.

Ταῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἑμπαίικται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι,

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

VER. 4.

Καὶ λέγοντες· Πού ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κτίσεως.

* And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

^a See on Matt. xxiv. ver. 48. clause 2.

VER. 5.

Λαθάνει γὰρ αὐτοὺς τῷ το σίλῳ, ὅτι οὐρανοὶ ἦσαν ἑκαταί, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συσπῶσα, τῷ τοῦ Θεοῦ λόγῳ·

For this they willingly are ignorant of, * that by the word of God the heavens were of old, and the earth * standing out of the water and in the water :

* Gr. consisting.

* And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters, Gen. i. 6. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so, 9. By the word of the Lord were the heavens made ; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap ; he layeth up the depth in storehouses, Psal. xxxiii. 6, 7.

Through faith we understand that the worlds were framed by the word of God ; so that things which are seen were not made of things which do appear, Heb. xi. 3.

VER. 6.

Δι' ὃν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλειτο·

* Whereby the world that then was, being overflowed with water, perished :

* And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights, Gen. vii. 10—12. And the flood was forty days upon the earth ; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth ; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth ; and all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail ; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man : All in whose nostrils was the breath of life, of all that was in the dry land, died, 17—22.

VER. 7.

Οἱ δὲ τῶν οὐρανῶν καὶ ἡ γῆ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσι, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

* But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against ^b the day of judgment and perdition of ungodly men.

^a See on Matt. v. ver. 18. clause 1.

^b See on Matt. x. ver. 15. clause 2.

VER. 8.

Ἐν δὲ τούτῳ μὴ λαθάνετε ἑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίου ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

A. D. 66.

2 PET. III. 8—15.

A. D. 66.

But, beloved, be not ignorant of this one thing, ^athat one day is with the Lord as a thousand years, and a thousand years as one day.

^a For a thousand years in ^{thy} sight are but as yesterday when it is past, and as a watch in the night, Psal xc. 4.

VER. 9.

Οὐ βραδύνει ὁ Κύριος τῆς ἑπαγγελίας ὡς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινος ἀπολίσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

^a The Lord is not slack concerning his promise, as some men count slackness; ^b but is longsuffering to us-ward, ^c not willing that any should perish, but that all should come to repentance.

^a See on Luke xviii. ver 7. clause 2.

^b See on Rom. ii. ver. 4. clause 3.

^c Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways, and live? Ezek. xviii. 23. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye, 32. Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? xxxiii. 11.

VER. 10.

Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ῥοιζήδῳ παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

But ^a the day of the Lord will come ^b as a thief in the night; ^c in the which the heavens shall pass away with a great noise, ^d and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

^a See on 1 Cor. i. ver. 8. clause 3.

^b See on Matt. xxiv. ver. 43.

^c See on Matt. v. ver. 18. clause 1.

^d See ver. 12.

VER. 11.

Τούτων ὦν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ἡμᾶς ἐν ἀγlaίς ἀναστροφαῖς καὶ εὐσεβείαις·

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be ^a in all holy conversation and ^b godliness,

^a See on Eph. iv. ver. 29.

^b See on chap. i. ver. 6. clause 3.

VER. 12.

Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκονται;

^a Looking for and ^a hastening unto the coming of ^b the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

^a Or, hastening the coming.

^a See on 1 Thess. i. ver. 10. clause 1.

^b See ver. 10.

VER. 13.

Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

^a Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

^a For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind, Isa. lxi. 17. For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain, lxvi. 22. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea, Rev. xxi. 1.

VER. 14.

Διὸ, ἀγαπῆτοί, ταῦτα προσδοκῶντες, σπουδάσατε ἀσπιλοι καὶ ἀμώμῳ ἑστῆναι ἐν εἰρήνῃ·

Wherefore, beloved, seeing that ye look for such things, ^a be diligent, ^b that ye may be found of him in peace, without spot, and blameless.

^a See on Matt. xi. ver. 12.

^b See on 2 Cor. xi. ver. 2. clause 3.

VER. 15.

Καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπῆτός ἡμῶν ἀδελφός Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν·

A. D. 66.

2 PET. III. 15—18.

A. D. 66.

And account that ^athe long suffering of our Lord is salvation; even as ^bour beloved brother Paul also ^caccording to the wisdom given unto him hath written unto you;

^a See on Rom. ii. ver. 4. clause 3.

^b It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Acts xv. 25.

^c Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, xii. 8.

VER. 16.

Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν οἷς ἔστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι σκεῖλαιουσιν, ὡς καὶ τὰς λοιπὰς γραφάς, πρὸς τὴν ἰδίαν αὐτῶν ἀπόλειπον.

As also in all his epistles, ^a speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and ^b unstable wrest, as they do also the other Scriptures, unto their own destruction.

^a For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God, Rom. viii. 18, 19. For this we say unto you by the word of the Lord, that we which are alive, and remain unto

the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 15—17.

^b See on Jam. i. ver. 8.

VER. 17.

Ἰμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες, φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπίσητε τοῦ ἰδίου στηριγμοῦ.

Ye therefore, beloved, seeing ye know these things before, ^a beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

^a See on Heb. iii. ver. 14. clause 2.

VER. 18.

Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. Αὐτῷ ἡ δόξα καὶ νῦν καὶ σὺς ἡμέραν αἰῶνος. Ἀμήν.

^a But grow in grace, ^b and in the knowledge of ^c our Lord ^d and Saviour Jesus Christ. ^e To him be glory both now and for ever. Amen.

^a See on Eph. iv. ver. 15. clause 2.

^b See on chap. i. ver. 2. clause 2.

^c See on Luke ii. ver. 11. clause 5.

^d See on Matt. i. ver. 21. clause 3.

^e See on Rom. xi. ver. 36. clause 2.

END OF THE SECOND EPISTLE OF PETER.

THE
FIRST EPISTLE GENERAL
OF
JOHN.

After A. D. 90.

I JOHN I. 1—7.

After A. D. 90.

CHAP. I.—VER. 1.

‘Ο ΉΝ ἀπ’ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακα-
μεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐβαστάσαμεθα,
καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ
λόγου τῆς ζωῆς·

^a That which was from the beginning,
^b which we have heard, which we have
seen with our eyes, which we have looked
upon, and our hands have handled, of
^c the Word ^d of life;

^a See on John i. ver. 1. clause 1.

^b See on John i. ver. 14. clauses
1, 2.

^c See on John i. ver. 1. clause 2.

^d See on John i. ver. 4. clause 1.

VER. 2.

(Καὶ ἡ ζωὴ ἐφανερώθη· καὶ ἐώρακαμεν,
καὶ μαρτυροῦμεν καὶ ἐπαγγέλλομεν ὑμῖν
τὴν ζωὴν τὴν αἰώνιον, ἣτις ἦν πρὸς τὸν πα-
τέρα, καὶ ἐφανερώθη ἡμῖν·)

(For the life was manifested, and we
have seen it, ^a and bear witness, and
shew unto you that eternal life, ^b which
was with the Father, and was manifested
unto us;)

^a See on Luke xxiv. ver. 48.

^b See on John i. ver. 1. clause 3.

VER. 3.

‘Ο ἐώρακαμεν καὶ ἀκηκόαμεν, ἀπαγγέ-
λομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε
μεθ’ ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα
μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ
Ἰησοῦ Χριστοῦ.

That which we have seen and heard
declare we unto you, that ye also may
have fellowship with us: ^a and truly our
fellowship is with the Father, and with
his Son Jesus Christ.

^a See on John vi. ver. 56.

VER. 4.

Καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ
ἡμῶν ᾖ πεπληρωμένη.

^a And these things write we unto you,
that your joy may be full.

^a See on John xv. ver. 11.

VER. 5.

Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόα-
μεν ἀπ’ αὐτοῦ, καὶ ἀγαγγέλλομεν ὑμῖν,
ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ
ἐστὶν οὐδεμία.

This then is the message which we
have heard of him, and declare unto
you, ^a that God is light, and in him is
no darkness at all.

^a See on John i. ver. 4. clause 2.

VER. 6.

‘Εὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’
αὐτοῦ, καὶ ἐν τῷ σκότει περιπατοῦμεν,
ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

^a If we say that we have fellowship
with him, and walk in darkness, we lie,
^b and do not the truth:

^a See on John viii. ver. 12.

^b But he that doeth truth cometh
to the light, that his deeds may be
made manifest, that they are wrought
in God, John iii. 21.

VER. 7.

‘Εὰν δὲ ἐν τῷ φωτὶ περιπατοῦμεν, ὡς
αὐτὸς ἐστὶν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν
μετ’ ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ
τοῦ υἱοῦ αὐτοῦ καθάρξει ἡμᾶς ἀπὸ πάσης
ἁμαρτίας.

^a But if we walk in the light, ^b as he
is in the light, we have fellowship one
with another, ^c and the blood of Jesus
Christ his Son ^d cleanseth us from all sin.

After A. D. 90. 1 JOHN I. 7—10.—II. 1—4. After A. D. 90.

- ^a See on Matt. vi. ver. 16. clause 1.
^b See on 1 Tim. vi. ver. 16. clause 2.
^c See on Matt. xxvi. ver. 28.
^d See on 2 Cor. xi. ver. 2. clause 3.

VER. 8.

Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

^a If we say that we have no sin, we deceive ourselves, and the truth is not in us.

- ^a See on Rom. iii. ver. 19. clause 3.

VER. 9.

Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθάρσιν ἡμᾶς ἀπὸ πάσης ἀδικίας.

^a If we confess our sins, ^b he is faithful and just to ^d forgive us our sins, ^c and to cleanse us from all unrighteousness.

- ^a See on Matt. iii. ver. 6. clause 2.

- ^b See on 1 Cor. i. ver. 9 clause 1.

^c To declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 26.

- ^d See on Matt. ix. ver. 2. clause 4.

- ^e See on 1 Cor. i. ver. 8. clause 2.

VER. 10.

Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστη ποιῶμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

^a If we say that we have not sinned, ^b we make him a liar, and his word is not in us.

- ^a See on Rom. iii. ver. 19. clause 3.

^b He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10.

CHAP. II.—VER. 1.

Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμαρτήτε· καὶ ἂν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον.

^a My little children, ^b these things write I unto you, that ye sin not. ^c And if any man sin, we have an advocate with the Father, ^d Jesus Christ the righteous:

^a For the same form of expression, see ver. 12, 13.; iii. 7. 18.; iv. 4.; v. 21.; John xiii. 33.; xxi. 5.; Gal. iv. 19.

^b But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xi. 31.

- ^c See on Heb. vii. ver. 25. clause 4.

- ^d See on Heb. vii. ver. 26. clause 3.

VER. 2.

Καὶ αὐτὸς ἱλασμός ἐστι πρὸς τὸν ἁμαρτιῶν ἡμῶν· οὐ πρὸς τὸν ἡμετέρον δὲ μόνον, ἀλλὰ καὶ πρὸς ὅλου τοῦ κόσμου.

^a And he is the propitiation for our sins: ^b and not for ours only, but also for the sins of the whole world.

- ^a See on Rom. iii. ver. 25.

- ^b See on John iii. ver. 16. clause 1.

VER. 3.

Καὶ ἐν ταύτῃ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτὸν, ἂν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

^a And hereby we do know that we know him, if we keep his commandments.

^a We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death, 1 John iii. 14. We know that he abideth in us, by the Spirit which he hath given us, 24. And we know that we are of God, and the whole world lieth in wickedness, v. 19. He that hath received his testimony hath set to his seal that God is true, John iii. 33. See also on Rom. viii. ver. 16.

VER. 4.

Ὁ λέγων, ἐγνώκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν ταύτῃ ἡ ἀλήθεια οὐκ ἔστιν.

^a He that saith, I know him, ^b and keepeth not his commandments, is a liar, and the truth is not in him.

^a They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

^a And this is the love of God, that we keep his commandments: and his commandments are not grievous,

After A. D. 90.

1 JOHN II. 4—13.

After A. D. 90.

1 John v. 3. See also on Matt. vii. ver. 21. clause 3.

VER. 5.

Ὁς δ' ἐν τῇ αὐτοῦ τὸν λόγον, ἀληθὺς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται· ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν.

^a But whoso keepeth his word, in him verily is the love of God ^bperfected: hereby know we that ^cwe are in him.

^a And hereby we do know that we know him, if we keep his commandments, ver. 3. And every man that hath this hope in him, purifieth himself even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous, 1 John iii. 3—7. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 9.

^b See on Matt. v. ver. 48. clause 1.

^c See on John xiv. ver. 18.

VER. 6.

Ὁ λέγων ἐν αὐτῷ μένει, ὀφείλει, καθὼς ἐκείνος περυσπάτησι, καὶ αὐτὸς οὕτως περυσπάται.

^a He that saith he abideth in him, ought himself also so to walk, even as he walked.

^a See on John x. ver. 4.

VER. 7.

Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς. Ἡ ἐντολὴ ἡ παλαιὰ ἔστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

^a Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

^a See on John x. ver. 4.

VER. 8.

Πάλιν, ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἔστιν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν ὅτι ἡ σκοτία ἀπαράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἵδη φαίνει.

^a Again, a new commandment I write unto you; which thing is true in him and in you: ^bbecause the darkness is past, and the true light now shineth.

^a See on John xiii. ver. 34. clause 1.

^b See on John i. ver. 4. clause 2.

VER. 9.

Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἔστιν ὡς ἄρτι.

^a He that saith he is in the light, and hateth his brother, is in darkness even until now.

^a Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him, 1 John iii. 17.

VER. 10.

Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

^a He that loveth his brother abideth in the light, ^band there is none ^coccasion of stumbling in him.

^c Gr. scandal.

^a See on Mark ix. ver. 50. clause 3.

^b See on Matt. xviii. ver. 6, 7.

VER. 11.

Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἔστι, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

^a But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, ^bbecause that darkness hath blinded his eyes.

^a See on ver. 9.

^b See on Matt. xiii. ver. 14, 15.

VER. 12.

Γράφω ὑμῖν, τέκνια, ὅτι ἀφίενται ὑμῖν αἱ ἀμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

^a I write unto you, ^a little children, ^bbecause your sins are forgiven you for his name's sake.

^a See on ver. 1. clause 1. -

^b See on Matt. vi. ver. 12. clause 1, and ix. ver. 2. clause 4.

VER. 13.

Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νουκίκατε τὸν πῶτον. Γράφω ὑμῖν, παῖδια, ὅτι ἐγνώκατε τὸν πατέρα.

After A. D. 90.

I JOHN II. 13—21.

After A. D. 90.

I write unto you, fathers, ^a because ye have known him that is from the beginning. I write unto you, young men, ^b because ye have overcome the wicked one. I write unto you, ^c little children, ^d because ye have known the Father.

- ^a See on John i. ver. 1. clause 1.
- ^b See on Eph. iv. ver. 27.
- ^c See on ver. 1. clause 1.
- ^d See on Matt. xi. ver. 27. clause 3.

VER. 14.

Ἐγραψα ὑμῖν, πατέρες, ὅτι ἠγνώκατε τὸν ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροὶ ἐστέ, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, ^a because ye are strong, ^b and the word of God abideth in you, and ye have overcome the wicked one.

- ^a See on 2 Cor. xii. ver. 9. clause 2.
- ^b See on John xv. ver. 7. clause 1.

VER. 15.

Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· ἵαν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

^a Love not the world, neither the things that are in the world. ^b If any man love the world, the love of the Father is not in him.

- ^a See on John xv. ver. 19, and Rom. xii. ver. 2. clause 1.
- ^b See on Matt. vi. ver. 24. clause 1.

VER. 16.

Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστὶ.

For all that is in the world, ^a the lust of the flesh, ^b and the lust of the eyes, and the pride of life, ^c is not of the Father, but is of the world.

- ^a See on Rom. xiii. ver. 14. clause 2.
- ^b See on Matt. v. ver. 28. clause 2.
- ^c This wisdom descendeth not from above, but is earthly, sensual, devilish, Jam. iii. 15.

VER. 17.

Καὶ ὁ κόσμος παρὰ γένεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιεῖν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.

^a And the world passeth away, and the lust thereof: but ^b he that doeth the will of God ^c abideth for ever.

^a And they that use this world, as not abusing it: for the fashion of this world passeth away, 1 Cor. vii. 31. See also on Matt. v. ver. 18. clause 1. ^b See on Matt. vii. ver. 21. clause 3. ^c See on Matt. xix. ver. 16. clause 3.

VER. 18.

Παῖδια, ἰσχύατι ὅρα ἑστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γέγονασιν· ὅθεν γινώσκουμεν ὅτι ἰσχύατι ὅρα ἐστὶν.

^a Little children, ^b it is the last time: ^c and as ye have heard that ^d antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

- ^a See on ver 1. clause 1.
- ^b See on 1 Tim. iv. ver. 1. clause 2.
- ^c See on Matt. xxiv. ver. 5.
- ^d See ver. 22.; iv. 3.; 2 John 7.

VER. 19.

Ἐξ ἡμῶν ἐξῆλθεν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μαρμαρῆκαυσαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.

^a They went out from us, but they were not of us; ^b for if they had been of us, they would no doubt have continued with us: ^c but they went out, that they might be made manifest that they were not all of us.

^a See on Matt. xiii. ver. 21. clause 1, and 1 Tim. i. ver. 6.

^b See on John x. ver. 28. clause 2. ^c For there must be also heresies among you, that they which are approved may be made manifest among you, 1 Cor. xi. 19.

VER. 20.

Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἰδατε πάντα.

^a But ye have an unction from ^b the Holy One, ^c and ye know all things.

^a See on John xiv. ver. 26. clauses 3, 4. ^b See on Mark i. ver. 24. clause 2. ^c See on clause 1.

VER. 21.

Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἰδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἰδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.

After A. D. 90.

1 JOHN II. 21—28.

After A. D. 90.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

VER. 22.

Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

^a Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ, ^b that denieth the Father and the Son.

^a See on Luke ii. ver. 11. clause 2.

^b See ver. 23. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John iv. 15. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 23.

Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει.

Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, hath the Father also.

^a See on ver. 22, and John. v. ver. 23.

VER. 24.

ῥημῆς οὗν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ἡμῖν μέντω· ἵνα ἐν ἡμῖν μείνῃ ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ἡμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μένωμεν.

^a Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ^b ye also shall continue in the Son, and in the Father.

^a See on John xv. ver. 7. clause 1.

^b See on John xiv. ver. 18.

VER. 25.

Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτοὶ ἐπηγγέλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον.

^a And this is the promise that he hath promised us, even eternal life.

^a See on Matt. xix. ver. 16. clause 3.

VER. 26.

Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανούντων ἡμεῶς.

These things have I written unto you concerning them that seduce you.

^a See on Acts xx. ver. 30.

VER. 27.

Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ἡμῖν μένει, καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς ἐστὶ, καὶ οὐκ ἐστὶ ψεύδος· καὶ κατὰς ἐδόξαζεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.

^a But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, ^b and even as it hath taught you, ye shall abide in ^c him.

^c Or, it.

^a See on John xiv. ver. 26. clauses 3, 4.

^b See on John viii. ver. 31. clause 1.

VER. 28.

Καὶ νῦν, τέκνα, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παρρησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

And now, ^a little children, ^b abide in him; that, ^c when he shall appear, ^d we may have confidence, and not be ashamed before him at his coming.

^a See on ver. 1. clause 1.

^b I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, John xv. 1—7.

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^c See on Matt. xxiv. ver. 30. clause 3.

^d See on Rom. v. ver. 5. clause 1.

VER. 29.

Ἐάν τις εἰδῇ ὅτι δίκαιός ἐστι, γινώσκῃται ὅτι πᾶς ὁ ποιεῖν τὴν δικαιοσύνην, ἐξ αὐτοῦ γένηται.

^a If ye know that he is righteous, ^e ye know ^b that every one that doeth righteousness is born of him.

^e Or, know ye.

^a See on Heb. vii. ver. 26. clause 3.

^b See on John iii. ver. 6. clause 2.

CHAP. III.—VER. 1.

Ἰδοὺ ποταπὴν ἀγάπην δίδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα Θεοῦ κληθῶμεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

Behold, ^a what manner of love the Father hath bestowed upon us, ^b that we should be called the sons of God! ^c therefore the world knoweth us not, because it knew him not.

^a See on John iii. ver. 16. clause 1.

^b See on Matt. v. ver. 9. clause 3.

^c If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me, John xv. 18—21. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, xvii. 6. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world, 14—16. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, 25.

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VER. 2.

Ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανέρωθη τὸ ἐσόμεθον· οἶδαμεν δὲ ὅτι ἰάν φανερωθῇ, ὅμοια αὐτῷ ἐσόμεθα, ὅτι ὁ-λόγηθα αὐτὸν καθὼς ἐστι.

Beloved, ^a now are we the sons of God; ^b and it doth not yet appear what we shall be: but we know that, ^c when he shall appear, ^d we shall be like him; ^e for we shall see him as he is.

^a See on Matt. v. ver. 9. clause 3.

^b See on 1 Cor. ii. ver. 9.

^c See on Matt. xxiv. ver. 30. clause 3.

^d See on Rom. viii. ver. 29. clause 3.

^e See on Matt. v. ver. 8. clause 2.

VER. 3.

Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίζει ἑαυτόν, καθὼς ἑαυτοῦ ἀγνίζει.

^a And every man that hath this hope in him purifieth himself, even as he is pure.

^a See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 4.

Πᾶς ὁ ποιῶν τὴν ἀμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

VER. 5.

Καὶ οἶδατε ὅτι ἑαυτοῦ ἐφανέρωθον, ἵνα τὰς ἀμαρτίας ἡμῶν ἄρῃ· καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἐστὶ.

And ye know that ^a he was manifested ^b to take away our sins; ^c and in him is no sin.

^a See ver. 8. For the life was manifested, and we have seen it, 1 John i. 1. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world, iv. 14.

^b See on John i. ver. 29. clauses 2, 3.

^c See on Heb. vii. ver. 26. clause 3.

VER. 6.

Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἀμαρτάνει· πᾶς ὁ ἀμαρτάνων, οὐχ ἰώρκεν αὐτόν, οὐδὲ ἔγνωκεν αὐτόν.

Whosoever ^a abideth in him ^b sinneth not: whosoever sinneth, hath not seen him, neither known him.

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I JOHN III. 6—14.

After A. D. 90.

* See on chap. ii. ver. 28. clause 2.

b See on chap. ii. ver. 5. clause 1.

VER. 7.

Τίτλη, μὴδεὶς πλανήτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, ὁκαίος ἐστίν, καὶ οὐδὲς ἑκείνος δίκαιός ἐστιν·

Little children, let no man deceive you: ^a he that doeth righteousness, is righteous, even as ^b he is righteous.

* See on Luke i. ver. 75.

b See on John xvii. ver. 11. clause 2.

VER. 8.

Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

^a He that committeth sin is of the devil; ^b for the devil sinneth from the beginning. For this purpose ^c the Son of God ^d was manifested, ^e that he might destroy the works of the devil.

* See on John viii. ver. 38. clause 2.

b See on John viii. ver. 44. clauses 2, 3.

c See on Matt. xiv. ver. 33. clause 2.

d See on ver. 5. clause 1.

e See on Luke x. ver. 18. clause 2.

VER. 9.

Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεννήται.

Whosoever ^a is born of God, ^b doth not commit sin; for ^c his seed remaineth in him: ^d and he cannot sin, because he is born of God.

* See on John i. ver. 13. clause 5.

b See on chap. ii. ver. 5. clause 1.

c See on Mark iv. ver. 14.

d See on Matt. vii. ver. 18.

VER. 10.

Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἐστίν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφόν αὐτοῦ.

In this ^a the children of God are manifest, and ^b the children of the devil: ^c whosoever doeth not righteousness is not of God, ^d neither he that loveth not his brother.

* See on Matt. v. ver. 9. clause 3.

b See on John viii. ver. 38. clause 2.

c See on ver. 7, 8.

d See on Mark ix. ver. 50. clause 3.

VER. 11.

Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπήμεν ἀλλήλους.

^a For this is the ^b message that ye heard from the beginning, that we should love one another.

* Or, commandment.

* See on Mark ix. ver. 50. clause 3.

VER. 12.

Οὐ καὶ οὗτος Κάιν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφόν αὐτοῦ· καὶ χάρις τίς ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ, δίκαια.

^a Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

* See on Heb. xi. ver. 4.

VER. 13.

Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μοῦτι ὑμᾶς ὁ κόσμος.

^a Marvel not, my brethren, if the world hate you.

* See on Matt. x. ver. 22. clause 1.

VER. 14.

Ἡμεῖς οἶδαμεν ὅτι μεταβιβάσαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπήσαμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφόν, μένει ἐν τῷ θανάτῳ.

^a We know ^b that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

* See on chap. ii. ver. 3.

^b Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, Acts xxvi. 18. And you hath he quickened, who were dead in trespasses and sins, Eph. ii. 1.

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1 JOHN III. 14—21.

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Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved,) 5.

VER. 15.

Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστὶ· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

* Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

* Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; But whosoever shall say, Thou fool, shall be in danger of hell fire, Matt. v. 21, 22. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 21. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8.

VER. 16.

Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι καί τις ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἵδμεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.

* Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

* See on John iii. ver. 16. clause 1.

* See on Matt. xx. ver. 28. clauses 3, 4.

* See on Mark ix. ver. 50. clause 3.

VER. 17.

Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χεῖραν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;

* But whoso hath this world's good,

and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

* See on Matt. v. ver. 42.

* See ver. 10. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments, v. 1, 2.

VER. 18.

Τεχνία μου, μὴ ἀγαπῶμεν λόγῳ μὴδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ.

* My little children, let us not love in word, neither in tongue; but in deed and in truth.

* See on chap. ii. ver. 1. clause 1.

* See on Mark ix. ver. 50. clause 3.

VER. 19.

Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἡμπεροσθὲν αὐτοῦ πείσμεν τὰς καρδίας ἡμῶν.

* And hereby we know that we are of the truth, and shall assure our hearts before him.

* Gr. persuade.

* See on chap. ii. ver. 3.

VER. 20.

Ὅτι ἂν καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκῃ πάντα.

For if our heart condemn us, God is greater than our heart, and knoweth all things.

* See on Rom. ii. ver. 15. clause 2.

* See on Heb. iv. ver. 13. clause 1.

VER. 21.

Ἀγαπητοί, ἂν ἡ καρδιά ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν.

* Beloved, if our heart condemn us not, then have we confidence toward God.

* Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22.

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VER. 22.

Καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀριστα ἐνώπιον αὐτοῦ ποιῶμεν.

^a And whatsoever we ask, we receive of him, ^b because we keep his commandments, and do those things that are pleasing in his sight.

^a See on Matt. vii. ver. 7, 8.

^b See on Matt. vii. ver. 24.

VER. 23.

Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

^a And this is his commandment, That we should believe on the name of his Son Jesus Christ, ^b and love one another, as he gave us commandment.

^a See on John vi. ver. 29.

^b See on Mark ix. ver. 50. clause 3.

VER. 24.

Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

^a And he that keepeth his commandments ^b dwelleth in him, and he in him. ^c And hereby we know that he abideth in us, by the Spirit which he hath given us.

^a See John xiv. ver. 21.

^b See on John xiv. ver. 18.

^c See on Rom. viii. ver. 16. clauses 1, 2.

CHAP. IV.—VER. 1.

Ἀγαπήταί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστὶν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

^a Beloved, believe not every spirit, ^b but try the spirits whether they are of God: because many false prophets are gone out into the world.

^a See on Matt. xxiv. ver. 4.

^b These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11.

VER. 2.

Ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστὶ·

^a Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:

^a Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3.

VER. 3.

Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἐστὶ· καὶ τούτῳ ἐστὶ τὸ τοῦ ἀντιχρίστου, ὃ ἀκηλύτα ἐστὶ ἐρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: ^a and this is that spirit of ^b antichrist, whereof ye have heard that it should come; and even now already is it in the world.

^a For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan, with all power and signs and lying wonders, 2 Thess. ii. 7—9.

^b See chap. ii. ver. 18.; 22.; 2 John 7.

VER. 4.

Ἐγὼ καὶ ἐκ τοῦ Θεοῦ ἐστέ, τέκνα, καὶ νενικήκατε αὐτούς· ὅτι μάλῃς ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

^a Ye are of God, little children, and have overcome them: ^b because greater is he that is in you, ^c than he that is in the world.

^a See on Matt. v. ver. 9. clause 2.

^b And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to

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pluck them out of my Father's hand.
I and my Father are one, John x.
28—30.

^c See on John xii. ver. 31.

VER. 5.

Αὐτοὶ ἐκ τοῦ κόσμου εἰσὶ· διὰ τοῦτο ἐκ
τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν
ἀκούει.

^a They are of the world: therefore
speak they of the world, and the world
heareth them.

^a See on John vii. ver. 7.

VER. 6.

Ἡμεῖς ἐκ τοῦ Θεοῦ ἵσμεν· ὁ γινώσκων
τὸν Θεόν, ἀκούει ἡμῶν ὃς οὐκ ἔστιν ἐκ τοῦ
Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώ-
σκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ
πνεῦμα τῆς πλάνης.

^a We are of God: he that knoweth
God heareth us; he that is not of God
heareth not us. Hereby know we the
spirit of truth, and the spirit of error.

^a See on John viii. ver. 47.

VER. 7.

Ἀγαπῶντες, ἀγαπῶμεν ἀλλήλους, ὅτι
ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστίν· καὶ πᾶς ὁ
ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ
γινώσκει τὸν Θεόν

^a Beloved, let us love one another:
^b for love is of God; and every one that
loveth ^c is born of God, ^d and knoweth
God.

^a See on Mark ix. ver. 50. clause 3.

^b But the fruit of the Spirit is love,
joy, peace, long-suffering, gentleness,
goodness, faith, Gal. v. 22. But as
touching brotherly love ye need not
that I write unto you; for ye your-
selves are taught of God to love one
another, 1 Thess. iv. 9.

^c See on John i. ver. 13. clause 5.

^d See on Matt. xi. ver. 27. clause 3.

VER. 8.

Ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι
ὁ Θεὸς ἀγάπη ἐστίν.

He that loveth not knoweth not God;
^a for God is love.

^a See on Rom. ii. ver. 4. clause 2.

VER. 9.

Ἐν τούτῳ ἐφανέρωθη ἡ ἀγάπη τοῦ Θεοῦ
ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὴν μονογενῆ

ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα
ζήσωμεν δι' αὐτοῦ.

^a In this was manifested the love of
God toward us, because that God sent
his only begotten Son into the world, that
we might live through him.

^a See on John iii. ver. 16.

VER. 10.

Ἐν τούτῳ ἔστιν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς
ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς
ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν
αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

Herein is love, ^a not that we loved
God, but that he loved us, ^b and sent
his Son to be the propitiation for our
sins.

^a See on Rom. v. ver. 10. clause 1.

^b See on Rom. iii. ver. 25. clause 1.

VER. 11.

Ἀγαπῶντες, αἱ οὐτως ὁ Θεὸς ἠγάπησεν
ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγα-
πᾶν.

^a Beloved, if God so loved us, ^b we
ought also to love one another.

^a See on Matt. xviii. ver. 33.

^b See on Mark ix. ver. 50. clause 3.

VER. 12.

Θεὸν οὐδεὶς ὡπώρατι τοῖς αἵματι. Ἐὰν ἀγα-
πῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ
ἡ ἀγάπη αὐτοῦ κατοικεῖται ἐν ἡμῖν.

^a No man hath seen God at any time.
If we love one another, ^b God dwelleth
in us, and his love is perfected in us.

^a See on John i. ver. 18. clause 1.

^b See on John xiv. ver. 18.

VER. 13.

Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μέ-
νομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύ-
ματος αὐτοῦ δίδωκεν ἡμῖν.

^a Hereby know we that we dwell in
him, and he in us, because he hath given
us of his Spirit.

^a See on Rom. viii. ver. 16. clauses
1, 2.

VER. 14.

Καὶ ἡμεῖς τοις αἵματι, καὶ μαρτυροῦμεν
ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα
τοῦ κόσμου.

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^a that the Father sent ^b the Son to be
^c the Saviour of the world.

^a See on John viii. ver. 42. clause 3.

^b See on Matt. xiv. ver. 33. clause 3.

^c See on Matt. i. ver. 21. clause 3.

VER. 15.

^a ὅς ἐν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστίν ὁ
υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ
αὐτὸς ἐν τῷ Θεῷ.

^a Whosoever shall confess ^b that Jesus
is the Son of God, ^c God dwelleth in
him, and he in God.

^a See on Matt. x. ver. 32. clause 1.

^b See on Matt. xiv. ver. 33. clause 2.

^c See on John xiv. ver. 18.

VER. 16.

Καὶ ἡμεῖς ἐγνώκαμεν καὶ πιστώσαμεν
τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς
ἀγάπη ἐστίν· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν
τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

^a And we have known and believed the
love that God hath to us. ^b God is love;
and he that dwelleth in love ^c dwelleth
in God, and God in him.

^a Now they have known that all
things, whatsoever thou hast given
me, are of thee: For I have given
unto them the words which thou gavest
me; and they have received them,
and have known surely that I came
out from thee, and they have believed
that thou didst send me, John xvii.
7, 8. O righteous Father, the world
hath not known thee: but I have
known thee, and these have known
that thou hast sent me. And I have
declared unto them thy name, and
will declare it; that the love where-
with thou hast loved me may be in
them; and I in them, 25, 26.

^b See on Rom. ii. ver 4. clause 2.

^c See on John xiv. ver. 18.

VER. 17.

Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ'
ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ
τῆς κρίσεως· ὅτι καθὼς ἐκείνός ἐστι, καὶ
ἡμεῖς ἴσμεν ἐν τῷ κόσμῳ τούτῳ.

^a Herein is ^a our love made perfect,
that we may have boldness in ^c the day
of judgment: ^a because as he is, so are
we in this world.

^a Gr. love with us.

^a See on Luke i. ver. 6.

^b See on Rom. v. ver. 5. clause 1.

^c See on Matt. x. ver. 15. clause 2.

^d And every man that hath this
hope in him purifieth himself, even as
he is pure, 1 John iii. 3. See also
on Matt. v. ver. 48. clause 1.

VER. 18.

Φόβος οὐκ ἐστίν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τε-
λεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ
φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ
τετελείωται ἐν τῇ ἀγάπῃ.

^a There is no fear in love; but per-
fect love casteth out fear: because fear
hath torment. He that feareth, is not
made perfect in love.

^b See on Rom. viii. ver. 15. clause 1.

VER. 19.

Ἡμεῖς ἀγαπήσαμεν αὐτὸν, ὅτι αὐτὸς πρῶ-
τος ἡγάπησεν ἡμᾶς.

^a We love him because ^b he first loved
us.

^a See on Rom. v. ver. 5. clause 2.

^b See on John iii. ver. 16. clause 1.

VER. 20.

Ἐάν τις εἴπῃ· Ὅτι ἀγαπῶ τὸν Θεόν,
καὶ τὸν ἀδελφὸν αὐτοῦ μισῶ, ψεύστηκε· ἵ-
στὶν ὁ γὰρ μὴ ἀγαπᾷ τὸν ἀδελφὸν αὐτοῦ ὃν
εἶδεν, τὸν Θεόν, ὃν οὐκ εἶδεν, πῶς δύνα-
ται ἀγαπᾶν.

If a man say, I love God, and hateth
his brother, he is a liar: for he that
loveth not his brother whom he hath seen,
how can he love God whom he hath not
seen?

VER. 21.

Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐ-
τοῦ· ἵνα ὁ ἀγαπᾷ τὸν Θεόν, ἀγαπᾷ καὶ τὸν
ἀδελφὸν αὐτοῦ.

^a And this commandment have we
from him, That he who loveth God love
his brother also.

^a See on Mark ix. ver. 50. clause 3.

CHAP. V.—VER. 1.

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χρισ-
τός, ἐκ τοῦ Θεοῦ γενήσεται· καὶ πᾶς ὁ ἀγα-
πῶν τὸν γενήσαντα, ἀγαπᾷ καὶ τὸν γεγε-
νημένον ἐξ αὐτοῦ.

^a Whosoever believeth that Jesus ^b is
the Christ, ^c is born of God: ^d and every
one that loveth him that begat, loveth
him also that is begotten of him.

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* See on Mark xvi. ver. 16. clause 1.

* See on Luke ii. ver. 11. clause 2.

* See on John i. ver. 13. clause 5.

† He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, John ii. 9—11. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren, iii. 14—16. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 18, 19. Beloved, if God so loved us, we ought also to love one another, iv. 11. And this commandment have we from him, That he who loveth God love his brother also, 21.

VER. 2.

Ἐν τούτῳ γινώσκωμεν τὴν ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

By this we know that we love the children of God, when we love God, and keep his commandments.

VER. 3.

Αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσὶν.

* For this is the love of God, that we keep his commandments: and his commandments are not grievous.

* If ye love me, keep my commandments, John xiv. 15. See also on John xv. ver. 10. clause 1.

VER. 4.

Ὅτι ὅσων τὸ γεννηθῆναι ἐκ τοῦ Θεοῦ, οὐκ ἐστὶν τὸ κρῖνον καὶ αὕτη ἐστὶν ἡ ψῆφος ἡ κηρύσσει τὸν κόσμον, ἡ εὐαγγελία ἡμῶν.

For whatsoever * is born of God,

overcometh the world: and this is the victory that overcometh the world, even our faith.

* See on John i. ver. 13. clause 5.

† These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us, Rom. viii. 35—37. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ, 1 Cor. xv. 57. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, Rev. xii. 11.

VER. 5.

Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ Θεοῦ;

Who is he that overcometh the world, * but he that believeth that Jesus is the Son of God?

* See on Matt. xiv. ver. 33. clause 3.

VER. 6.

Οὗτός ἐστιν ὁ ἰδὼν δι' ὕδατος καὶ αἱματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

* This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. † And it is the Spirit that beareth witness, because † the Spirit is truth.

* But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe, John xix. 34, 35.

† See on John xv. ver. 26. clause 3.

* See on John xiv. ver. 17. clause 1.

VER. 7.

Ὅτι τρεῖς εἰσιν αἱ μαρτυροῦντες ἐν τῷ

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οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

^a For there are three that bear record in heaven, ^b the Father, ^c the Word, and ^d the Holy Ghost: ^e and these three are one.

^a The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, That the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me, John viii. 13—18.

^b And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him, xvii. 5.

^c See on John i. ver. 1. clause 2.

^d See on Matt. iii. ver. 16.

^e Compare on John x. ver. 30. and Acts v. ver. 4.

VER. 8.

Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσι.

And there are three that bear witness in earth, ^a the Spirit, ^b and the water, ^c and the blood: and these three agree in one.

^a But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me, John xv. 26.

^b Go ye therefore, and teach all nations, baptizing them in the name

of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19.

^c See on ver. 6. clause 1.

VER. 9.

Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μαμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

VER. 10.

Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύσεται πεποιήκει αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μαμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

^a He that believeth on the Son of God ^b hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.

^a See on Mark xvi. ver. 16. clause 3.

^b See on chap. ii. ver. 3.

VER. 11.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

And this is the record, ^a that God hath given to us eternal life; ^b and this life is in his Son.

^a See on Matt. xix. ver. 16. clause 3.

^b See on John i. ver. 4. clause 1.

VER. 12.

Ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

^a He that hath the Son, hath life; ^b and he that hath not the Son of God hath not life.

^a See on Mark xvi. ver. 16. clause 1.

^b See on John iii. ver. 18. clause 2.

VER. 13.

Ταῦτα ἔγραψα ὑμῖν, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ· ἵνα εἰδῶτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύατε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

^a These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

^a See on John xx. ver. 31. clause 1.

After A. D. 90.

1 JOHN V. 14—21.

After A. D. 90.

VER. 14.

Καὶ αὕτη ἰσθὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἰὰν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν.

* And this is the confidence that we have * in him, ^b That, if we ask any thing according to his will, ^c he heareth us:

* Or, concerning him.

* See on Matt. vii. ver. 7, 8.

^b See on John xiv. ver. 13. clause 2.

^c See on John ix. ver. 31. clause 3.

VER. 15.

Καὶ ἰὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾔτηκαμεν παρ' αὐτοῦ.

* And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

* See on Matt. xxi. ver. 22.

VER. 16.

Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν βλὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσῃ αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἔσθῃ.

* If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. ^b There is a sin unto death: I do not say that he shall pray for it.

* See on Jam. v. ver. 15. clause 1.

^b See on Matt. xii. ver. 31. clause 2.

VER. 17.

Πᾶσα ἁδμία ἁμαρτία ἰσθὶν καὶ ἰστιν ἁμαρτία οὐ πρὸς θάνατον.

All unrighteousness is sin: and there is a sin not unto death.

VER. 18.

Οἴδαμεν ὅτι πᾶς ὁ γεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ αὐτὸν, καὶ ὁ πονηρὸς οὐχ ἔσται αὐτοῦ.

We know that whosoever is * born of God ^b sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

* See on John i. ver. 13. clause 5.

^b See on chap. ii. ver. 5. clause 1.

VER. 19.

Οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἴσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

* And we know that we are of God, ^b and the whole world lieth in wickedness.

* Or, the wicked one.

* See on chap. ii. ver. 3.

^b See on John xv. ver. 19.

VER. 20.

Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκε, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, καὶ ἴσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ αἰώνος.

And we know that * the Son of God is come, ^b and hath given us an understanding, that we may know ^c him that is true, ^d and we are in him that is true, even in his Son Jesus Christ. ^e This is the true God, ^f and eternal life.

* See on Matt. xiv. ver. 33. clause 3.

^b See on Matt. xi. ver. 27. clause 3. and xiii. ver. 11. clause 1.

^c See on John xiv. ver. 6. clause 2.

^d See on John xiv. ver. 18.

^e See on John i. ver. 1. clause 4.

^f And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, John xvii. 3.

VER. 21.

Ταῖς, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.

* Little children, ^b keep yourselves from idols. Amen.

* See on chap. ii. ver. 1. clause 1.

^b See on 1 Cor. x. ver. 7. clause 1.

END OF ST. JOHN'S FIRST EPISTLE.

THE
SECOND EPISTLE
OF
JOHN.

After A. D. 90.

2 JOHN 1—7.

After A. D. 90.

CHAP. I.—VER. 1.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

^a The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

^a See 1 Pet. v. 1. and 3 John 1.

^b See on John viii. ver. 32. clause 1.

VER. 2.

Διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

For the truth's sake, ^a which dwelleth in us, and shall be with us for ever.

^a See on John xv. ver. 7. clause 1.

VER. 3.

Ἔσται μεθ' ἡμῶν χάρις, ἰλως, εἰρήνη παρὰ Θεοῦ πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

^a Grace ^a be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, ^b the Son of the Father, in truth and love.

^a Gr. shall be.

^a See on Rom. i. ver. 7. clauses 4—7.

^b See on Matt. xiv. ver. 33. clause 3.

VER. 4.

Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἔλαβον παρὰ τοῦ πατρὸς.

^a I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

^a See on 2 Cor. i. ver. 14.

VER. 5.

Καὶ νῦν ἔγραψά σοι, κυρία, οὐχ ὡς ἐντολὴν γράφω σοι καινὴν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

And now I beseech thee, lady, ^a not as though I wrote a new commandment unto thee, but that which we had from the beginning, ^b that we love one another.

^a Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning, 1 John ii. 7. For this is the message that ye heard from the beginning, that we should love one another, iii. 11.

^b See on Mark ix. ver. 50. clause 3.

VER. 6.

Καὶ αὕτη ἔστιν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἔστιν ἡ ἐντολὴ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατήτε.

^a And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

^a See on 1 John v. ver. 3.

VER. 7.

Ὅτι πολλοὶ πλάσι εἰσέλθον εἰς τὸν κόσμον, οἱ μὲν ἠμολογούντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάσι καὶ ὁ ἀντίχριστος.

^a For many deceivers are entered into the world, ^b who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

^a See on Matt. xxiv. ver. 5.

^b Hereby know ye the Spirit of God: Every spirit that confesseth

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2 JOHN 7—13.

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that Jesus Christ is come in the flesh, is of God : And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God : and this is that spirit of antichrist, whereof ye have heard that it should come ; and even now already is it in the world, 1 John iv. 2, 3.

VER. 8.

Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολίσωμεν ἃ ἐργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.

* Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

* Or, gained. Some copies read, which ye have gained, but that ye receive, &c.

* See on Heb. ii. ver. 1.

VER. 9.

Πᾶς ὁ παραβαλὼν, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, θεὸς οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει·

* Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. * He that abideth in the doctrine of Christ, he hath both the Father and the Son.

* Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father : [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father, 1 John ii. 22—24.

* For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, Heb. iii. 14.

* Jesus answered and said unto him, If a man love me, he will keep my words : and my Father will love

him, and we will come unto him, and make our abode with him, John xiv. 23. That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with his Son Jesus Christ, 1 John i. 3.

VER. 10.

Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει μὴ λαμβάνετε αὐτὸν εἰς οἶκον, καὶ χαίρειν αὐτῷ μὴ λέγετε·

* If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed :

* See on Gal. i. ver. 8, 9.

VER. 11.

Ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

* For he that biddeth him God speed is partaker of his evil deeds.

* When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers, Psal. l. 18. And have no fellowship with the unfruitful works of darkness, but rather reprove them, Eph. v. 11. Lay hands suddenly on, no man, neither be partaker of other men's sins : keep thyself pure, 1 Tim. v. 22.

VER. 12.

Πολλὰ ἔχον ὑμῖν γράφειν, οὐκ ἠβούληθον διὰ χάριτος καὶ μέλατος, ἀλλὰ ἐλπίζω ἔλθειν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

Having many things to write unto you, I would not write with paper and ink : but I trust to come unto you, and speak face to face, that our joy may be full.

* Gr. mouth to mouth,

† Or, your.

VER. 13.

Ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.

The children of thy elect sister greet thee. Amen.

END OF ST. JOHN'S SECOND EPISTLE.

THE
THIRD EPISTLE.

OF

JOHN.

After A. D. 90.

3 JOHN 1—9.

After A. D. 90.

CHAP. I.—VER. 1.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ΓΑΙΩ τῷ ἀγαπῶντι, ὃν
ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

* The elder unto the well-beloved
Gaius, whom I love * in the truth.

* Or, truly.

* See on 2 John 1.

VER. 2.

Ἀγαπῶντι, περὶ πάντων εὐχομαι σε εὐ-
δοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐδοῦται σου
ἡ ψυχὴ.

Beloved, I * wish above all things that
thou mayest prosper and be in health,
even as thy soul prospereth.

* Or, pray.

VER. 3.

Ἐχάρην γὰρ ὅταν ἤρχομένων ἀδελφῶν,
καὶ μαρτυρούντων σοὶ τῇ ἀληθείᾳ, καθὼς
σὺ ἐν ἀληθείᾳ περιπατεῖς.

* For I rejoiced greatly when the
brethren came and testified of the truth
that is in thee, even as thou walkest in
the truth.

* See on 2 Cor. i. ver. 14.

VER. 4.

Μεῖζότεραν τούτων οὐκ ἔχω χαρὰν, ἵνα
ἀκούω τὰ ἱμᾶ τέκνα ἐν ἀληθείᾳ περιπα-
τοῦντα.

I have no greater joy than to hear
that my children walk in truth.

VER. 5.

Ἀγαπῶντι, πιστὸν ποιεῖς ὃ ἐὰν ἐγγάσῃ
εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους,

Beloved, * thou doest faithfully what-
soever thou doest to the brethren, and to
strangers;

* See on Matt. xxiv. ver. 45. clause 1.

VER. 6.

Οἱ ἑμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον
ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας
ἀξίως τοῦ Θεοῦ.

Which have borne witness of thy chari-
ty before the Church: whom if thou bring
forward on their journey * after a god-
ly sort, thou shalt do well:

* Gr. worthy of God.

VER. 7.

Ὅτι ἐπεὶ γὰρ τοῦ ὀνόματος ἐξῆλθον, μηδὲν
λαμβάνοντες ἀπὸ τῶν ἰδνῶν.

Because that for his name's sake they
went forth, taking nothing of the Gen-
tiles.

VER. 8.

Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς
τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀλη-
θείᾳ.

* We therefore ought to receive such,
that we might be fellow-helpers to the
truth.

* See on Matt. x. ver. 11, and ver.
14. clause 1.

VER. 9.

Ἐγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοτρε-
πίων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται
ἡμᾶς.

I wrote unto the Church: but Dio-
trephes, * who loveth to have the pre-
eminence among them, receiveth us not.

* But all their works they do for to
be seen of men: they make broad
their phylacteries, and enlarge the
borders of their garments, And love
the uppermost rooms at feasts, and
the chief seats in the synagogues,
And greetings in the markets, and to
be called of men, Rabbi, Rabbi. But

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3 JOHN 9—14.

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be not ye called Rabbi: for one is your master, *even* Christ; and all ye are brethren, Matt. xxiii. 5—8.

VER. 10.

Διὰ τοῦτο, ἰὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιῶ, λόγοις ποτηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

^a Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church.

^a See on 2 Cor. x. ver. 11.

VER. 11.

Ἀγαπήντι, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἔστι· ὁ δὲ κακοποιῶν, οὐχ ἴσται τὸν Θεόν.

Beloved, ^a follow not that which is evil, but that which is good. ^b He that doeth good is of God: ^c but he that doeth evil hath not seen God.

^a See on John x. ver 4. clause 2.

^b See on John iii. ver. 6.

^c Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was

manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 6—9.

VER. 12.

Δημητρίῳ μαρτυρήνται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστι.

Demetrius hath good report of all men, and of the truth itself: yea, ^a and we also bear record; and ye know that our record is true.

^a See on John xix. ver. 35.

VER. 13.

Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·

^a I had many things to write, but I will not with ink and pen write unto thee:

^a See 2 John 12.

VER. 14.

Ἐπιζῶ δὲ εὐθὺς ἰδοῦν σε, καὶ στόμα πρὸς στόμα λαλήσομεν.

15. Εἰρήνη σοι· Ἀσπάζονται σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους κατ' ὄνομα.

^a But I trust I shall shortly see thee, and we shall speak ^a face to face. ^b Peace be to thee. Our friends salute thee. Greet the friends by name.

^a Gr. mouth to mouth.

^a See 2 John 12.

^b See on Rom. i. ver. 7. clause 5.

END OF ST. JOHN'S THIRD EPISTLE.

THE
EPISTLE GENERAL
OF
JUDE.

A. D. cir. 66.

JUDE 1—7.

A. D. cir. 66.

CHAP. I.—VER. 1.

ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετρατημένους καὶ τοῖς

^a Jude, ^b the servant of Jesus Christ, and brother of James, ^c to them that are sanctified by God the Father, ^d and preserved in Jesus Christ, ^e and called :

^a See on Matt. x. ver. 3. clause 5.

^b See on Rom. i. ver. 1. clause 2.

^c See on Luke i. ver. 75.

^d See on John x. ver. 28.

^e See on Rom. i. ver. 6. clause 2.

VER. 2.

Ἐλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθεῖν.

^a Mercy unto you, and peace, and love, be multiplied.

^a See on Rom. i. ver. 7. clauses 4, 5.

VER. 3.

Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγορεύεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστι.

Beloved, when I gave all diligence to write unto you of ^a the common salvation, it was needful for me to write unto you, and exhort you ^b that ye should earnestly contend for the faith which was once delivered unto the saints.

^a See on Acts xiii. ver. 26. clause 2.

^b See on Phil. i. ver. 27. clause 4.

VER. 4.

Παριστίδυσαν γάρ τινες ἀνδρες ποὺ οἱ πάλαι προσηγεγραμμένοι εἰς τοῦτο τὸ κείμεν, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσελγείαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρεσκόμενοι.

^a For there are certain men crept in unawares ^b who were before of old ordained to this condemnation ; ^c ungodly men, turning the grace of our God into lasciviousness, ^d and denying the only Lord God, ^e and our Lord Jesus Christ.

^a See on Matt. xiii. ver. 25. clause 2. and Acts xv. ver. 24.

^b See on 1 Pet. ii. ver. 8. clause 2.

^c See Rom. vi. ver. 19. clause 3.

^d See on Matt. xxi. ver. 30.

^e See on Luke ii. ver. 11. clause 3.

VER. 5.

Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες ὑμᾶς ἅπαρ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σόσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλειον.

^a I will therefore put you in remembrance, though ye once knew this, ^b how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

^a See on Rom. xv. ver. 15. clause 1.

^b See on 1 Cor. x. ver. 5. 7. 9—11.

VER. 6.

Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κτίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ ζῆφον τετήρηται.

^a And the angels which kept not their ^{*} first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

^{*} Or, principality.

^a See on 2 Pet. ii. ver. 4.

VER. 7.

Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορεύσασαι, καὶ ἀπωλεῖσθαι ὅπως

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JUDE 7—11.

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σαρκὸς ἰτέρας, πρόκεινται δῖγμα, πρὸς αἰωνίου διαπονήσονται.

* Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after * strange flesh, are set forth for an example, suffering the vengeance of ^b eternal fire.

* Gr. other.

* See on 2 Pet. ii. ver. 6.

^b See on Matt. iii. ver. 12. clause 5.

VER. 8.

Ὁμοίως μὲντοι καὶ οὗτοι ἐνυπνιάζοντες, σάρκα μὲν μιμνήσκοντες, κυριότητι δὲ ἀθετοῦσι, δόξαν δὲ βλασφημοῦσιν.

Likewise also ^a these filthy dreamers ^b defile the flesh, ^c despise dominion, and speak evil of dignities.

* I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart: Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord, Jer. xiii. 25—28.

^b See on 1 Cor. iii. ver. 17.

^c But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous are they, self-willed; they are not afraid to speak evil of dignities, 2 Pet. ii. 10. See also on Rom. xiii. ver. 1. clause 1.

VER. 9.

Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμασε κρῖναι ἰσχυροῦς βλασφημίας, ἀλλ' εἶπεν Ἐπιτιμῆσαι σοι Κύριος.

* Yet ^b Michael the archangel, ^c when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebukes thee.

* Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord, 2 Pet. ii. 11.

^c But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia, Dan. x. 13. And at that time shall Michael stand up, the great prince which standeth for the children of thy people, xii. 1. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Rev. xii. 7.

^c And he shewed me Joshua the High Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Zech. iii. 1, 2.

VER. 10.

Οἱτοι δὲ ὅσα μὲν οὐκ οἶδασιν, βλασφημοῦσιν ὅσα δὲ φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐκτίθενται, ἐν τοῖς φθίοντες.

* But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

* See on 2 Pet. ii. ver. 12.

VER. 11.

Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπαρτίσθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαάμ μισθοῦ ἐξεδόσαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὶ ἀπώλοντο.

* Woe unto them! ^b for they have gone in the way of Cain, ^c and ran greedily after the error of Balaam for reward, ^d and perished in the gainsaying of Core.

* The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not: woe unto their soul! for they have rewarded evil unto themselves; Isa. iii. 9. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him, 11. Thus saith the Lord God, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! Ezek. xiii. 3. But woe unto you,

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Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves, Matt. xxiii. 13—15.

^b See on Heb. xi. ver. 4.

^c Which have forsaken the right way, and have gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet, 2 Pet. ii. 15, 16. See also Numb. xxii.

^d See Numb. xvi.

VER. 12.

Οὗτοι σιὼν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευχαριζόμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἀνδροί, ὑπὸ ἀνέμων περιφερόμεναι, δένδρα φθινοπωρινά, ἀκαρπα, δις ἀποθανόντα, ἐκρίζωθιντα·

^a These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: ^b clouds they are without water, ^c carried about of winds; ^d trees, whose fruit withereth, without fruit, ^e twice dead, ^f plucked up by the roots;

^a And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you, 2 Pet. ii. 13.

^b These are wells without water, clouds that are carried with a tempest: to whom the mist of darkness is reserved for ever, 2 Pet. ii. 17.

^c See on Eph. iv. ver. 14.

^d And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 3.

Fret not thyself because of evil-doers' neither be thou envious against the workers of iniquity: For they shall soon be cut down like the grass, and wither as the green herb, xxxvii. 1, 2. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and, because they had no root, they withered away: And some fell among thorns; and the thorns sprung up, and choked them, Matt. xiii. 5—7. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned, John xv. 6.

^e For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them, 2 Pet. ii. 18—21.

^f But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up, Matt. xv. 13.

VER. 13.

Κύματα ἄγρια θαλάσσης, ἰσχυρίζοντα τὰς ἑαυτῶν αἰσχύναι· ἀστὲρες πλανήται, οἷς ἡ ἰσχύς τοῦ σκότους εἰς τὴν αἰῶνα τήνεται.

^a Raging waves of the sea, foaming out their own shame; wandering stars, ^a to whom is reserved the blackness of darkness for ever.

^a See on Matt. viii. ver. 12. clause 2.

VER. 14.

Προσφύτως δὲ καὶ τούτοις ἔρδμενος ἀπὸ

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JUDE 14—23.

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^a Ἀδὰμ Ἐνῶχ, λέγων ἰδοὺ, ἦλθε Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ,

And ^a Enoch also, the seventh from Adam, prophesied of these, saying, ^b Behold, the Lord cometh ^c with ten thousand of his saints,

^a See on Heb. xi. ver. 5.

^b See on Matt. xxiv. ver. 30. clause 3.

^c See on 1 Thess. iii. ver. 13. clause 5.

VER. 15.

Ποῦσαι κρίσιν κατὰ πάντων, καὶ ἐξελίξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἀμαρτωλοὶ ἀσεβεῖς.

^a To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

^a See on 2 Thess. i. ver. 8.

VER. 16.

Οὗτοι εἰσι γογγυσταί, μεμφίμοιφοι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορεύμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπερόγκμα, θαυμάζοντες πρόσωπα, ὡφελείας χέριν.

^a These are murmurers, complainers, ^b walking after their own lusts; ^c and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

^a See on 1 Cor. x. ver. 10.

^b See on Rom. viii. ver. 1. clause 2.

^c For when they speak great swelling words of vanity, they allure through the lusts of the flesh, 2 Pet. ii. 18.

VER. 17.

ῥμῆς δὲ, ἀγαπῆτοί, μνησθε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

VER. 18.

Ὅτι ἔλεγον ἡμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἡμωαῖκται, κατὰ τὰς ἐαυτῶν ἐπιθυμίας πορεύμενοι τῶν ἀσεβειῶν.

^a How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

^a See on 1 Tim. iv. ver. 1.

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VER. 19.

Οὗτοι εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, Πνεῦμα μὴ ἔχοντες.

These be they who separate themselves, ^a sensual, ^b having not the Spirit.

^a But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned, 1 Cor. ii. 14.

^b See on John. vii. ver. 39. clause 1.

VER. 20.

ῥμῆς δὲ, ἀγαπῆτοί, τῇ ἀγιωτάτῃ ἡμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι,

But ye, beloved ^a building up yourselves on your most holy faith, ^b praying in the Holy Ghost,

^a And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, Eph. ii. 20. Rooted and built up in him, and stablished in the faith, Col. ii. 7.

^b See on Eph. ii. ver. 18. clause 3.

VER. 21.

ἑαυτοὺς ἐν ἀγάπῃ τοῦ Θεοῦ τηρεῖτε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

^a Keep yourselves in ^b the love of God, ^c looking for ^d the mercy of our Lord Jesus Christ ^e unto eternal life.

^a See on John xv. ver. 9.

^b See on Rom. v. ver. 5. clause 2.

^c See on 1 Thess. i. ver. 10. clause 1.

^d See on John i. ver. 17. clause 2.

^e See on Matt. xix. ver. 16. clause 3.

VER. 22.

Καὶ οὓς μὲν ἔλαβετε διακρίνεσθαι·

^a And of some have compassion, making a difference:

^a See on Matt. xviii. ver. 15. clause 3.

VER. 23.

Οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες, μισούντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἰσχυρωμένον χιτῶνα.

^a And others save with fear, pulling them out of the fire; ^b hating even the garment spotted by the flesh.

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^a Is not this a brand plucked out of the fire? Zech. iii. 2.

^b I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 9—11.

VER. 24.

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπεισέτους, καὶ στήσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμάμους ἐν ἀγαλλιάσει,

Now unto ^a him that is able to keep you from falling, ^b and to present you faultless before the presence of ^c his glory with exceeding joy,

^a See on Rom. xiv. ver. 4. clause 2.

^b See on Eph. v. ver. 27.

^c Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 20. And now, O Father, glorify thou me with thine

own self, with the glory which I had with thee before the world was, John xvii. 5. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, 24. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 17. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13.

VER. 25.

Μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος, καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

To ^a the only wise God ^b our Saviour, ^c be glory and majesty, ^d dominion and power, both now and ever. Amen.

^a See on 1 Tim. i. ver. 17. clause 4.

^b See on Luke i. ver. 47.

^c See on Rom. xi. ver. 36. clause 2.

^d See on Matt. vi. ver. 13. clause 3.

END OF ST. JUDE'S EPISTLE.

THE
REVELATION
OF
ST. JOHN THE DIVINE.

[Written at Ephesus, A. D. 96, or 97.]

A. D. 96.

REV. I. 1—4.

A. D. 96.

CHAP. I.—VER. 1.

ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἶδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· καὶ δοῦναι, ἀποστέλλας διὰ τοῦ ἁγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ·

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

^a See on John iii. ver. 32. clause 1.

^b Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, John xi. 15.

^c See ver. 3. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand, xxii. 10.

^d And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done, chap. xxii. 6. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star, 16.

VER. 2.

Ὅς ἑμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ἣς αὐτὸς εἶδεν.

^a Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

^b And he that saw it bare record, and his record is true; and he know-

eth that he saith true, that ye might believe, John xix. 35.

VER. 3.

Μακάριος ὁ ἀναγνώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἔγγυς.

^a Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

^b Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book, chap. xxii. 7. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days, Dan. xii. 12, 13.

VER. 4.

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὄντος καὶ ὄντος καὶ ἔρχομένου· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἔσονται ἐνώπιον τοῦ Θρόνου αὐτοῦ·

JOHN to ^a the seven churches which are in Asia: ^b Grace be unto you, and peace, ^c from him which is, and which was, and which is to come; ^d and from the seven Spirits which are before his throne;

^a Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, ver. 11. And this continued by the space of two years; so that all they which

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dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks, Acts xix. 10.

^b See on Rom. i. ver. 7. clauses 4—7.

^c See on John viii. ver. 58. clause 2.

^d And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars, chap. iii. 1. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God, iv. 5. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, v. 6. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth, Zech. iv. 10. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal, 1 Cor. xii. 4—7.

VER. 5.

Καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἀρχὸν τῶν βασιλείων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

And from Jesus Christ, ^a who is the faithful witness, ^b and the first-begotten of the dead, and ^c the Prince of the kings of the earth. ^d Unto him that loved us, ^e and washed us from our sins in his own blood,

^a And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, chap. iii. 14. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah, Psal. lxxix. 36, 37. Behold, I have given him for a witness to the people, a

leader and commander to the people, Isa. lv. 4. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness, John iii. 11. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37.

^b See on 1 Cor. xv. ver. 20. clause 2.

^c See on 1 Tim. vi. ver. 15.

^d See on John xiii. ver. 1. clause 4.

^e See on Matt. xvi. ver. 28.

VER. 6.

καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τοῦ Θεοῦ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

^a And hath made us kings and priests unto God ^b and his Father; ^c to him be glory and dominion for ever and ever. Amen.

^a See on 1 Pet. ii. ver. 9. clause 2.

^b See on Matt. vii. ver. 21. clause 4.

^c See on Rom. xi. ver. 36. clause 2.

^d See on Matt. vi. ver. 13. clause 3.

VER. 7.

Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ ὅστις αὐτὸν ἐξέκέντησαν καὶ πόσονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. Ναὶ, ἁμήν.

^a Behold, he cometh with clouds; and every eye shall see him, ^b and they also which pierced him: and all kindreds of the earth shall wail because of him. ^c Even so, Amen.

^a I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. See also on Matt. xxiv. ver. 30. clause 3.

^b And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn, Zech. xii. 10.

^c Even so, come, Lord Jesus, chap. xxii. 20.

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VER. 8.

^aΕγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ἄλφα ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

^a I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, ^b the Almighty.

^a Saying, I am Alpha and Omega, the first and the last, ver. 11. Fear not; I am the first and the last, 17. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive, ii. 8. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. I am Alpha and Omega, the beginning and the end, the first and the last, xxii. 13. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he, Isa. xli. 4. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and besides me there is no saviour, xliii. 10, 11. Thus saith the Lord the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God, xliv. 6. Hearken unto me, O Jacob and Israel, my called; I am he: I am the first, I also am the last, xlviii. 12.

^b For unto us a child is born, unto us a son is given; and his name shall be called — The mighty God, Isa. ix. 6.

VER. 9.

^aΕγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν, καὶ συγκαταστάς ἐν τῇ θλίψει καὶ ἐν τῇ ἐσχατίᾳ, καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἔγνων ὅτι ἐν τῇ νύκτι τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

I John, ^a who also am your brother, and companion in tribulation, and in the kingdom ^b and patience of Jesus Christ, was in the isle that is called Patmos, ^c for

the word of God, and for the testimony of Jesus Christ.

^a See on John xvi. ver. 33. clause 2.

^b See on Luke xxi. ver. 19.

^c And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, chap. vi. 9. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, xii. 11. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, 17. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, xix. 10.

VER. 10.

^aἘγὼ ἦν ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος,

^a I was in the Spirit on the Lord's day, and heard behind me ^b a great voice, as of a trumpet,

^a I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter, 2 Cor. xii. 2—4.

^b After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter, chap. iv. 1.

VER. 11.

Λεγούσης· Εγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ὀλίγος, γράψον εἰς βιβλόν, καὶ πέμψον ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἐφεσον, καὶ εἰς Σμύρναν,

καὶ εἰς Πέργαμον, καὶ εἰς Θυάτιραν, καὶ εἰς Σάρδεϊς, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδικεῖαν.

Saying, "I am Alpha and Omega, the first and the last: and, "What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

^a See on ver. 8. clause 1.

^b Write the things which thou hast seen, and the things which are, and the things which shall be hereafter, ver. 19. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful, xxi. 5.

VER. 12.

Καὶ ἐπιστρέψας βλέπων τὴν φωνὴν ἤκουσεν μου καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσαῖς·

And I turned to see the voice that spake with me. "And being turned, I saw seven golden candlesticks;

^a See ver. 13; 20.; ii. 1. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it, Exod. xxv. 37. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof, Zech. iv. 2.

VER. 13.

Καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον ἑνὶ ἀνθρώπῳ, ἐνδεδυμένον σάβην, καὶ περιζωμένον περὶ τοῖς μαστοῖς ζώνῃ χρυσαῖᾳ.

And in the midst of the seven candlesticks one "like unto the Son of man, "clothed with a garment down to the foot, "and girt about the paps with a golden girdle.

^a And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle, chap. xiv. 14. And above the firmament that was over their heads was the likeness of a

throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it, Ezek. i. 26. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength, x. 16. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 14—17.

^b Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude, Dan. x. 5, 6.

^c And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles, chap. xv. 6. And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

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REV. I. 13—16.

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It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so it shall be joined together. And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; *even of gold, of blue, and purple, and scarlet, and fine twined linen*, Exod. xxviii. 6—8. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith, Lev. viii. 6, 7. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, Isa. xi. 5.

VER. 14.

Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὅτι ἔστιν λευκὸν, ὡς χιὼν καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὺξ πυρὸς·

^a His head and his hairs were white like wool, as white as snow; ^b and his eyes were as a flame of fire;

^a See on Matt. xvii. ver. 2.

^b And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; his eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself, xix. 12.

VER. 15.

Καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκοῦ βάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ἰδεῖται πολλῶν.

^a And his feet like unto fine brass, as if they burned in a furnace; ^b and his voice as the sound of many waters.

^a And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass, Ezek. i. 7. And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate, xl. 3. His body also was like the beryl, and his face as the appearance of lightning,

and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words, like the voice of a multitude, Dan. x. 6.

^b And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps, chap. xiv. 2. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, xix. 6. And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters: and the earth shined with his glory, Ezek. xliii. 2.

VER. 16.

Καὶ ἔχον ἐν τῇ δεξιᾷ αὐτοῦ ἑπτὰ ἀστὲς ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δύο-ἕξαις ὀξεία ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

^a And he had in his right hand seven stars: ^b and out of his mouth went a sharp two-edged sword: ^c and his countenance was as the sun shineth in his strength.

^a The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches, ver. 20. See also chap. ii. 1; iii. 1.

^b Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, chap. ii. 16. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God, xix. 15. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh, 21. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he

slay the wicked, Isa. xi. 4. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me, xlix. 2. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, Heb. iv. 12.

^c And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, chap. x. 1. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me, Acts xxvi. 13.

VER. 17.

Καὶ ὅτε εἶδον αὐτόν, ἵππευα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπύθην τὴν δεξιάν αὐτοῦ ὑπὲρ ἐμὴν, λέγων μοι· Μὴ φοβοῦ· ἰδὼς εἰμι ὁ πρῶτος· καὶ ὁ ἔσχατος·

^a And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; ^b I am the first and the last:

^a As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake, Ezek. i. 28. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright, Dan. viii. 17, 18. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which

set me upon my knees and upon the palms of my hands, Dan. x. 8—10. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, 15—18. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid, Matt. xvii. 5—7.

^b See on ver. 8. clause 1.

VER. 18.

Καὶ ὁ ζῶν, καὶ ἑγενόμην νεκρός, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. Καὶ ἔχω τὰς κλεῖς τοῦ ᾄδου καὶ τοῦ θανάτου.

^a I am he that liveth, ^b and was dead; ^c and, behold, I am alive for evermore, Amen; ^d and have the keys of hell and of death.

^a See on John v. ver. 26. clause 2.

^b See on Rom. xiv. ver. 9. clause 1.

^c See on Rom. vi. ver. 9.

^d See on Matt. xvi. ver. 19. clause 2.

VER. 19.

Γράψον ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·

^a Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

^a See on ver. 11. clause 2.

VER. 20.

Τὸ μυστήριον τῶν ἐπὶ ἁστέροις ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἐπὶ τῆς λευκῆς τὰς χυρσῆς. Οἱ ἐπὶ ἁστέρες, ἄγγελοι τῶν ἐπὶ ἐκκλησιῶν εἰσι· καὶ αἱ ἐπὶ τῆς λευκῆς ὡς εἶδες, ἐπὶ ἐκκλησίαι· εἰσι.

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REV. I. 20.—II. 1—5.

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^aThe mystery of ^bthe seven stars which thou sawest in my right hand, ^cand the seven golden candlesticks. ^dThe seven stars are the angels of the seven churches: ^eand the seven candlesticks which thou sawest are the seven churches.

^a See on Matt. xiii. ver. 11. clause 2.

^b See ver. 16.

^c See on ver. 12.

^d Unto the angel of the church of Ephesus write, ii. 1. See also ii. 8; 12; 18.; iii. 1; 7; 14. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts, Mal. ii. 7.

^e Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 14—16. That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labour in vain, Phil. ii. 15, 16.

CHAP. II.—VER. 1.

Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσοῦν

Unto ^athe angel of the church of Ephesus write; ^bThese things saith ^che that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

^a See on chap. i. ver. 20. clause 4.

^b See on chap. i. ver. 16. clause 1.

VER. 2.

Οἶδά τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονὴν σου, καὶ ὅτι οὐ δύνη βασιτάσαι κακοῦς· καὶ ἐπειράσω τοὺς ψάσκοντας εἶναι ἀποστόλους, καὶ οὐκ εἶσθ'· καὶ ῥύψας αὐτοὺς ψευδεῖς·

^a I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: ^band thou hast tried them which say they are apostles, and are not, and hast found them liars:

^a See on Acts x. ver. 4.

^b These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. 1 John iv. 1.

VER. 3.

Καὶ ἰβάστας, καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κενόπιασας, καὶ οὐ κέμικας.

^a And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

^a See on Luke xxi. ver. 19.

VER. 4.

Ἄλλ' ἔχω κατὰ σὺν, ὅτι τὴν ἀγάπην σου τὴν πρῶτην ἀφῆκας.

^a Nevertheless I have somewhat against thee, because thou hast left thy first love.

^a See on Matt. xxiv. ver. 12. clause 2.

VER. 5.

Μνημόνευσ' ὅν πῶθ' ἐκπίπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα πάλιν· εἰ δὲ μὴ, ἔρχομαι σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἵαν μὴ μετανόησής.

Remember therefore from whence thou art fallen; and ^arepent, ^band do the first works; ^cor else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

^a See on Matt. iii. ver. 2. clause 1.

^b Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord, Jer. ii. 2, 3. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

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REV. II. 5—8.

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Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years, Mal. iii. 3, 4.

^c Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, chap. ii. 16. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, iii. 3. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 41—43. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth, xiv. 48—51.

VER. 6.

^a Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.

^a But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

^a See ver. 15.

VER. 7.

^a Ὁ ἔχων ὄρε, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἔστιν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.

^a He that hath an ear, let him hear what the Spirit saith unto the churches; ^b To him that overcometh will I give to eat of ^c the tree of life, which is in the midst of ^d the paradise of God.

^a See on Matt. xi. ver. 15.

^b See on Matt. x. ver. 22. clause 3.

^c In the midst of the street of it, and on either side of the river, *was there the tree of life*, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations, chap. xxii. 2. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, 14. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil, Gen. ii. 9. And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life, iii. 22—24.

^d See on Luke xxiii. ver. 43. clause 3.

VER. 8.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμύρνης γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἕσχατος, ὃς ἔγενετο νεκρὸς, καὶ ἔζησεν.

And unto the angel of the church in Smyrna write; These things ^a saith the first and the last, ^b which was dead, and is alive;

^a See on chap. i. ver. 8. clause 1.

^b See on chap. i. ver. 18.

VER. 9.

Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, (πλούσιος δὲ εἶ,) καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτῶς καὶ οὐκ εἶσιν, ἀλλὰ συναγωγὰ τοῦ Σατανᾶ.

^a I know thy works, and tribulation, and poverty, (^b but thou art rich) and I know the blasphemy of them ^c which say they are Jews, and are not, ^d but are the synagogue of Satan.

^a See on Acts x. ver. 4.

^b See on Luke xii. ver. 21. clause 2.

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^c See on Rom. ii. ver. 28, 29.

^d Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, chap. iii. 9.

VER. 10.

Μηδὲν φοβῶμαι ἂ μίλλαις πάσχειν· ἰδοὺ, μίλλαι· βαλεῖν ἐξ ὑμῶν ὁ διαβολὸς εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔστι θλίψις ἡμερῶν δέκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

^a Fear none of those things ^b which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: ^c be thou faithful unto death, ^d and I will give thee a crown of life.

^a See on Matt. x. ver. 28. clause 1.

^b See on John xvi. ver. 33. clause 2.

^c See on Matt. x. ver. 22. clause 3.

^d See on 1 Cor. ix. ver. 25.

VER. 11.

Ὁ ἔχων ὤες, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικησῇ ἐν τῷ θανάτῳ τοῦ δευτέρου.

^a He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of ^b the second death.

^a See on Matt. xi. ver. 15.

^b Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, chap. xx. 6. And death and hell were cast into the lake of fire. This is the second death, 14. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, xxi. 8.

VER. 12.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγᾶμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ρομφαίαν τὴν διστομίαν τὴν ἐξῆραν·

And to the angel of the church in Pergamos write; These things saith he

which hath ^a the sharp sword with two edges;

^a See on chap. i. ver. 16. clause 2.

VER. 13.

Οἶδα τὰ ἔργα σου, καὶ πῶς κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρῆσας τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός, ὃς ἀπικτήθηκε παρ' ὑμῶν, ὅπου κατοικεῖ ὁ Σατανᾶς.

^a I know thy works, and where thou dwellest, even where Satan's seat is: ^b and thou holdest fast my name, ^c and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

^a See on Acts x. ver. 4.

^b See on Heb. iii. ver. 6. clause 3.

^c See on Matt. x. ver. 33.

VER. 14.

Ἄλλ' ἔχω κατὰ σοῦ ὀλίγα, ἐπεὶ ἔχεις ἐν σοὶ κρατούντας τὴν διδασχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόδυνα, καὶ πορνεύσαι.

But I have a few things against thee, because ^a thou hast there them that hold the doctrine of Balaam, who taught Balaam to cast a stumbling block before the children of Israel, ^b to eat things sacrificed unto idols, and to commit fornication.

^a Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 15. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11. See also Numb. xxii.

^b See on Acts xv. ver. 20.

VER. 15.

Οὕτως ἔχεις καὶ σὺ κρατούντας τὴν διδασχὴν τῶν Νικολαιτῶν· ὁ μισθός.

^a So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

^a See ver. 6.

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VER. 16.

Μετανόησον εἰ δὲ μὴ, ἔρχομαι σοι ταχύ,
καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ
τοῦ στόματός μου.

^a Repent ; or else ^b I will come unto
thee quickly, and will fight against them
with the sword of my mouth.

^a See on Matt. iii. ver. 2. clause 1.

^b See on chap. i. ver. 16. clause 2.

VER. 17.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω
αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμέ-
νου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ
τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ
οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

^a He that hath an ear, let him hear
what the Spirit saith unto the churches ;
^b To him that overcometh will I give ^c to
eat of the hidden manna, and will give
him a white stone, ^d and in the stone a
new name written, which no man know-
eth saving he that receiveth it.

^a See on Matt. xi. ver. 15.

^b See on Matt x. ver. 22. clause 3.

^c They shall be abundantly satisfied
with the fatness of thy house ; and
thou shalt make them drink of the
river of thy pleasures, Psal. xxxvi. 8.

^d Him that overcometh will I make
a pillar in the temple of my God ;
and he shall go no more out : and I
will write upon him the name of my
God, and the name of the city of my
God, which is New Jerusalem, which
cometh down out of heaven from my
God : and I will write upon him my
new name, chap. iii. 12. Even unto
them will I give in mine house, and
within my walls, a place and a name
better than of sons and of daughters :
I will give them an everlasting name,
that shall not be cut off, Isa. lvi. 5.

VER. 18.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυσταίροις ἐκκλη-
σίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ,
ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα
πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολι-
βάνας·

And unto the angel of the church in
Thyatira write ; These things saith ^a the
Son of God, ^b who hath his eyes like
unto a flame of fire, and his feet are like
unto fine brass ;

^a See on Matt. xiv. ver. 33. clause 3.

^b See on chap. i. ver. 14, 15.

VER. 19.

Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην, καὶ
τὴν διακονίαν, καὶ τὴν πίστιν, καὶ τὴν ὑπο-
μονὴν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα
πλείονα τῶν πρώτων.

^a I know thy works, and charity, and
service, and faith, and thy patience, and
thy works ; and the last to be more than
the first.

^a See on Acts x. ver. 4.

VER. 20.

Ἄλλ' ἔχω κατὰ σου ὀλίγα, ὅτι ἡ· τὴν
γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἑαυτὴν προ-
φῆτιν, διδάσκειν καὶ πλανᾶσθαι ἑμὸς δού-
λος, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν.

Notwithstanding I have a few things
against thee, because thou sufferest ^a that
woman Jezebel, which calleth herself a
prophetess, ^b to teach and to seduce my
servants to commit fornication, and to eat
things sacrificed unto idols.

^a For it was so, when Jezebel cut off
the prophets of the Lord, that Oba-
diah took an hundred prophets, and
hid them by fifty in a cave, and fed
them with bread and water, 1 Kings
xviii. 4. And Ahab told Jezebel all
that Elijah had done, and withal how
he had slain all the prophets with the
sword. Then Jezebel sent a messen-
ger unto Elijah, saying, So let the
gods do to me, and more also, if I
make not thy life as the life of one of
them by to-morrow about this time,
xix. 1, 2.

^b See on Acts xv. ver. 20.

VER. 21.

Καὶ ἰδὼκα αὐτῇ χρόνον ἵνα μετανόησιν
ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν.

^a And I gave her space to repent of her
fornication ; and she repented not.

^a See on Rom. ii. ver. 4. clauses 3, 4.

VER. 22.

Ἰδοὺ, ἔγωγάλλω αὐτὴν εἰς κλῆττον, καὶ
τοὺς μνηστούς μετ' αὐτῆς, εἰς θλίψιν
μεγάλην, ἵνα μὴ μετανοήσωσιν ἐκ τῶν ἔρ-
γων αὐτῶν.

Behold, I will cast her into a bed, and
them that ^a commit adultery with her into

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great tribulation, except they repent of their deeds.

^a With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication, chap. xvii. 2. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies, xviii. 3. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 9. Behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock, and shed blood, are judged: and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more, Ezek. xvi. 37—41. And the righteous men they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood is in their hands. For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their

daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God, xxiii. 45—49.

^b It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin, Jer. xxxvi. 3. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye, Ezek. xviii. 30—32.

VER. 23.

Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἱερυνὸν νεφρός καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

^a And I will kill her children with death; and all the churches shall know that ^b I am he which searcheth the reins and hearts: ^c and I will give unto every one of you according to your works.

^a And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth, chap. vi. 8.

^b See on Matt. ix. ver. 4. clause 1.

^c See on Matt. xvi. ver. 27. clause 3.

VER. 24.

Ἔμῳ δὲ λέγω, καὶ λοιποῖς τοῖς ἐν θανάτοις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ λόγια τοῦ βιβλίου, ὡς λέγουσιν· Οὐ καλῶ ἐφ' ὑμᾶς ἄλλο βάρος·

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But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden.

VER. 25.

Πλὴν ὁ ἔχειτε, κρατήσατε ἀρχεῖς οὐ ἂν ἔξω.

^a But that which ye have already, hold fast till I come.

^a See on Heb. iii. ver. 6. clause 3.

VER. 26.

Καὶ ὁ νικῶν, καὶ ὁ τηρῶν ἀχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἰξουσίαν ἐπὶ τῶν ἐθνῶν.

^a And he that overcometh, and keepeth my works unto the end, ^b to him will I give power over the nations:

^a See on Matt. x. ver. 22. clause 3.

^b See on Matt. xxv. ver. 21. clause 4.

VER. 27.

Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται· ὡς κέγω εἴληφα παρὰ τοῦ πατρὸς μου.

^a And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: ^b even as I received of my Father.

^a And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne, chap. xii. 5. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God, xix. 15. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 9.

^b See on Matt. xxviii. ver. 18.

VER. 28.

Καὶ δώσω αὐτῷ τὸν ἀστὴρα τὸν πρωϊνόν.

^a And I will give him the morning star.

^a See on Luke i. ver. 78. clause 3.

VER. 29.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

^a He that hath an ear, let him hear what the Spirit saith unto the churches.

^a See on Matt. xi. ver. 15.

CHAP. III.—VER. 1.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψας· Τάδε λέγει ὁ ἔχων τὰ πνεύματα τοῦ Θεοῦ, καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκροὶ εἰ.

And unto the angel of the church in Sardis write; These things saith ^a he that hath the seven Spirits of God, ^b and the seven stars; ^c I know thy works, ^d that thou hast a name that thou livest, and art dead.

^a See on chap. i. ver. 4. clause 4.

^b See on chap. i. ver. 16. clause 1.

^c See on Gal. vi. ver. 7. clause 2.

^d See on John v. ver. 25.

VER. 2.

Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ, ἃ μέλλει ἀποθάνειν· οὐ γὰρ εὗρον σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ.

^a Be watchful, ^b and strengthen the things which remain, that are ready to die: ^c for I have not found thy works perfect before God.

^a See on Matt. xxiv. ver. 42.

^b See on Heb. xii. ver. 12.

^c See on Matt. v. ver. 48. clause 1.

VER. 3.

Μνημόνευε ὦν πῶς εἰληφάς καὶ ἤκουσας, καὶ τηρεῖ, καὶ μετανοήσον. Ἐάν ὦν μὴ γρηγορήσῃς, ἔξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ γνώῃς πότεν ἔρῃ ἐπὶ σέ.

^a Remember therefore how thou hast received and heard; ^b and hold fast ^c and repent. ^d If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

^a See on Phil. iii. ver. 16.

^b See on Heb. iii. ver. 6. clause 3.

^c See on Matt. iii. ver. 2. clause 1.

^d See on Matt. xxiv. ver. 42, 43.

VER. 4.

Ἐχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἠμόλυον τὰ ἱμάτια αὐτῶν, καὶ περιπατήσονται μετ' ἐμοῦ ἐν λευκοῖς· ὅτι ἀξιοὶ εἰσιν.

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Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

^a See ver. 5; 18.; iv. 4.; vi. 11.; vii. 9; 15.; xix. 14.

^b And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence, Matt. x. 11. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. That ye may be accounted worthy the kingdom of God, 2 Thess. i. 5.

VER. 5.

Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξομολογήσεται τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

^a He that overcometh, ^b the same shall be clothed in white raiment; ^c and I will not blot out his name out of ^d the book of life, ^e but I will confess his name before my Father, and before his angels.

^a See on Matt. x. ver. 22. clause 3.

^b See on ver. 4. clause 1.

^c Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book, Exod. xxxii. 32, 33. Let them be blotted out of the book of the living, and not be written with the righteous, Psal. lxxix. 28.

^d See on Luke x. ver. 20. clause 2.

^e See on Matt. x. ver. 32. clause 2.

VER. 6.

Ὁ ἔχων ὄρα, ἀκουσάτω τὴν φωνὴν τοῦ Πνεύματος λέγει ταῖς ἐκκλησίαις.

^a He that hath an ear, let him hear what the Spirit saith unto the churches.

^a See on Matt. xi. ver. 15.

VER. 7.

καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράφει· Τάδε λέγει ὁ ἄγιος, ὁ

ἀληθινός, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ· ὁ ἀνοίγων, καὶ οὐδὲς κλείει· καὶ κλείει, καὶ οὐδὲς ἀνοίγει·

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

^a See on Heb. vii. ver. 26. clause 3

^b See on John xiv. ver. 6. clause 2.

^c And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open, Isa. xlii. 22. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, Luke i. 32.

^d And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof, chap. v. 3—5. Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening, Job xii. 14. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven, Matt. xvi. 19.

VER. 8.

Οἶδά σου τὰ ἔργα· ἰδοὺ, δίδωμαι ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ οὐδὲς δύναται κλείσαι αὐτήν, ὅτι μικρὸν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠτήρησας τὸ ὄνομά μου.

^a I know thy works: behold, ^b I have set before thee an open door, and no man can shut it: for thou hast a little strength, ^c and hast kept my word, ^d and hast not denied my name.

^a See on Acts x. ver. 4.

^b For a great door and effectual is opened unto me, and there are many adversaries, 1 Cor. xvi. 9. Further-

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more, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, 2 Cor. ii. 12.

^c See on John xiv. ver. 21. clause 1.

^d See on Matt. x. ver. 33.

VER. 9.

Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἶσιν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου καὶ γινῶσιν ὅτι ἐγὼ ἀγάπησά σε.

Behold, I will make them ^a of the synagogue of Satan, ^b which say they are Jews, and are not, but do lie; ^c behold, I will make them to come and worship before thy feet, and to know that ^d I have loved thee.

^a I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan, chap. ii. 9.

^b See on Rom. ii. ver. 28, 29.

^c And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me, Isa. xlix. 23. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel, lx. 14.

^d See on John xiii. ver. 1. clauses 4, 5.

VER. 10.

Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κηρύξω σε τῆς πόλεως τοῦ πειρασμοῦ τῆς μελλούσης· ἐρχεσθαι ἐπὶ τῆς οἰκουμένης ἡδύς, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

Because thou hast kept ^a the word of my patience, ^b I also will keep thee from the hour of temptation, which shall come upon ^c all the world, to try them that dwell upon the earth.

^a See on Luke xxi. ver. 19.

^b See on Matt. vi. ver. 13. clause 1.

^c See on Luke ii. ver. 1. clause 2.

VER. 11.

Ἰδοὺ, ἐρχομαι ταχύ· κράτει· ὃ ἔχεις, ἵνα μὴ αἰεὶ, λάβῃ τὸν στεφάνῳ σου.

^a Behold, I come quickly: ^b hold that fast which thou hast, that no man take ^c thy crown.

^a Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book, chap. xxii. 7. And, behold, I come quickly: and my reward is with me, 12. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, 20. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled, Matt. xxiv. 33, 34. Behold the judge standeth before the door, Jam. v. 9.

^b See on Heb. iii. ver. 6. clause 3.

^c See on 1 Cor. ix. ver. 25.

VER. 12.

Ὁ νικῶν, ποιήσω αὐτὸν στήλην ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ· ἔτι· καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

^a Him that overcometh will I make ^b a pillar in the temple of my God, and he shall go no more out: ^c and I will write upon him the name of my God, and the name of ^d the city of my God, which is new Jerusalem, which cometh down out of heaven from ^e my God: and I will write upon him my new name.

^a See on Matt. x. ver. 22. clause 3.

^b Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever, Psal. xxiii. 6. Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple, lxxv. 4. Those that be planted in the house of the Lord shall flourish in the courts of our God, xcii. 13. Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence, xli. 13.

^c See on chap. ii. ver. 17. clause 4.

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* See on Gal. iv. ver. 26.

* See on John xx. ver. 17. clause 5.

VER. 13.

Ὁ ἔχων ὄτε, ἀκουσάτω τί τὸ πνεῦμα
λέγει ταῖς ἐκκλησίαις.

* He that hath an ear, let him hear
what the Spirit saith unto the churches.

* See on Matt. xi. ver. 15.

VER. 14.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδι-
κίων γράψον Τάδε λέγει ὁ Ἀμὲν, ὁ μάρτυς
ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως
τοῦ Θεοῦ.

And unto the angel of the church of
* the Laodiceans write; These things
saith * the Amen, ^b the faithful and true
witness, ^c the beginning of the creation of
God;

* Or, in Laodicea.

* That he who blesseth himself in
the earth, shall bless himself in the
God of truth; and he that sweareth
in the earth, shall swear by the God
of truth; because the former troubles
are forgotten, and because they are hid
from mine eyes, Isa. lrv. 16. For all
the promises of God in him are yea,
and in him Amen, unto the glory of
God by us, 2 Cor. i. 20.

^b See on chap. i. ver. 5. clause 1.^c See on Col. i. ver. 15. clause 3.

VER. 15.

Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ
οὔτε ζεστός· ὅφελον ψυχρὸς εἶναι, ἢ ζεστός.

I know thy works, * that thou art nei-
ther cold nor hot: ^b I would thou wert
cold or hot.

* See on Matt. xxiv. ver. 12. clause 2.

^b See on Matt. vi. ver. 24. clause 1.

VER. 16.

Οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς
οὔτε ζεστός, μέλλω σε ἐμίσηαι ἐκ τοῦ στό-
ματός μου.

So then because thou art lukewarm,
and neither cold nor hot, * I will spue
thee out of my mouth.

* Remember therefore from whence
thou art fallen; and repent, and do
the first works; or else I will come
unto thee quickly, and will remove
thy candlestick out of his place, ex-
cept thou repent, chap. ii. 5. Hast

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thou utterly rejected Judah? hath thy
soul loathed Zion? why hast thou
smitten us, and *there* is no healing for
us? we looked for peace, and *there* is
no good; and for the time of healing,
and behold trouble! Jer. xiv. 19.
Three shepherds also I cut off in one
month; and my soul loathed them,
and their soul also abhorred me.
Then said I, I will not feed you: that
that dieth, let it die; and that that is
to be cut off, let it be cut off; and let
the rest eat every one the flesh of an-
other, Zech. xi. 8, 9.

VER. 17.

Ὅτι λέγεις· Ὅτι πλούσιός εἰμι, καὶ
πεπλούτηκα, καὶ οὐδένος χρείαν ἔχω· καὶ
οὐκ οἶδα ὅτι σὺ εἶ ὁ παλαιώτερος, καὶ ἐλε-
εινός, καὶ πτωχός, καὶ τυφλός, καὶ γυμνός·

* Because thou sayest, I am rich, and
increased with goods, and have need of
nothing; and knowest not that thou art
wretched, and miserable, and poor, and
blind, and naked:

* And Ephraim said, Yet I am be-
come rich, I have found me out sub-
stance: in all my labours they shall
find none iniquity in me that were sin,
Hos. xii. 8. Whose possessors slay
them, and hold themselves not guilty;
and they that sell them say, Blessed
be the LORD; for I am rich: and their
own shepherds pity them not, Zech.
xi. 5. And he spake a parable unto
them, saying, The ground of a certain
rich man brought forth plentifully.
And he thought within himself, say-
ing, What shall I do, because I have
no room where to bestow my fruits?
And he said, This will I do: I will
pull down my barns, and build greater;
and there will I bestow all my fruits
and my goods. And I will say to my
soul, Soul, thou hast much goods laid
up for many years; take thine ease,
eat, drink, and be merry. But God
said unto him, Thou fool! this night
thy soul shall be required of thee: then
whose shall those things be, which
thou hast provided? So is he that
layeth up treasure for himself, and is
not rich towards God, Luke xii. 16—
21.

VER. 18.

Συμβουλευού σοι ἀγοράσαι παρ' ἐμοῦ
χρυσίον πεπωμαμένον ἐκ πυρός, ἵνα πλουτή-
σῃς· καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ

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μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότη-
τός σου καὶ πολλοὺς ἐγγίξουσιν τοὺς
ὀφθαλμοὺς σου, ἵνα ἑλπίης.

*I counsel thee to ^abuy of me ^bgold
tried in the fire, ^cthat thou mayest be
rich; ^dand white raiment, ^ethat thou
mayest be clothed, and that the shame of
thy nakedness do not appear; and anoint
thine eyes with eye-salve, that thou may-
est see.*

^a See on Matt. xiii. ver. 44. clause 2,
and xiv. ver. 9. clause 2.

^b Now if any man build upon this
foundation gold, silver, precious stones,
wood, hay, stubble; Every man's
work shall be made manifest: for the
day shall declare it, because it shall
try every man's work of what sort it is.
1 Cor. iii. 12, 13. That the trial of your
faith, being much more precious than
of gold that perisheth, though it be
tried with fire, might be found unto
praise and honour and glory at the
appearing of Jesus Christ, 1 Pet. i. 7.

^c See on Luke xii. ver. 21. clause 2.

^d See on ver. 4. clause 1.

^e Behold, I come as a thief. Bless-
ed is he that watcheth, and keepeth
his garments, lest he walk naked, and
they see his shame, chap. xvi. 15. Thy
nakedness shall be uncovered, yea,
thy shame shall be seen: I will take
vengeance, and I will not meet thee as
a man, Isa. xlvii. 3. Therefore will I
discover thy skirts upon thy face, that
thy shame may appear, Jer. xiii. 26.
Behold, I am against thee, saith the
Lord of hosts; and I will discover
thy skirts upon thy face, and I will
shew the nations thy nakedness, and
the kingdoms thy shame, Nah. iii. 5.

VER. 19.

Ἐγὼ ὅσους ἰδὼν φιλῶ, ἐλεῶ καὶ παι-
δαίω: ζήλωσον οὖν, καὶ μεταίστην.

*As many as I love, I rebuke and
chasten: ^bbe zealous therefore, ^cand re-
pent.*

^a See on 1 Cor. xi. ver. 32.

^b For behold this self-same thing,
that ye sorrowed after a godly sort,
what carefulness it wrought in you,
yea, what clearing of yourselves, yea,
what indignation, yea, what fear, yea,
what vehement desire, yea, what zeal,
yea, what revenge! In all things ye

have approved yourselves to be clear
in this matter, 2 Cor. vii. 11. But it
is good to be zealously affected always
in a good thing, and not only when I
am present with you, Gal. iv. 18.

^c See on Matt. iii. ver. 2. clause 1.

VER. 20.

Ἴδού, ἵστηκα ἐπὶ τὴν θύραν, καὶ κρού-
ω: ἂν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ
τὴν θύραν, εἰσελεύσεται πρὸς αὐτόν, καὶ
δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

*Behold, I stand at the door, and
knock: ^bif any man hear my voice, and
open the door, I will come in to him,
^cand will sup with him, and he with me.*

^a I sleep, but my heart waketh: it is
the voice of my beloved that knock-
eth, saying, Open to me, my sister, my
love, my dove, my undefiled: for my
head is filled with dew, and my locks
with the drops of the night, Cant. v. 2.
And ye yourselves like unto men that
wait for their lord, when he will re-
turn from the wedding; that, when he
cometh and knocketh, they may open
unto him immediately, Luke xii. 36.

^b He that hath my commandments,
and keepeth them, he it is that loveth
me: and he that loveth me shall be
loved of my Father; and I will love
him, and will manifest myself to
him. Judas saith unto him (not Isca-
riot), Lord, how is it that thou wilt
manifest thyself unto us, and not unto
the world? Jesus answered and said
unto him, If a man love me, he will
keep my words: and my Father will
love him, and we will come unto him,
and make our abode with him, John
xiv. 21—23.

^c And he saith unto me, Write,
Blessed are they which are called
unto the marriage-supper of the Lamb.
And he saith unto me, These are the
true sayings of God, chap. xix. 9.
Then said he unto him, A certain
man made a great supper, and bade
many: And sent his servant at sup-
per time to say to them that were
bidden, Come; for all things are now
ready, Luke xiv. 16, 17.

VER. 21.

Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ'
ἐμοῦ ἐν τῇ θρόνῳ μου, ὡς καὶ ἦν ἔλεος,
καὶ ἐκάλεισα μετὰ τοῦ πατρὸς μου ἐν τῇ
θρόνῳ αὐτοῦ.

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^a To him that overcometh will ^b I grant to sit with me in my throne, even as I also overcame, ^c and am set down with my Father in his throne.

^a See on Matt. x. ver. 22. clause 3.

^b See on Matt. xix. ver. 28. clause 3.

^c See on Matt. xxii. ver. 44. clause 1, and Mark xvi. ver. 19. clause 3.

VER. 22.

Ὁ ἔχων ὅρα, ἀκουάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

^a He that hath an ear, let him hear what the Spirit saith unto the churches.

^a See on Matt. xi. ver. 15.

CHAP. IV.—VER. 1.

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλοῦσας μοι ἡμεῖς, λέγουσα· Ἀνάβα ὁδοῦ, καὶ δείξω σοὶ ἃ δεῖ γένεσθαι μετὰ ταῦτα.

^a After this I looked, and behold, a door was opened in heaven; ^b and the first voice which I heard was as it were of a trumpet talking with me; which said, ^c Come up hither, ^d and I will shew thee things which must be hereafter.

^a Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God, Ezek. i. 1.

^b I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, chap. i. 10.

^c And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them, chap. xi. 12.

^d The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, chap. i. 1.

VER. 2.

Καὶ εὐθὺς ἑγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἔκειτο τοῦ Σπένου καθήμενος.

^a And immediately I was in the Spirit: and, behold, ^b a throne was set in heaven, ^c and one sat on the throne.

^a See on chap. i. ver. 10. clause 1.

^b And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, chap. xx. 11. In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple, Isa. vi 1. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it, Ezek. i. 26. Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne, x. i.

^c And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, chap. ix. 10. And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia, xix. 4. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, xxii. 3. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire, Dan. vii. 9. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, Heb. viii. 1.

VER. 3.

Καὶ ὁ καθήμενος ἦν ὁμοιος ὀρέσῳ ἰάσματος, καὶ ὀρείῳ καὶ τρεῖς περισσέοντες τοῦ θρόνου ὁμοιος ὀρέσῳ σμαραγδίνῳ.

^a And he that sat was to look upon like a jasper and a sardine-stone: and there was ^b a rainbow round about the throne, in sight like unto an emerald.

^a And there the glory of God: and her light was like unto a stone most precious, even a jasper-stone, clear as crystal, chap. xxi. 11. And they saw the God of Israel: and there was un-

der his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness, Exod. xxiv. 10. And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about, Ezek. i. 27.

^b And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, chap. x. 1. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth, Gen. ix. 12—16. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake, Ezek. i. 28.

VER. 4.

Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους ἕθον τοὺς εἴκοσι τέσσαρας πρῶτον· καὶ καθήμενοι, περιβεβλημένοι ἐν ἱματίοις λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

^a And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, ^b clothed in white raiment; ^c and they had on their heads crowns of gold.

^a The four and twenty elders fall down before him that sat on the

throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, ver. 10. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, v. 8. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever, 14. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, vii. 11. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, xi. 16. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. xix. 4.

^b See on chap. iii. ver. 4. clause 1.

^c See on 1 Cor. ix. ver. 25.

VER. 5.

Καὶ ἐκ τοῦ θρόνου ἔκπορεύονται ἀστραπαὶ καὶ ῥοαταὶ καὶ φωναὶ· καὶ ἑπτὰ λαμπάδες πυρὸς καύμεναι ἐνώπιον τοῦ θρόνου, αἱ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ.

^a And out of the throne proceeded lightnings and thunderings and voices: and there were ^b seven lamps of fire burning before the throne, ^c which are the seven Spirits of God.

^a And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake, chap. viii. 5. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail, xi. 19. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great, xvi. 17, 18.

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And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled, Exod. xix. 16. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off, xx. 18. At the brightness that was before him his thick clouds passed: hail-stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them, Psal. xviii. 12—14.

^b And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold, Exod. xxxvii. 23.

^c See on chap. i. ver. 4. clause 4.

VER. 6.

Καὶ ἐνώπιον τοῦ θρόνου θάλασσα ἱαλίνη, ὁμοία κρυστάλλῳ καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἑμπροσθεν καὶ ὀπισθεν.

^a And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, ^bwere four beasts ^cfull of eyes before and behind.

^a And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God, chap. xv. 2. And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation, Exod. xxxviii. 8.

^b See ver. 4. clause 1.

^c See ver. 8. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four, Ezek. i. 18. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had, x. 12.

VER. 7.

Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῶ πτερομένῳ.

^a And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

^a Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side: they four also had the face of an eagle, Ezek. i. 5—10. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle, x. 14.

VER. 8.

Καὶ τέσσαρα ζῶα, ἐν καθ' ἑαυτὸν, εἶχον ἀνὰ πτέρυγας ἑξ κυκλόθεν, καὶ ἴσωθεν γέμοντα ὀφθαλμῶν καὶ ἀνάπνευσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτός, λέγοντα· Ἁγίος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ πανταγάρτων, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

And the four beasts had each of them ^asix wings about him; ^band they were full of eyes within: ^cand they ^drest not day and night, saying, Holy, holy, holy, Lord God Almighty, ^dwhich was, and is, and is to come.

^e Gr. have no rest.

^a Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he

did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts : the whole earth is full of his glory, Isa. vi. 2, 3.

^b See on ver. 6. clause 3.

^a See on ver. 4. clause 1.

^d See on chap. i. ver. 8.

VER. 9.

Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

^a And when those beasts give glory and honour and thanks to ^b him that sat on the throne, ^c who liveth for ever and ever,

^a See on ver. 4. clause 1.

^b See on ver. 2. clause 3.

^c See on John v. ver. 26.

VER. 10.

Προσϋνῶσι οἱ εἴκοσι καὶ τέσσαρες προσϋνῶντες ἐνώπιον τοῦ καθημένου ἀπὸ τοῦ θρόνου, καὶ προσκυνοῦσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἑτάλλουσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

VER. 11.

Ἄξιός εἰ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν ὅτι σὺ ἐκτίσας τὰ πάντα, καὶ διὰ τὸ θέλημα σου εἶσι, καὶ ἐκτίσθησιν.

^a Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created.

^a I will call on the Lord, who is worthy to be praised : so shall I be saved from mine enemies, 2 Sam. xxii. 4. and Psal. xviii. 3.

CHAP. V.—VER. 1.

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσθην, καὶ ἔπισθην, κατεσφραγισμένον σφραγίσιν ἑπτὰ.

And I saw in the right hand of ^a him that sat on the throne ^b a book written within and on the backside, ^c sealed with seven seals.

^a See on chap. iv. ver. 2. clause 3.

^b And he had in his hand a little

book open : and he set his right foot upon the sea, and his left foot on the earth, chap. x. 2. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings, 8—11. And when I looked, behold, an hand was sent unto me ; and, lo, a roll of a book was therein : And he spread it before me : and it was written within and without : and there was written therein lamentations, and mourning, and woe, Ezek. ii. 9, 10.

^c Bind up the testimony, seal the law among my disciples, Isa. viii. 16. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee : and he saith, I cannot ; for it is sealed, xxix. 11.

VER. 2.

Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ· τίς ἐστιν ἄξιός ἀκούειν τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ ;

And I saw a strong angel proclaiming with a loud voice, ^a Who is worthy to open the book, and to loose the seals thereof ?

^a And the book is delivered to him that is not learned, saying, Read this I pray thee : and he saith, I am not learned, Isa. xxix. 12. Let them bring them forth, and shew us what shall happen : let them shew the former things what they be, that we may consider them, and know the latter end of them ; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods : yea, do good, or do evil, that we may be dismayed, and behold it together, xli. 22, 23.

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VER. 3.

Καὶ οὐδεὶς ἰδύνατο ἐν τῇ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό.

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

VER. 4.

Καὶ ἔγω ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὐρίθῃ ἀνοῖξαι καὶ ἀναγῶναι τὸ βιβλίον, οὐτε βλέπειν αὐτό.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

VER. 5.

Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαίς· ἰδοὺ, ἐνίκησεν ὁ Λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς ἑπτὰ σφαιγίδας αὐτοῦ.

And one of the elders saith unto me, Weep not: behold ^a the Lion of the tribe of Juda, ^b the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

^a Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? Gen. xlix. 9. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee, Numb. xxiv. 9. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood, Heb. vii. 14.

^b I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the off-spring of David, and the bright and morning star, chap. xxii. 16. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, Isa. xi. 1. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, 10. and Rom. xv. 12.

VER. 6.

Καὶ εἶδον, καὶ ἰδοὺ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώον, καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἄνθρωπος ἱστανὸς ὡς ἱεραγμένον ἔχον πέταρα ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτὰ

οἱ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀποσταλμένα εἰς πᾶσαν τὴν γῆν.

And I beheld, and, lo, ^a in the midst of the throne and of the four beasts, and in the midst of the elders, stood ^b a Lamb as it had been slain, ^c having seven horns and ^d seven eyes, ^e which are the seven Spirits of God sent forth into all the earth.

^a And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind, chap. iv. 4—6.

^b See on John i. ver. 29. clause 1.

^c I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed, Dan. vii. 13, 14. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power, Hab. iii. 3, 4. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 9—11.

^d For, behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the

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LORD of hosts, and I will remove the iniquity of that land in one day, Zech. iii. 9. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth, iv. 10.

^e See on chap. i. ver. 4. clause 4.

VER. 7.

Καὶ ἦλθε, καὶ εἴληψε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

And he came and took the book out of the right hand of him that sat upon the throne.

VER. 8.

Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιν τέσσαρες πρεσβύτεροι ἐπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἑκάστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

And when he had taken the book, ^athe four beasts and four and twenty elders fell down before the Lamb, ^bhaving every one of them harps, ^cand golden vials, full of ^dodours, ^dwhich are the prayers of saints.

• Or, incense.

^a See on chap. iv. ver. 4. clause 1.

^b And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth, chap. xiv. 2, 3. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God, xv. 2.

^c And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God who liveth for ever and ever, chap. xv. 7.

^d Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice, Psal. cxli. 2.

VER. 9.

Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες: Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ ἀνοῦξαι τὰς σφραγίδας αὐτοῦ ὅτι ἑσθάτης, καὶ ἡγέρσας τὸ θεῶ ἡμᾶς ἐν τῷ αἵματι σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους.

^a And they sung a new song, saying, ^bThou art worthy to take the book, and to open seals thereof: ^cfor thou wast slain, ^dand hast redeemed us to God by thy blood ^eout of every kindred, and tongue, and people, and nation;

^a And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen, chap. vii. 10—12. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth, xiv. 3.

^b And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon, ver. 2—4.

^c See on Matt. xvi. ver. 21. clause 1.

^d See on Matt. xxvi. ver. 28.

^e After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, chap. vii. 9. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, xiv. 6. And he said unto them, Go ye into all the world, and preach the Gospel to

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every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16.

VER. 10.

Καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς· καὶ βασιλεύσομεν ἐπὶ τῆς γῆς.

^a And hast made us unto our God kings and priests: ^b and we shall reign on the earth.

^a See on 1 Pet. ii. ver. 9. clause 2.

^b Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, chap. xx. 6. But the saints of the most High shall take the kingdom, and possess the kingdom, for ever, even for ever and ever, Dan. vii. 18. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him, 27.

VER. 11.

Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κυκλῶσιν τοῦ θρόνου, καὶ τῶν ζώον καὶ τῶν προσβυτίων καὶ χιλιάδες χιλιάδας,

And I beheld, and ^a I heard the voice of many angels round about the throne ^b and the beasts and the elders: ^c and the number of them was ten thousand times ten thousand, and thousands of thousands;

^a And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, chap. vii. 11. And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left, 1 Kings xxii. 19. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word, Psal. ciii. 20. Praise ye Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him,

all his angels: praise ye him, all his hosts, cxlviii. 1, 2.

^b See on chap. iv. ver. 4. clause 1.

^c And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth, chap. xix. 6. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them, Deut. xxxiii. 2. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place, Psal. lxxviii. 17. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb. xii. 22.

VER. 12.

Λέγοντες φωνῇ μεγάλῃ· Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τῆς δυνάμει καὶ πλούτου καὶ σοφίας καὶ ἰσχύος καὶ τιμῆς καὶ δόξης καὶ εὐλογίας.

Saying with a loud voice, ^a Worthy is the Lamb that was slain ^b to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

^a See on ver. 9.

^b See on Matt. xxviii. ver. 18.

VER. 13.

Καὶ πᾶν κτίσμα, ὃ ἐστὶν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστὶν, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας· Τῷ καθήμενῳ ἐπὶ τοῦ θρόνου καὶ τοῖς ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κέρας εἰς τοὺς αἰῶνας τῶν αἰώνων.

^a And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, ^b Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

^a That at the name of Jesus every

knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, Phil. ii. 10.

^b See on Rom. xi. ver. 36. clause 2.

VER. 14.

Καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ εἰκοσὶ τέσσαρες πρεσβύτεροι ἵψαν, καὶ προσκύνουν ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

^a And the four beasts said, Amen. And the four and twenty elders fell down and worshipped ^b him that liveth for ever and ever.

^a See on chap. iv. ver. 4. clause 1.

^b See on John v. ver. 26.

CHAP. VI.—VER. 1.

Καὶ εἶδον ὅτε ἤνοιξε τὸ ἄρπλον μέλαν ἐν τῶν σφραγίδων, καὶ ἤκουσα ἡνὸς ἐκ τῶν τέσσατεων ζώων λέγοντος, ὡς φωνῆς βροντῆς· Ἐρχου καὶ βλέπε.

^a And I saw when the Lamb opened one of the seals, ^b and I heard, as it were the noise of thunder, one of ^c the four beasts saying, Come and see.

^a And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, And he came and took the book out of the right hand of him that sat upon the throne, chap. v. 3—7.

^b See on chap. iv. ver. 5. clause 1.

^c See on chap. iv. ver. 4. clause 1.

VER. 2.

Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός· καὶ ὁ καθήμενος ἐπ' αὐτοῦ ἔχων τόξον· καὶ ἰδὼν αὐτὸν στίβαντος, καὶ ἐξήλθε νικῶν, καὶ ἔνα νικῶν.

And I saw, and behold ^a a white horse: and ^b he that sat on him had a bow; ^c and a crown ^d was given unto him: ^e and he went forth conquering, and to conquer.

^a And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war, chap. xix. 11.

^b Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee, Psal. xiv. 3—5.

^c And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle, chap. xiv. 14. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself, xix. 12.

^d See on Matt. xxviii. ver. 18.

^e And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, chap. xi. 15. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful, xvii. 14. O sing unto the Lord a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. xcvi. 1—3. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, cx. 2. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the know-

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ledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. See also on Matt. viii. ver. 11. clause 1.

VER. 3.

Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγίδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἐρχου καὶ βλέπε.

And when he had opened the second seal, I heard the second beast say, Come and see.

VER. 4.

Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθήμενῳ ἐπ' αὐτῷ ἰδὼν αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἰδὼν αὐτῷ μάχαιρα μεγάλη.

** And there went out another horse that was red: ^b and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

** I saw by night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him were there red horses, speckled, and white, Zech. i. 8.*

^b Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword, Psal. xvii. 13. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Isa. x. 5, 6. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt, Ezek. xxx. 24, 25.

VER. 5.

Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγίδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἐρχου καὶ

βλέπε. Καὶ εἶδον, καὶ ἰδὼν ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had ^a a pair of balances in his hand.

** And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied, Lev. xxvi. 26. And thy meat which thou shalt eat shall be by weight, twenty shekels a-day: from time to time shalt thou eat it, Ezek. iv. 10. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment, 16.*

VER. 6.

Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου ἀναρίου, καὶ τρεῖς χοίνικες κριθῶν ἀναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

And I heard a voice in the midst of the four beasts say, ^a A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

** The word chænix, signifieth a measure containing one wine quart, and the twelfth part of a quart.*

VER. 7.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν· Ἐρχου καὶ βλέπε.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

VER. 8.

Καὶ εἶδον, καὶ ἰδὼν ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτοῦ ὁ θάνατος· καὶ ὁ ᾄδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἰδὼν αὐτοὺς ἐξουσία ἔσονται ἰσχυροὶ ἐπὶ τὸ τέταρτον τῆς γῆς, ἐν ἡμέρᾳ καὶ ἐν ἡμέρᾳ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

And I looked, and behold a pale horse: and his name that sat on him was

*Death, and Hell followed with him. And power was given * unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

* Or, to him.

VER. 9.

Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον·

And when he had opened the fifth seal, I saw ^aunder the altar ^bthe souls of them ^cthat were slain for the word of God, and for the testimony which they held:

^a And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, chap. ix. 13.

^b And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, chap. xx. 4.

^c See on Matt. x. ver. 21.

VER. 10.

Καὶ ἔκραζον φωνῇ μεγάλῃ, λέγοντες· Ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;

And they cried with a loud voice, saying, How long, O Lord, ^aholy and ^btrue, ^cdost thou not judge and avenge our blood on them that dwell on the earth.

^a See on John xvii. ver. 11. clause 2.

^b See on Rom. iii. ver. 4. clause 2.

^c See on Luke xviii. ver. 7. clause 2.

VER. 11.

Καὶ ἐδόθησαν ἑκάστοις στολαὶ λευκαί, καὶ ἐρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρόν, ἕως οὗ πληρώσονται καὶ οἱ σκλάβοι αὐτῶν καὶ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also

and their brethren, that should be killed as they were, should be fulfilled.

^a See on chap. iii. ver. 4. clause 1.

VER. 12.

Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἕκτην, καὶ ἰδοὺ, σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχους, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα·

And I beheld when he had opened the sixth seal, and, lo, ^athere was a great earthquake; ^band the sun became black as sackcloth of hair, and the moon became as blood;

^a See chap. viii. 5.; xi. 13.; xvi. 18. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places, Matt. xxiv. 7.

^b See on Matt. xxiv. ver. 29.

VER. 13.

Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἦλθον εἰς τὴν γῆν, ὡς σικκὴ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σινομένη.

And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

VER. 14.

Καὶ οὐρανὸς ἀπεχώρησεν ὡς βιβλίον εἰλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν·

^a And the heaven departed as a scroll when it is rolled together; ^b and every mountain and island were moved out of their places.

^a And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree, Isa. xxxiv. 4. See also on Matt. v. ver. 18. clause 1.

^b And every island fled away, and the mountains were not found, chap. xvi. 20. I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the pre-

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sence of the LORD, and by his fierce anger, Jer. iv. 23—26.

VER. 15.

Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστάνες, καὶ οἱ πλούσιοι, καὶ οἱ χιλιάρχοι, καὶ οἱ δυνατοί, καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὄρεων

^a And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, ^b hid themselves in the dens and in the rocks of the mountains;

^a And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more, chap. xviii. 9—11. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh, xix. 18—21.

^b Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty, Isa. ii. 10. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth, 19.

VER. 16.

Καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πόστε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθήμενου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου

^a And said to the mountains and rocks, Fall on us, and hide us from the face of ^b him that sitteth on the throne, and from ^c the wrath of the Lamb:

^a And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them, chap. ix. 6. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars, and they shall say to the mountains, Cover us; and to the hills, Fall on us, Hos. x. 8. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us, Luke xxiii. 30.

^b See on chap. iv. ver. 2. clause 3.

^c And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God, chap. xix. 15. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, Psal. ii. 9—12. And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power, 2 Thess. i. 7—9.

VER. 17.

Ὅτι ἔλθει ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;

^a For the great day of his wrath is come; ^b and who shall be able to stand?

^a And the nations were angry, and thy wrath is come, and the time of

the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth, chap. xi. 18. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the Lord shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee, they imagined a mischievous device, which they are not able to perform. Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them, Psal. xxi. 8—12. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries, cx. 5, 6. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly, Zeph. i. 14. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons, Matt. xxi. 40, 41. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us, Luke xxiii. 28—30. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, Rom. ii. 5.

^b Thou even thou, art to be feared; and who may stand in thy sight when once thou art angry? Psal. lxxvi. 7.

If thou, LORD, shouldest mark iniquities, O LORD, who shall stand? cxix. 3. And the LORD shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the LORD is great and very terrible; and who can abide it? Joel ii. 11. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap, Mal. iii. 2.

CHAP. VII.—VER. 1.

Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἄγγε-
λους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας
τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέ-
μους τῆς γῆς, ἵνα μὴ πνέῃ ἀνεμὸς ἐπὶ τῆς
γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ
πάν δένδρον.

And after these things ^a I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

^a Also, thou son of man, thus saith the Lord God unto the land of Israel, An end, the end is come upon the four corners of the land, Ezek. vii. 2.

VER. 2.

Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα τοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσασιν ἄγγελοις, οἱς εἶδον αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

And I saw another angel, ascending from the east, ^a having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

^a See on 2 Cor. i. ver. 22. clause 1.

VER. 3.

Λέγων· Μὴ ἀδικήσῃτε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

Saying, Hurt not the earth, neither the sea, nor the trees, ^a till we have sealed the servants of our God in their foreheads.

^a And the LORD said unto him, Go through the midst of the city, through

glory, for thy mercy, and for thy truth's sake, cxv. 1. I, even I, am the Lord; and beside me there is no Saviour, Isa. xlii. 11. Verily, thou art a God that hidest thyself, O God of Israel, the Saviour, xlv. 15. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel, Jer. iii. 23. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord, Jon. ii. 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. And all flesh shall see the salvation of God, Luke iii. 6. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, Eph. ii. 8.

^b See on chap. iv. ver. 2. clause 3.

^c See on John i. ver. 29.

VER. 11.

Καὶ πάντες οἱ ἄγγελοι ἑστῆκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ.

^a And all the angels stood round about the throne, ^b and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

^a See on chap. v. ver. 11. clauses 1, 3.

^b And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, chap. xi. 16.

VER. 12.

Λέγοντες Ἀμήν ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Saying, ^a Amen: ^b Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

^a See on Matt. vi. ver. 13. clause 4.

^b See on Rom. xi. ver. 36. clause 2.

VER. 13.

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι Οὗτοι οἱ περιβεβλημένοι τὰς

στολὰς τὰς λευκὰς, τίνας εἰσὶ, καὶ πόθεν ἦλθον;

And one of ^a the elders answered, saying unto me, What are these ^b which are arrayed in white robes? and whence came they?

^a And round about the throne were four and twenty seats: and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold, chap. iv. 4.

^b See ver. 9.

VER. 14.

Καὶ εἶρηκα αὐτῷ Κύριε, σὺ οἶδας. Καὶ εἰπὶ μοι Οὗτοι εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης· καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύσαντο στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου.

And I said unto him, ^a Sir, thou knowest. And he said to me, ^b These are they which came out of great tribulation, and have ^c washed their robes, and made them white ^d in the blood of ^e the Lamb.

^a And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest, Ezek. xxxvii. 3.

^b See on John xvi. ver. 33. clause 2.

^c Unto him that loved us, and washed us from our sins in his own blood, chap. i. 5. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by, Zech. iii. 3—5. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, xlii. 1. After that he poureth water into a bason, and began to

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wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet, John xiii. 5—14. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 26, 27. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7

^d See on Matt. xxvi. ver. 28.

^e See on John i. ver. 29. clause 1.

VER. 15.

Διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτός ἐν τῷ ναῷ αὐτοῦ καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκεπάζει ἐπ' αὐτούς.

^a Therefore are they before the throne of God, and serve him day and night in his temple: ^b and he that sitteth on the throne shall dwell among them.

^a And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no

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man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God, chap. xiv. 3—5. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, xxi. 3. See also on John xii. ver. 26. clause 3.

^b See on 2 Cor. vi. ver. 16. clause 2.

VER. 16.

Οὐ πεινᾶσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πῖσιν ἐπ' αὐτούς ὁ ἥλιος, οὐδὲ πᾶν καῦμα.

^a They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

^a See on Matt. v. ver. 6. clause 2.

VER. 17.

Ὅτι τὸ ἄρνον τὸ ἀναμίσχον τοῦ θρόνου ποιμαίνει αὐτούς, καὶ ὀδηγήσει αὐτούς ἐπὶ ζώσας πηγὰς ὑδάτων καὶ ἔξαλειψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

For ^a the Lamb which is in the midst of the throne ^b shall feed them, and shall lead them unto living fountains of waters: ^c and God shall wipe away all tears from their eyes.

^a And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, chap. v. 6.

^b The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake, Psal. xxiii. 1—3. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

2 I

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the LORD for ever, 5, 6. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, xxxvi. 8. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, Isa. xxv. 6. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young, xl. 11. That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves: they shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd, Ezek. xxxiv. 23.

^c And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, chap. xxi. 4. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it, Isa. xxv. 8. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more, xxx. 19. And the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be

thy everlasting light, and the days of thy mourning shall be ended, lx. 19, 20.

CHAP. VIII.—VER. 1.

Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἑβδόμην, ἤγινετο σιγή ἐν τῷ οὐρανῷ ὡς ἡμίωρον.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

VER. 2.

Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἱ ἐστάσαν τοῦ Θεοῦ ἱστίασιν· καὶ ἑδύσαν αὐτοὺς ἑπτὰ σάλπιγγας.

^a And I saw the seven angels which stood before God; ^b and to them were given seven trumpets.

^a And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings, Luke i. 19.

^b See ver. 6—12.

VER. 3.

Καὶ ἄλλος ἀγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὴν χρυσοῦν· καὶ ἑδύθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων, ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

^c Or, add it to the prayers.

^a See on chap. vi. ver. 9. clause 1.

^b And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands-full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not, Lev. xvi. 12, 13. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun,

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Numb. xvi. 46. For from the rising of the sun, even unto the going down of the same, my name *shall be great* among the Gentiles; and in every place incense *shall be offered* unto my name, and a pure offering: for my name *shall be great* among the heathen, saith the LORD of hosts, Mal. i. 11.

^c And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense, Luke i. 8—10. See also on Heb. vii. ver. 25. clause 4.

VER. 4.

^r Καὶ ἐνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἁγγέλου, ἐνώπιον τοῦ Θεοῦ.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

VER. 5.

Καὶ εἰλαψεν ὁ ἁγγέλος τὸ λιβανωτὸν, καὶ ἔβρισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυμιαστηρίου, καὶ ἔβλεπεν εἰς τὴν γῆν καὶ ἔγένοντο φωναὶ καὶ ῥέοντα καὶ ἀστραπαὶ καὶ σεισμοί.

^a And the angel took the censer, and filled it with fire of the altar, and cast it ^b into the earth: ^b and there were voices, and thunders, and lightnings, and an earthquake.

^c Or, upon.

^a Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight, Ezek. x. 1, 2.

^b See on chap. iv. ver. 5. clause 1.

VER. 6.

Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ

σάλπιγγας, ἠτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.

And the seven angels which had the seven trumpets prepared themselves to sound.

VER. 7.

Καὶ ὁ πρῶτος ἄγγελος ἰσάληψε, καὶ ἔγένετο χάλαρα καὶ πῦρ μαιγμένη αἵματι, καὶ ἔβληθη εἰς τὴν γῆν καὶ τὸ τρίτον τῶν δένδρων κατεῖλεν, καὶ πᾶς χόρτος χλωρὸς κατεῖλεν.

The first angel sounded, ^a and there followed hail and fire mingled with blood, and they were cast upon the earth: ^b and the third part of trees was burnt up, and all green grass was burnt up.

^a And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great, chap. xvi. 21. And Moses stretched forth his rod toward heaven; and the LORD sent thunder and hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field, Exod. xvi. 23—25. And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were more* which died with hail-stones than *they* whom the children of Israel slew with the sword, Josh. x. 11. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup, Psal. xi. 6. At the brightness *that* was before him his thick clouds passed; hail-stones and coals of fire. The LORD also thundered in the heavens, and the Highest gave his voice; hail-stones and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them, xviii. 12—14. Behold, the LORD hath

a mighty and strong one, *which*, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand, Isa. xxviii. 2. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire, xxix. 6. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and *with the flame of a devouring fire, with scattering, and tempest, and hail-stones*, xxx. 30. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hail-stones, fire, and brimstone, Ezek. xxxviii. 22.

^b For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low: And upon all the cedars of Lebanon, *that are high and lifted up*, and upon all the oaks of Bashan, Isa. ii. 12, 13. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth, x. 17, 18.

VER. 8.

Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καίμενον ἐβλήθη εἰς τὴν θάλασσαν, καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα,

And the second angel sounded, and as it were ^a a great mountain ^b burning with fire was cast into the sea: ^c and the third part of the sea became blood;

^a Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain, Jer. li. 25.

^b Thus hath the Lord God shewed unto me; and, behold, the Lord God called to contend by fire, and it de-

voured the great deep, and did eat up a part, Amos vii. 4.

^c Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which *are* in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone*. And Moses and Aaron did so, as the Lord commanded: and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood, Exod. vii. 17—20.

VER. 9.

Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

^a And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

^a And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt, Exod. vii. 21.

VER. 10.

Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπαισεν ἐκ τοῦ οὐρανοῦ ἄστηρ μέγας καίμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ὑδάτων,

And the third angel sounded, ^a and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

^a And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit, chap. ix. 1. How

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REV. VIII. 10—13.—IX. 1—3.

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art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! Isa. xiv. 12.

VER. 11.

Καὶ τὸ ὄνομα τοῦ ἀστέρους λέγεται Ἄψινθος· καὶ γίνεται τὸ τρίτον εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

* And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

* Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood, Deut. xxix. 18.

VER. 12.

Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίη τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

And the fourth angel sounded, * and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

* See on Matt. xxiv. ver. 29.

VER. 13.

Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀγγέλου πετομένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σάλπιξιν.

* And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, * Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

* And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every

nation, and kindred, and tongue, and people, chap. xiv. 6. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, xix. 17.

* And he spread it before me: and it was written within and without: and there was written therein lamentations, and mourning, and woe, Ezek. ii. 10.

CHAP. IX.—VER. 1.

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκέντα εἰς τὴν γῆν, καὶ ἰδοὺ αὐτῷ ἡ κλεῖς τοῦ φρίατος τῆς ἀβύσσου.

And the fifth angel sounded, * and I saw a star fall from heaven unto the earth: * and to him was given the key of the bottomless pit.

* See on chap. viii. ver. 10.

* I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, chap. i. 18. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, xx. 1.

VER. 2.

Καὶ ἤνοιξε τὸ φρίαρ τῆς ἀβύσσου· καὶ ἐξῆλθεν καπνὸς ἐκ τοῦ φρίατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρίατος.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; * and the sun and the air were darkened by reason of the smoke of the pit.

* A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations, Joel ii. 2. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, 30, 31.

VER. 3.

Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀντρίδες εἰς

τὴν γῆν, καὶ ἐβόησαν αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

And there came out of the smoke locusts upon the earth: and unto them was given power, * as the scorpions of the earth have power.

* See ver. 10.

VER. 4.

Καὶ ἐβόησαν αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν θῦρον· εἰ μὴ τοὺς ἀνθρώπους μόνους ὄντας οὐκ ἔχουσι τὴν σφραγίδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

* And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

* See on chap. vii. ver. 3.

VER. 5.

Καὶ ἐβόησαν αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν πάλῃ ἀνθρώπου.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

VER. 6.

Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχ εὕρωσιν αὐτὸν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.

* And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

* See on chap. vi. ver. 16. clause 1.

VER. 7.

Καὶ τὰ ὁμοειδόμενα τῶν ἀνθρώπων ὅμοια ἴσχυος ἵππου· ἐκείνοις εἰς πόλεμον καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσοῦ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

* And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

* The appearance of them is as the appearance of horses; and as horsemen, so shall they run, Joel ii. 4.

VER. 8.

Καὶ ἔχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λέοντων ἦσαν.

* And they had hair as the hair of women, and their teeth were as the teeth of lions.

* For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek-teeth of a great lion. He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast it away; the branches thereof are made white, Joel i. 6, 7.

VER. 9.

Καὶ ἔχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερίγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

VER. 10.

Καὶ ἔχουσιν οὐράς ὅμοιας σκορπίοις, καὶ κέντρα ἢ ἐν ταῖς οὐραῖς αὐτῶν καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

VER. 11.

Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλεία τὸν ἄγγελον τῆς ἀδείσου ὄνομα αὐτοῦ Ἑβραϊστὶ Ἀβὰδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

* And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is * Abaddon, but in the Greek tongue hath his name * Apollyon.

* That is, a destroyer. ^b

* See on John xii. ver. 31.

^b See on John viii. ver. 44. clause 3.

VER. 12.

Ἡ οὐαὶ ἡ μὲν ἀπῆλθεν, ἰδοὺ ἔρχονται ἐν δύο οὐαὶ μετὰ ταῦτα.

One woe is past; and, behold, there come two woes more hereafter.

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VER. 13.

Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἔκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ.

And the sixth angel sounded, and I heard a voice from the four horns of ^a the golden altar which is before God,

^a And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne, chap. viii. 3.

VER. 14.

Λέγουσαν τῷ ἕκτῳ ἄγγέλῳ, ὃς εἶχε τὴν σάλπιγγα· Λύσον τοὺς τέσσαρας ἄγγέλους τοὺς δεδεμένους ἐπὶ τῇ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

Saying to the sixth angel which had the trumpet, ^a Loose the four angels which are bound in the great river Euphrates.

^a And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates, Jer. li. 63.

VER. 15.

Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἑνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.

And the four angels were loosed, ^a which were prepared ^a for an hour, and a day, and a month, and a year, for to slay the third part of men.

^a Or, at.

^a See ver. 18.

VER. 16.

Καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἰσχυροῦ, δύο μυριάδες μυριάδων καὶ ἡκουσα τὸν ἀριθμὸν αὐτῶν.

And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

VER. 17.

Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθήμενους ἐπ' αὐτῶν, ἔχοντας θάρακας πυρίνους καὶ ὑακινθίνους καὶ

θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λέόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: ^a and the heads of the horses were as the heads of lions; and out of their mouth issued fire and smoke and brimstone.

^a And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains, 1 Chron. xii. 8.

VER. 18.

Ἐπὶ τῶν τριῶν τούτων ἀπεκτανήσαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θεῖου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

VER. 19.

Αἱ γὰρ ἰχθυοὶ αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι, καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφρεσι, ἰχθυοὶ κεφαλᾶς καὶ ἐν αὐταῖς ἀνιπτοῦσι.

For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

VER. 20.

Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτανήσαν ἐν ταῖς πληγαῖς ταύταις, οὕτως μετατέθησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ^a οὗτοι βλέπουν δύναται, οὗτοι ἀκούουσιν, οὗτοι περιπατοῦσιν·

And the rest of the men which were not killed by these plagues ^a yet repented not of the works of their hands, that they should not ^b worship devils, ^c and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

^a Moreover, thou shalt say unto

them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright; no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD. How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain, The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely, Jer. viii. 4—10.

^b See on 1 Cor. x. ver. 20.

^c See on Acts xiv. ver. 15. clause 1.

VER. 21.

Καὶ οὐ μετάνοσαν ἐκ τῶν φονῶν αὐτῶν, οὔτε ἐκ τῶν φαρμακισμῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλέμμάτων αὐτῶν.

Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

CHAP. X.—VER. 1.

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλῃν καὶ ἵρις ἐπὶ τῆς κεφαλῆς· καὶ τὸ πρῶτον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός·

And I saw another mighty angel come down from heaven, clothed with a cloud: ^a and a rainbow was upon his head, ^b and his face was as it were the sun, ^c and his feet as pillars of fire:

^a See on chap. iv. ver. 3. clause 2.

^b See on chap. i. ver. 16. clause 3.

^c See on chap. i. ver. 15. clause 1.

VER. 2.

Καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλακίδιον ἀνεργμένον καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν·

^a And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

^a And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein. And he spread it before me: and it was written within and without: and there was written therein lamentations, and mourning, and woe, Ezek. ii. 9, 10.

VER. 3.

Καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς αὐτῶν φωνάς.

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

VER. 4.

Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς αὐτῶν ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν μοι· Σφραγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς.

And when the seven thunders had uttered their voices, ^a I was about to write: and I heard a voice from heaven saying unto me, ^b Seal up those things which the seven thunders uttered, and write them not.

^z ^a See on chap. i. ver. 11. clause 2.

^b And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days, Dan. viii. 26. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased, xii. 4.

VER. 5.

Καὶ ὁ ἄγγελος ὃν εἶδον ἱστῶντα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν·

And the angel which I saw stand upon the sea and upon the earth ^a lifted up his hand to heaven,

^a For I lift up my hand to heaven, and say, I live for ever, Deut. xxxii. 40.

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VER. 6.

Καὶ ὁμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· ὅτι χρόνος οὐκ ἔσται ἔτι·

And swore by ^ahim that liveth for ever and ever, ^bwho created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, ^cthat there should be time no longer:

^a See on John v. ver. 26.

^b See on John i. ver. 3, and Acts iv. ver. 24.

^c And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished, Dan. xii. 7.

VER. 7.

Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἰβδόμου ἀγγέλου, ὅταν μίλην σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

^a But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

^a See chap. xi. ver. 15—18.

VER. 8.

Καὶ ἡ φωνὴ ἦν ἡκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα· Ὑπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

^a And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

^a See ver. 4.

VER. 9.

Καὶ ἀπῆλθεν πρὸς τὸν ἄγγελον, λέγων αὐτῷ· Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι· Λάβε καὶ κατάφατι αὐτό· καὶ πικρα-

νῆ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

And I went unto the angel, and said unto him, Give me the little book. ^aAnd he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

^a Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts, Jer. xv. 16. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness, Ezek. iii. 1—3.

VER. 10.

Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκὺ· καὶ ὅτι ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: ^aand as soon as I had eaten it, my belly was bitter.

^a So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me, Ezek. iii. 14.

VER. 11.

Καὶ λέγει μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῖσι πολλοῖς.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.—VER. 1.

Καὶ ἰδὼθι μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἐγείραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·

^a And there was given me a reed like unto a rod: and the angel stood, saying, ^bRise, and measure the temple of God, and the altar, and them that worship therein,

* And he brought me thither, and, behold, *there* was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee art thou brought hither: declare all that thou seest to the house of Israel. And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long, by the cubit and an hand-breadth: so he measured the breadth of the building, one reed; and the height, one reed, Ezek. xl. 3—5. I lifted up mine eyes again, and looked, and behold a man with a measuring-line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof, Zech. ii. 1, 2.

^b See Ezek. xl.—xlviii.

VER. 2.

Καὶ τὴν αὐλὴν τὴν ἔσωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἔδωκεν τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.

But the court which is without the temple * leave out, and measure it not; ^a for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

* Gr. cast out.

^a O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps, Psal. lxxix. 1. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luke xxi. 24.

VER. 3.

Καὶ δώσω τοῖς δύο μάρτυσί μου, καὶ προφητεύουσιν ἡμέρας χίλις διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους.

And * I will give power unto my two witnesses, and they shall prophesy a thou-

sand two hundred and threescore days, ^a clothed in sackcloth.

* Or, I will give unto my two witnesses, that they may prophesy.

^a The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground, Lam. ii. 10.

VER. 4.

Οὗτοί εἰσιν αἱ δύο ἑλαιαί, καὶ δύο λυχνίαί αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἱστῆσαι·

^a These are the two olive-trees, ^b and the two candlesticks standing before the God of the earth.

^a The Lord called thy name, A green olive-tree, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken, Jer. xl. 16. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which are upon the top thereof; And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof, Zech. iv. 2, 3. Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches, which, through the two golden pipes, empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth, 11—14.

^b See on chap. i. ver. 12.

VER. 5.

Καὶ εἰ τις αὐτοὺς θέλῃ ἀδικῆσαι, ὥρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἰ τις αὐτοὺς θίγῃ ἀδικῆσαι, οὕτω δει αὐτὴν ἀποκτανθήσεται.

* And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man

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will hurt them, he must in this manner be killed.

* Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them, Jer. v. 14. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth, Hos. vi. 5.

VER. 6.

Οὗτοι ἔχουσιν ἰξουσὶαν ἀλῆσαι τὸν οὐρανόν, ἵνα μὴ βρέχη ἱστός ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἰξουσὶαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάζειν τὴν γῆν πάσῃ πληγῇ, ὅσάκις ἐὰν θελήσωσι.

* These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters ^b to turn them to blood, and to smite the earth with all plagues, as often as they will.

* See on Luke iv. ver. 25.

^b See on chap. viii. ver. 8. clause 3.

VER. 7.

Καὶ ὅταν τελήσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτούς, καὶ ἀποκτενίει αὐτούς.

And when they shall have finished their testimony, ^a the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

* And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast, chap. xiii. 1—3. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues,

and nations, 7. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 19, 20. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom, Dan. vii. 19—22. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time, 25.

VER. 8.

Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν Ἰσταυρώθη.

* And their dead bodies shall lie in the street of ^b the great city, which spiritually is called ^c Sodom and Egypt, where also ^d our Lord ^e was crucified.

* See ver. 9. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and there was none to bury them, Psal. lxxix. 2, 3.

^b And there followed another angel, saying, Babylon is fallen, is fallen,

that great city, because, she made all nations drink of the wine of the wrath of her fornication, chap. xiv. 8. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, xvi. 19. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, xvii. 5. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, xviii. 2. Standing afar off for the fear of her torment, saying, Alas, alas, that great city! Babylon, that mighty city! for in one hour is thy judgment come, 10. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all, 21.

^c Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah, Isa. i. 10.

^d See on Luke ii. ver. 11. clause 3.

^e See on Luke xxiii. ver. 33.

VER. 9.

Καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἰδὼν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, ^a and shall not suffer their dead bodies to be put in graves.

^a And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away, Jer. vii. 33.

VER. 10.

Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐν' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐξασάνουσιν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

VER. 11.

Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν' αὐτούς· καὶ ἕστησαν ἐπὶ τοὺς πῶδας αὐτῶν· καὶ φόβος μέγας ἐπέσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

And after three days and an half ^a the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

^a Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I

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the LORD have spoken it, and performed it, saith the LORD, Ezek. xxxvii. 5—14.

VER. 12.

Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς· Ἀνάστη ὦδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἰδὼντες αὐτοὺς οἱ ἐχθροὶ αὐτῶν·

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

* Shew me a token for good; that they which hate me may see it, and be ashamed; because thou, LORD, hast holpen me, and comforted me, Psal. lxxxvi. 17. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish, cxiii. 10.

VER. 13.

Καὶ ἐν ἑκκλῆτῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δίκαιον τῆς πόλεως ἔπεσε, καὶ ἀπικετάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἄνθρωποι ἐγένοντο, καὶ ἰδὼντες δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

* And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain * of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

* Gr. names of men.

* See on chap. vi. ver. 12. clause 1.

† And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me, Josh. vii. 19. Wherefore ye shall make images of your emeralds, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land, 1 Sam. vi. 5. Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified; thou hadst removed it far unto all the ends of the earth. LORD, in trouble they have visited thee; they

poured out a prayer when thy chastening was upon them, Isa. xxvi. 15, 16. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I have cursed them already, because ye do not lay it to heart, Mal. ii. 2.

VER. 14.

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχὺ.

The second woe is past; and, behold, the third woe cometh quickly.

VER. 15.

Καὶ ὁ ἑβδόμος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλας ἐν τῷ οὐρανῷ, λέγουσαι· Ἐγένοντο αἱ βασιλείαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσου εἰς τοὺς αἰῶνας τῶν αἰώνων.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

* And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, chap. xii. 10. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth, xix. 6. See also on Matt. viii. ver. 11. clause 1.

† See on Luke i. ver. 33.

VER. 16.

Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,

* And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

* See on chap. iv. ver. 4. clause 1.

VER. 17.

Λίγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεός ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἐρχόμενος·

ἔτι ἰληφας τὴν δύναμιν σου τὴν μεγάλην, καὶ ἔβασίλευσας.

Saying, We give thee thanks, ^a O Lord God Almighty, which art, and wast, and art to come; ^b because thou hast taken to thee thy great power, and hast reigned.

^a See on chap. i. ver. 8.

^b And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying; Alleluia; for the Lord God omnipotent reigneth, chap. xix. 6.

VER. 18.

Καὶ τὰ ἔθνη ὀργισθῆσαν, καὶ ἦλθεν ἡ ὀργὴ σου καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφῆταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλαις· καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

And the nations were angry, ^a and thy wrath is come, ^b and the time of the dead, that they should be judged, ^c and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; ^d and shouldst destroy them which ^e destroy the earth.

^e Or, corrupt.

^a See on chap. vi. ver. 17. clause 1.

^b And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled, chap. vi. 10, 11. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection, xx. 4, 5.

^c See on Matt. v. ver. 12. clause 2.

^d He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, chap. xvi. 10. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, xviii. 15—24. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning

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with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh, xix. 20, 21. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end, Dan. vii. 25, 26.

VER. 19.

Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ἔφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἔγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμοὶ καὶ χάλαζα μεγάλη.

^a And the temple of God was opened in heaven, and there was seen in his temple ^b the ark of his testament: ^c and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

^a And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle, chap. xiv. 15—17. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles, xv. 5, 6.

^b See on Heb. ix. ver. 4. clause 2.

^c See on chap. iv. ver. 5. clause 1.

CHAP. XII.—VER. 1.

Καὶ σημείον μέγα ἔφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στίφανος ἄστρίων ὡς δάκτυλα·

And there appeared a great ^a wonder in heaven; ^a a woman ^b clothed with the

sun, ^c and the moon under her feet, ^d and upon her head a crown of twelve stars:

^e Or, sign.

^a For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee, liv. 5—7. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the LORD, Hos. ii. 19, 20. He that hath the bride is the bridegroom, John iii. 20.

^b For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly, Psal. lxxxiv. 11. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 19, 20. I will greatly rejoice in the LORD, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, lxi. 10. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall, Mal. iv. 2. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference, Rom. iii. 21, 22. But put ye on the Lord Jesus Christ, and make

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not provision for the flesh, to fulfil the
usts thereof, xiii. 14.

^c But God forbid that I should
glory, save in the cross of our Lord
Jesus Christ, by whom the world is
crucified unto me, and I unto the
world. For in Christ Jesus neither
circumcision availeth any thing, nor
uncircumcision, but a new creature,
Gal. vi. 14, 15.

^d The mystery of the seven stars
which thou sawest in my right hand,
and the seven golden candlesticks.
The seven stars are the angels of the
seven churches : and the seven can-
dlesticks which thou sawest, are the
seven churches, chap. i. 20.

VER. 2.

Καὶ ἐν γαστρὶ ἔχουσα, κράζου ὠδίνουσα,
καὶ βασανιζομένη τέκνιν.

*And she being with child cried, a tra-
vailing in birth, and pained to be deli-
vered.*

^a He shall see of the travail of his
soul, and shall be satisfied ; by his
knowledge shall my righteous servant
justify many ; for he shall bear their
iniquities, Isa. liii. 11. Sing, O bar-
ren, thou that didst not bear ; break
forth into singing, and cry aloud, thou
that didst not travail with child : for
more are the children of the desolate
than the children of the married wife,
saith the LORD, liv. 1. Before she
travailed, she brought forth ; before
her pain came, she was delivered of
a man child. Who hath heard such a
thing ? who hath seen such things ?
Shall the earth be made to bring forth
in one day ? or shall a nation be born
at once ? for as soon as Zion travailed,
she brought forth her children. Shall
I bring to the birth, and not cause to
bring forth ? saith the LORD : shall I
cause to bring forth, and shut the
womb ? saith thy God, lxvi. 7—9.
Therefore will he give them up, until
the time that she which travailleth
hath brought forth ; then the remnant
of his brethren shall return unto the
children of Israel, Mic. v. 3.

VER. 3.

Καὶ ὠφθην ἄλλο σημεῖον ἐν τοῦ οὐρανοῦ,
καὶ ἰδοὺ δράκοντα μέγαν πυρρὸν, ἔχον κεφα-
λὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς
κεφαλὰς αὐτοῦ διαδήμματα ἑπτὰ,

*And there appeared another * wonder
in heaven ; and behold * a great red dra-
gon, having ^b seven heads and ten horns,
^c and seven crowns upon his heads.*

* Or, sign.

^a See ver. 12. 17. And they wor-
shipped the dragon which gave power
unto the beast : and they worshipped
the beast, saying, Who is like unto
the beast ? who is able to make war
with him ? xiii. 4. And I saw three
unclean spirits like frogs come out of
the mouth of the dragon, and out of
the mouth of the beast, and out of the
mouth of the false prophet. For they
are the spirits of devils, working mi-
racles, which go forth unto the kings
of the earth and of the whole world,
to gather them to the battle of that
great day of God Almighty, xvi. 13,
14. And he laid hold on the dragon,
that old serpent, which is the Devil,
and Satan, and bound him a thousand
years, And cast him into the bottom-
less pit, and shut him up, and set a
seal upon him, that he should deceive
the nations no more, till the thousand
years should be fulfilled : and after
that he must be loosed a little season,
xx. 2, 3. Awake, awake, put on
strength, O arm of the LORD ; awake,
as in the ancient days, in the genera-
tions of old. Art thou not it that hath
cut Rahab, and wounded the dragon ?
Isa. li. 9.

^b And I stood upon the sand of the
sea, and saw a beast rise up out of
the sea, having seven heads and ten
horns, and upon his horns ten crowns,
and upon his heads the name of blas-
phemy, chap. xiii. 1. So he carried
me away in the spirit into the wilder-
ness : and I saw a woman sit upon a
scarlet-coloured beast, full of names
of blasphemy, having seven heads
and ten horns, xvii. 3. And here is
the mind which hath wisdom. The
seven heads are seven mountains, on
which the woman sitteth, 9.

^c And the ten horns which thou
sawest are ten kings, which have re-
ceived no kingdom as yet ; but receive
power as kings one hour with the
beast, chap. xvii. 12. And the ten
horns which thou sawest upon the
beast, these shall hate the whore,
and shall make her desolate and
naked, and shall eat her flesh, and

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burna her with fire, 16. And it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 7, 8. And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows, 20. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings, 24.

VER. 4.

Καὶ ἡ οὐρὰ αὐτοῦ σῦρεν τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἑστῆκεν ἐνώπιον τῆς γυναῖκος τῆς μελλούσης τέκεν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.

^a And his tail drew the third part of the stars of heaven, and did cast them to the earth: ^b and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

^a And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered, Dan. viii. 9—12.

^b Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his

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own: for he is a liar, and the father of it, John viii. 44.

VER. 5.

Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνει πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ,

And she brought forth a man child, ^a who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

^a See on chap. ii. ver. 27. clause 1.

VER. 6.

Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.

^a And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there ^b a thousand two hundred and threescore days.

^a See ver. 14.

^b And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth, chap. xi. 3.

VER. 7.

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ.

^a And there was war in heaven: ^b Michael and his angels fought against ^c the dragon; and the dragon fought ^d and his angels,

^a And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations, chap. xiii. 7.

^b See on Jude 9. clause 2.

^c See on ver. 3.

^d See on 2 Pet. ii. ver. 4. clauses 1, 2.

VER. 8.

Καὶ οὐκ ἔσχυσαν, οὐτε τόπος ἐκείθεν αὐτῶν, ἔτι ἐν τῷ οὐρανῷ.

And ^a prevailed not; neither was their place ^b and any more in heaven.

VER. 9.

Καὶ ἔβληθον ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ

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ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν· καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

And ^a the great dragon was cast out, ^b that old serpent, called the ^c Devil, and ^d Satan, ^e which deceiveth the whole world: ^f he was cast out into the earth, and his angels were cast out with him.

^a See on ver. 3.

^b And he laid hold on the dragon, that old serpent, which is the Devil, and Sataa, and bound him a thousand years, chap. xx. 2. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die, Gen. iii. 1—4. In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea, Isa. xxvii. 1.

^c See on Matt. iv. ver. 1. clause 4.

^d See chap. ii. 9. 13. 24.; iii. 9.; 1 Chron. xxi. 1.; Jobi. 6. 12.; ii. 1.; Psal. cix. 6.; Zech. iii. 1, 2.; Matt. iv. 10.; Luke xiii. 16.; xxii. 3. 31.; Acts v. 3.; xxvi. 18.; Rom. xvi. 20.; 2 Cor. ii. 11.; xi. 14.; xii. 7.; 2 Thess. ii. 9.

^e And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, chap. xiii. 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20. And cast him into the bottomless pit, and shut him

up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 3. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, 10. And the serpent said unto the woman, Ye shall not surely die: For God doth know, that, in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil, Gen. iii. 4, 5. For there shall arise false christi, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect, Matt. xxiv. 24. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3.

^f See on Luke x. ver. 18. clause 2.

VER. 10.

Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τοῖς οὐρανοῖς· Ἄξι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν· ἡμέρας καὶ νυκτός·

^a And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: ^b for the accuser of our brethren is cast down, which accused them before our God day and night.

^a See on chap. xi. ver. 15. clause 1.

^b Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face, Job i. 9—11. And he shewed me Joshua the High Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him,

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Zech. iii. 1. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat, Luke xiii. 31.

VER. 11.

Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

^a And they overcame him ^b by the blood of the Lamb, and by the word of their testimony; ^c and they loved not their lives unto the death.

^a He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, chap. ii. 7. 11. 17. 26.; iii. 5. 12. 21. These things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 34—39. And the God of peace shall bruise Satan under your feet shortly, xvi. 20. But thanks be to God, which giveth us the victory through our Lord Jesus Christ, 1 Cor. xv. 57. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth

itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand, Eph. vi. 13. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 7, 8. I write unto you, young men, because ye have overcome the wicked one, 1 John ii. 13.

^b And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, chap. vii. 10—14.

^c See on Acts xx. ver. 24. clause 1.

VER. 12.

Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνούμενοι. Οὐαὶ τοῖς κατακούσιν τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

Therefore ^a rejoice, ye heavens, and ye that dwell in them. ^b Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

^a Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her, chap. xviii. 20. And after these things I heard a great voice of much people

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in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, xix. 1—7. Let the heavens rejoice, Psal. xcvi. 11. Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, cxlviii. 1—4 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted, Isa. xlix. 13. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, Luke xv. 10.

^b And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound! chap. viii. 13.

VER. 13.

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἣτις ἔτελε τὸν ἀρρῆνα.

And when ^a the dragon saw that he was cast unto the earth, ^b he persecuted the woman which brought forth the man child.

^a See on ver. 3.

^b See on John xvi. ver. 33. clause 2.

VER. 14.

Καὶ ἰδὼσαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πτήσῃ εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς, καὶ ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.

^a And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for ^a ^b time, and times, and half a time, from the face of the serpent.

^a So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, chap. xvii. 3.

^b And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time, Dan. vii. 25. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished, xii. 7.

VER. 15.

Καὶ ἔβαλεν ὁ ὄφης ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρτον πνύσῃ.

^a And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

^a And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues, chap. xvii. 15. Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks, Isa. viii. 7.

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VER. 16.

Καὶ ἰδοὺθῃσιν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατίσπευσεν τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

^a And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

^a Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, Isa. xlix. 22, 23.

VER. 17.

Καὶ ἄρξισθῃ ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἔχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.

Καὶ ἰστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

^a And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

^a See on John xvi. ver. 33. clause 2.

CHAP. XIII.—VER. 1.

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

And I stood upon the sand of the sea, and saw ^a a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, ^b and upon his heads ^c the name of blasphemy.

^a Or, names.

^a See on chap xii. ver. 3.

^b See ver. 5, 6. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, xvii. 3. And the king

shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done, Dan. xi. 36. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 3, 4.

VER. 2.

Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδαλίσ, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἶδον αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἔξουσίαν μεγάλην.

^a And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and ^b the dragon gave him his power, ^c and his seat, and great authority.

^a After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it, Dan. vii. 6.

^b See on chap. xii. ver. 3.

^c And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, chap. xvi. 10.

VER. 3.

Καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἔβραμνεν, καὶ ἰδου αὐτὸς ἐν ὅλῃ τῇ γῇ ὀπίσω τοῦ θηρίου.

And I saw one of his heads as it were ^a wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

^a Gr. slain.

VER. 4.

Καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδωκεν ἔξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ

θηρίον, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; Τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

^a And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

^a See on 1 Cor. x. ver. 20.

VER. 5.

Καὶ ἰδόθη αὐτῷ στόμα λαλοῦν μέγала καὶ βλασφημίας, καὶ ἰδόθη αὐτῷ ἔξουσία ποιεῖσαι μῆνας τεσσαράκοντα δύο.

^a And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him ^a to continue forty and two months.

^a Or, to make war.

^a I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 8. I beheld then because of the voice of the great words which the horn spake: I beheld εἰς αὐτὸν till the beast was slain, and his body destroyed, and given to the burning flame, 11. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all, xi. 36, 37. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 4.

VER. 6.

Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνούντας·

^a And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

^a See on ver. 5.

VER. 7.

Καὶ ἰδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἰδόθη αὐτῷ ἔξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος.

^a And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

^a And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, chap. xi. 7. I beheld, and the same horn made war with the saints, and prevailed against them, Dan. vii. 21. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people, viii. 24.

VER. 8.

Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὃν οὐ γέγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.

And all that dwell upon the earth shall worship him, ^a whose names are not written in the book of life of ^b the Lamb slain from ^c the foundation of the world.

^a See on Luke. x. ver. 20. clause 2.

^b See on John i. ver. 29.

^c The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is, xvii. 8.

VER. 9.

Εἰ τις ἔχει οὖς, ἀκουσάτω.

^a If any man have an ear, let him hear.

^a See on Matt. xi. ver. 15.

VER. 10.

Εἰ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἰ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δὲ αὐτὸν ἐν μαχαίρᾳ ἀποκτανέσθαι· ὧδέ ἐστιν ἡ ὑπομοχθὴ καὶ ἡ πίστις τῶν ἁγίων.

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^a He that leadeth into captivity shall go into captivity: ^b he that killeth with the sword must be killed with the sword. ^c Here is the patience and the faith of the saints.

^a Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee, Isa. xxxiii. 1.

^b See on Matt. xvi. ver. 52. clause 2.

^c See on Luke xxi. ver. 19.

VER. 11.

Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀγρίῳ· καὶ ἐλάλει ὡς δράκων.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

VER. 12.

Καὶ τὴν ἰερούσιαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἰδεαπύθῃ ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

^a And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

^a See ver. 1—8.

VER. 13.

Καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώπων,

^a And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

^a See on Matt. xxiv. ver. 24. clause 2.

VER. 14.

Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδίδθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἐξῆν τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησε.

^a And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on

the earth, that they should make an image to ^b the beast, which had the wound by a sword, and did live.

^a See on chap. xii. ver. 9. clause 5.

^b See ver. 3.

VER. 15.

Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσα ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι.

And he had power to give ^a life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

^a Gr. breath.

VER. 16.

Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων αὐτῶν.

And he caused all, both small and great, rich and poor, free and bond, to ^a receive a mark in their right hand, or in their foreheads:

^a Gr. give them.

VER. 17.

Καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

VER. 18.

^a Ὡδε ἡ σοφία ἐστίν. Ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ χξςʹ.

^a Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

^a And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth, chap. xvii. 9.

CHAP. XIV.—VER. 1.

Καὶ εἶδον, καὶ ἰδοὺ ἄρνιον ἱστῆκός ἐπὶ τῷ ὄρει Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαροντατίσσεσaris χιλιάδες, ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

And I looked, and, lo, ^a a Lamb stood on ^b the mount Sion, and with him ^c an hundred forty and four thousand, having his Father's name written in their foreheads.

^a See on John i. ver. 29. clause 1.

^b See on Heb. xii. ver. 22. clause 1.

^c Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel, chap. vii. 3, 4.

VER. 2.

Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα κιθαριζῶν κίθαριζόντων ἐκ ταῖς κιθάραις αὐτῶν·

^a And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of ^b harpers harping with their harps:

^a See on chap. i. ver. 15. clause 2.

^b See on chap. v. ver. 8. clause 2.

VER. 3.

Καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων, καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαροντατίσσεσaris χιλιάδες, οἱ ἡγερασμένοι ἀπὸ τῆς γῆς.

^a And they sung as it were a new song ^b before the throne, and before ^c the four beasts, and the elders: ^d and no man could learn that song but the hundred and forty and four thousand, ^e which were redeemed from the earth.

^a See on chap. v. ver. 9. clause 1.

^b See on chap. iv. ver. 2. clauses 2, 3.

^c See on chap. iv. ver. 4.

^d To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in

the stone a new name written, which no man knoweth saving he that receiveth it, chap. iii. 17.

^e See on Matt. xxvi. ver. 28.

VER. 4.

Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἠμολύθησαν· παρθένοι γάρ εἰσιν. Οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἄρνιῳ ὅπου ἂν ὑπάγῃ. Οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἄρνιῳ,

These are they which were not defiled with women; for they are virgins. ^a These are they which follow the Lamb whithersoever he goeth. ^b These were ^c redeemed from among men, ^c being the firstfruits unto God and to the Lamb.

^c Gr. bought.

^a See on John x. ver. 4.

^b See on Matt. xxvi. ver. 28.

^c See on Heb. xii. ver. 23. clause 1.

VER. 5.

Καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρίθην δόλος· ἅμαρμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

^a And in their mouth was found no guile: for ^b they are without fault before the throne of God.

^a Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile, Psal. xxxii. 2. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47.

^b See on 1 Cor. i. ver. 8. clause 2.

VER. 6.

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν.

^a And I saw another angel fly in the midst of heaven, having ^b the everlasting Gospel ^c to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

^a See on chap. viii. ver. 13. clause 1.

^b Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow, 2 Sam. xxiii. 5.

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The grass withereth, the flower fadeth : but the word of our God shall stand for ever, Isa. xl. 8. But Israel shall be saved in the LORD with an everlasting salvation : ye shall not be ashamed nor confounded world without end, xlv. 17. Lift up your eyes to the heavens, and look upon the earth beneath ; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner : but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my salvation from generation to generation, 8. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ : To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii. 9—11. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 2 Thess. ii. 16. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20.

^c See on Matt. xxviii. ver. 19. clause 1.

VER. 7.

Λίγοντα ἐν φωνῇ μεγάλῃ· φοβήθητε τὸν Θεόν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

Saying with a loud voice, ^a Fear God, ^b and give glory to him ; ^c for the hour of his judgment is come : and worship ^d him that made heaven, and earth, and the sea, and the fountains of waters.

^a See on Acts ix. ver. 31. clause 1.

^b See on Matt. v. ver. 16. clause 2.

^c See on John v. ver. 22.

^d See on Acts iv. ver. 24.

VER. 8.

Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων· Ἔπεσον, ἔπεσον Βαβυλῶν ἡ πόλις ἡ μεγάλη, ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότιται πάντα ἔθνη.

And there followed another angel, saying, ^a Babylon is fallen, is fallen, that great city, ^b because she made all nations drink of the wine of the wrath of her fornication.

^a And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, xvii. 5. And the woman which thou sawest is that great city, which reigneth over the kings of the earth, 18. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, xviii. 2. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city ! for in one hour is thy judgment come, 10. And cried when they saw the smoke of her burning, saying, What city is like unto this great city ! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all, 18—21. And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen ; and all the graven images of her gods he hath broken unto the ground, Isa. xxi. 9. Babylon is sud-

denly fallen and destroyed : howl for her ; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed : forsake her, and let us go every one into his own country : for her judgment reacheth unto heaven, and is lifted up *even* to the skies, Jer. li. 8, 9.

^b With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication, chap. xvii. 2. And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, 4. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies, xviii. 3. For true and righteous are his judgments : for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, xix. 2. Babylon *hath been* a golden cup in the Lord's hand, that made all the earth drunken : the nations have drunken of her wine ; therefore the nations are mad, Jer. li. 7.

VER. 9.

Καὶ τρίτος ἄγγελος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἰ τις τὸ θηρίον προσκυνῇ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

And the third angel followed them, saying with a loud voice, ^a If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

^a And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads ; And that no man might buy or sell, save he that

had the mark, or the name of the beast, or the number of his name, chap. xiii. 15—17.

VER. 10.

Καὶ αὐτοὶ πίαται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκρασμένου ἀράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ· καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἁγίου,

^a The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; ^b and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb :

^a And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty, Job xxi. 20. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest : *this shall be* the portion of their cup, Psal. xi. 6. For in the hand of the Lord there is a cup, and the wine is red ; it is full of mixture ; and he poureth out of the same : but the dregs thereof, all the wicked of the earth shall wring them out, and drink them, lxxv. 8.

^b See on Matt. iii. ver. 12. clause 5.

VER. 11.

Καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνῶντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

^a And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

^a And again they said, Alleluia. And her smoke rose up for ever and ever, chap. xix. 3. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, xx. 10.

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VER. 12.

Ἦδε ὑπακοὴ τῶν ἁγίων ἔστιν· ὧδε οἱ τηροῦντες τὰς ἐντολάς τοῦ Θεοῦ, καὶ τὴν πίστιν Ἰησοῦ.

Here is ^a the patience of the saints: ^b here are they that keep the commandments of God, and the faith of Jesus.

^a See on Luke xxi. ver. 19.

^b See on Matt. v. ver. 19. clause 7.

VER. 13.

Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι· Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν Κύριῳ ἀποθνήσκοντες ἀπάρτι. Ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀπολαύσῃ μετ' αὐτῶν.

And I heard a voice from heaven saying unto me, ^a Write, ^b Blessed ^c are the dead which die ^d in the Lord ^e from henceforth: Yea, saith the Spirit, ^f that they may rest from their labours; ^g and their works do follow them.

^a Or, from henceforth saith the Spirit, Yea.

^a See on chap. i. ver. 11. clause 2.

^b See on Matt. v. ver. 3. clause 1.

^c See on John xii. ver. 26. clause 3.

^d See on Rom. xiv. ver. 8. clause 2.

^e See on Heb. iv. ver. 9. clause 1.

^f See on Matt. xvi. ver. 27. clause 3.

VER. 14.

Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὁμοίος οἷῳ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

And I looked, and behold, ^a a white cloud, and upon the cloud one sat like unto the Son of man, ^b having on his head a golden crown, ^c and in his hand a sharp sickle.

^a And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it, Ezek. i. 26. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13.

^b See on chap. vi. ver. 2. clause 3.

^c See on Mark iv. ver. 29.

VER. 15.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κρᾶζων ἐν μεγάλῃ φωνῇ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης· Πίε· μὴν τὸ δρέπανόν σου, καὶ θέρισον· ὅτι ἤλθῃ σοὶ ἡ ὥρα τοῦ θερίσαι· ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, ^a Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ^b ripe.

^a Or, dried.

^a See on Mark iv. ver. 29.

VER. 16.

Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν καὶ ἔθερισεν ἡ γῆ.

^a And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

^a See on John v. ver. 22.

VER. 17.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

^a And another angel came out of the temple which is in heaven, he also having a sharp sickle.

^a The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49.

VER. 18.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τὸ πυρρῶς καὶ ἐφώνησε κραυγὴν μεγάλην τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ, λέγων· Πίε· μὴν σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς ἄστρον τῆς γῆς, ὅτι ἡμαρταν αἱ σταφυλαὶ αὐτῆς.

And another angel came out from the altar, which had power over fire; ^a and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of

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the vine of the earth; for her grapes are fully ripe.

^a See ver. 15.

VER. 19.

Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν. καὶ ἐτρέψησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην,

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, ^a and cast it into the great wine-press of the wrath of God.

^a And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God, chap. xix. 15.

VER. 20.

Καὶ ἑπατίθη ἡ ληνὸς ἔξω τῆς πόλεως· καὶ ἔξηλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

^a And the wine-press was trodden without the city, ^b and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

^a Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 1—6. The Lord

hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press, Lam. i. 15.

^b For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness, Isa. xxxvii. 5—7.

CHAP. XV.—VER. 1.

Καὶ εἶδον ἄλλο σημεῖον ἐν τῇ οὐρανῷ μέγα καὶ θαυμαστὸν, ἄγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἰσχύτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up ^a the wrath of God.

^a See on chap. vi. ver. 17. clause 1.

VER. 2.

Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μιμνημένην πυρὸς· καὶ τοὺς κτώτας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἱστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.

And I saw as it were ^a a sea of glass mingled with fire: ^b and them that had gotten the victory ^c over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, ^d having the harps of God.

^a See on chap. iv. ver. 6. clause 1.

^b See on chap. xii. ver. 11. clause 1.

^c See chap. xiii. ver. 15—17.

^d See on chap. v. ver. 8. clause 2.

VER. 3.

Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρίου, λέγοντες· Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δικαιὰ καὶ ἀληθινὰ αἱ ἰδοὶ σου, ὁ βασιλεὺς τῶν ἁγίων.

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And they sing ^a the song of Moses ^b the servant of God, ^c and the song of the Lamb, saying, ^d Great and marvelous are thy works, Lord God Almighty: ^e just and true are thy ways, thou ^f King of ^g saints.

* Or, nations, or, ages

^a See Exod. xv. 1—19.

^b See on Heb. iii. ver. 5. clause 2.

^c See on chap. v. ver. 9. clause 1.

^d See on Rom. xi. ver. 33.

^e See Rom. ii. ver. 2.

^f For I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen, Mal. i. 14.

VER. 4.

Τίς οὐ μὴ φοβήσῃ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὁσῖος ὅτι πάντα τὰ ἰσθὶν ἤξουσιν, καὶ προσκυνήσουσιν ἑνώπιόν σου ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

^a Who shall not fear thee, O Lord, ^b and glorify thy name? ^c for thou only art holy: ^d for all nations shall come and worship before thee; for thy judgments are made manifest.

^a See on Matt. x. ver. 28. clause 2.

^b See on Matt. v. ver. 16. clause 2.

^c See on John xvii. ver. 11. clause 2.

^d See on Matt. viii. ver. 11. clause 1.

VER. 5.

Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ἡνόχθη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

And after that I looked, and, behold, ^a the temple of the tabernacle of the testimony in heaven was opened:

^a See on chap. xi. ver. 19. clauses 1, 2.

VER. 6.

Καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι ἁλόν καθαρόν καὶ λαμπρὸν, καὶ περιζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

^a And the seven angels came out of the temple, having the seven plagues, ^b clothed in pure and white linen, and having their breasts girded with golden girdles.

^a See ver. 1.

^b See on chap. i. ver. 13. clause 3.

VER. 7.

Καὶ ἦν ἐκ τῶν τεσσάρων ζώων ἰδῶκε τοῖς ἑπτὰ ἄγγελας ἑπτὰ φιάλας χρυσᾶς, γε-

μούτας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

^a And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, ^b who liveth for ever and ever.

^a See on chap. iv. ver. 4. clause 1.

^b See on John v. ver. 26.

VER. 8.

Καὶ ἰγμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἄγγελων.

^a And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

^a See on Matt. xvii. ver. 5. clause 1.

CHAP. XVI.—VER. 1.

Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἄγγελοις· Ὑπάγετε, καὶ ἐκχίετε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

VER. 2.

Καὶ ἀπελθὼν ὁ πρῶτος, καὶ ἔειχεν τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνούντας.

And the first went, and poured out his vial upon the earth; ^a and there fell a noisome and grievous sore upon the men ^b which had the mark of the beast, and upon them which worshipped his image.

^a And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth with blains upon man and upon beast. And the magicians could

not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians, Exod. ix. 8—11.

^b And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, chap. xiii. 15—18.

VER. 3.

Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

^a And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

^a See on chap. viii. ver. 8. clause 3.

VER. 4.

Καὶ ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

VER. 5.

Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος· Δίκαιος, Κύριε, εἴ, ὁ ὢν, καὶ ὁ ᾔς, καὶ ὁ ὄσιος, ὅτι ταῦτα ἔκρινας.

And I heard the angel of the waters say, ^a Thou art righteous, O Lord, ^b which art, and wast, and shalt be, because thou hast judged thus.

^a See on Rom. ii. ver. 2.

^b See on chap. i. ver. 8. clause 1.

VER. 6.

*Οἱ αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκεν πίνειν ἅξιοι γὰρ εἶσι.

^a For they have shed the blood of saints and prophets, ^b and thou hast given them blood to drink; for they are worthy.

^a See on Matt. xxi. ver. 35—39.

^b See on Luke xviii. ver. 7. clause 2.

VER. 7.

Καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου, λέγοντος· Ναὶ Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου.

And I heard another out of the altar say, Even so, Lord God Almighty, ^a true and righteous are thy judgments.

^a See on Rom. ii. ver. 2.

VER. 8.

Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον καὶ ἰδὼν αὐτὸν καυματίσαι τοὺς ἀνθρώπους ἐν πυρὶ.

^a And the fourth angel poured out his vial upon the sun; ^b and power was given unto him to scorch men with fire.

^a And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, chap. vi. 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of hem was darkened, and the day shone not for a third part of it, and the night likewise, viii. 12.

^b And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths, chap. ix. 17—19.

VER. 9.

Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

And men were ^a scorched with great heat, ^a and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

^a Or, burned.

^a See ver. 11. 21.

VER. 10.

Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θείου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτασμένη· καὶ

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ἔμασσοντο τὰς γλῶσσας αὐτῶν ἐκ τοῦ πόνου.

^a And the fifth angel poured out his vial ^a upon the seat of the beast; ^b and his kingdom was full of darkness; ^c and they gnawed their tongues for pain,

^a And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority, chap. xiii. 2.

^b See on Matt. viii. ver. 12. clause 2.

^c See on Matt. xiii. ver. 42. clause 2.

VER. 11.

Καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

^a And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

^a See ver. 9. 21.

VER. 12.

Καὶ ὁ ἕκτος ἀγγελος ἐξέχευ τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἱτοιμασθῇ ἡ ὁδὸς τῶν βασιλείων τῶν ἀπὸ ἀνατολῶν ἰλίου.

^a And the sixth angel poured out his vial upon the great river Euphrates; ^b and the water thereof was dried up, that the way of the kings of the east might be prepared.

^a Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates, chap. ix. 14.

^b And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod, Isa. xi. 15. A drought is upon the waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols, Jer. l. 38. Therefore thus saith the Lord, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry, li. 36.

VER. 13.

Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκον-

τος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα ὅμοια βατράχοις·

And I saw three unclean spirits like frogs come out of the mouth of ^a the dragon, and out of the mouth of ^b the beast, and out of the mouth of ^c the false prophet.

^a And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads, chap. xii. 3.

^b And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his ten horns ten crowns, and upon his heads the name of blasphemy, chap. xiii. 1.

^c And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, chap. xix. 20.

VER. 14.

Εἰσὶ γὰρ πνεύματα δαιμόνια ποιῶντα σημεῖα, ἐκπορεύεσθαι ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

^a For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, ^b to gather them to the battle of that great day of God Almighty.

^a See on Matt. xxiv. ver. 24. clause 2.

^b These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful, chap. xvii. 14. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, xix. 19. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea, xx. 8. Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is there-

in; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion, Isa. xxxiv. 1—8.

VER. 15.

Ἰδοὺ, ἔρχομαι ὡς κλέπτης. Μακάριος ὁ γενορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

^a Behold, I come as a thief. ^b Blessed is he that watcheth, and keepeth his garments, ^c lest he walk naked, and they see his shame.

^a See on Matt. xxiv. ver. 43.

^b See on Matt. xxiv. ver. 42.

^c See on Luke xii. ver. 21.

VER. 16.

Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραῖστὶ Ἀρμαγεδδών.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

VER. 17.

Καὶ ὁ ἔβδομος ἄγγελος ἐξέχευ τὴν φιάλην αὐτοῦ εἰς τὸν αἶρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα· Γίγνηται.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, ^a It is done.

^a And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, chap. xxi. 6.

VER. 18.

Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, καὶ σεισμός ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀπ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, πλημυτός σεισμός οὕτω μέγας.

^a And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

^a See on chap. iv. ver. 5. clause 1.

VER. 19.

Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δύναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

^a And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her ^b the cup of the wine of the fierceness of his wrath.

^a See on chap. xiv. ver. 8.

^b See on chap. xiv. ver. 10. clause 1.

VER. 20.

Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν,

^a And every island fled away, and the mountains were not found.

^a See on chap. vi. ver. 14. clause 2.

VER. 21.

Καὶ χάλαζα μεγάλη ὡς ταλαντία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἄνθρωπους· καὶ ἐβλαστήμεσαν οἱ ἄνθρωποι τὴν θάλην, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

^a And there fell upon men a great hail out of heaven, every stone about the weight of a talent: ^b and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

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^a See on chap. viii. ver. 7. clause 1.^b See ver. 9. 11.

CHAP. XVII.—VER. 1.

Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων μοι· Δεῦρο, δεῖξω σοι τὸ κρῖμα τῆς πόρνῃς τῆς μεγάλης, τῆς καθήμενης ἐπὶ τῶν ὕδατων τῶν πολλῶν.

^a And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of ^b the great whore ^c that sitteth upon many waters:

^a See chap. xv. ver. 1.

^b For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, chap. xix. 2. Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame, Nah. iii. 4, 5.

^c And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues, ver. 15. For the Lord hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness, Jer. li. 12, 13.

VER. 2.

Μεθ' ἧς ἐπώρηνσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν.

^a With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

^a See on chap. xiv. ver. 8.

VER. 3.

Καὶ ἀπώρηνκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθήμενὴν ἐπὶ θρόνου κόκκινου, γέμον ὀνομάτων βλασ-

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φημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon ^a a scarlet-coloured beast, full of names of blasphemy, ^b having seven heads and ten horns.

^a See on chap. xiii. ver. 1. clause 2.^b See on chap. xii. ver. 3. clauses 2, 3.

VER. 4.

Καὶ ἡ γυνὴ ἡ περιβεβλημένη πορφύρας, καὶ κοκκίνῃ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμῷ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον ὀδυγμάτων καὶ ἀναθάρττος πορνείας αὐτῆς.

^a And the woman was arrayed in purple and scarlet colour, and ^a decked with gold and precious stones and pearls, ^b having a golden cup in her hand full of abominations and filthiness of her fornication:

^a Gr. gilded.^a See chap. xviii. ver. 7. 12. 16.^b See on chap. xiv. ver. 8.

VER. 5.

Καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον· Μυστήριον· Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν ὀδυγμάτων τῆς γῆς.

And upon her forehead was a name written, ^a MYSTERY, ^b BABYLON THE GREAT, THE MOTHER OF ^c HARLOTS AND ABOMINATIONS OF THE EARTH.

^a Or, fornications.^a For the mystery of iniquity doth already work, 2 Thess. ii. 7.^b See on chap. xiv. ver. 8.

VER. 6.

Καὶ εἶδον τὴν γυναῖκα μεθύσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἔθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα.

^a And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

^a For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they

2 L

are worthy, chap. xvi. 6. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, xviii. 24.

VER. 7.

Καὶ εἰπὲ μοι ὁ ἄγγελος· Διὰ τί ἰθαύμασας; ἰγὼ σοι ἔρω τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

VER. 8.

Θηρίον δ' εἶδες, ἦν, καὶ οὐκ ἔστι· καὶ μάλ' αὖ ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσουσιν οἱ κατοικοῦντες ἐπὶ τῆς γῆς, (ὃν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου) βλέποντες τὸ θηρίον, ὅ, τι ἦν καὶ οὐκ ἔστι, καὶ πῦρ ἔστιν.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and shall go into perdition: and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

* See on chap. xiv. ver. 11.

b See on Luke x. ver. 20. clause 2.

c See on Matt. xxv. ver. 34. clause 5.

d See on chap. xiii. ver. 1—4.

VER. 9.

Ὅδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἑπτὰ κεφαλὰί, ὅρα ἵσθαι ἑπτά, ὅσων ἡ γυνὴ κάθεται ἐπ' αὐτῶν,

* And here is the mind which hath wisdom. b The seven heads are seven mountains, on which the woman sitteth.

* Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six, chap. xiii. 18.

b See chap. xiii. ver. 1.

VER. 10.

Καὶ βασιλεῖς ἑπτὰ εἰσιν· οἱ πέντε ἔωσαν, καὶ ὁ εἰς ἔστιν, ὁ ἄλλος οὕτω ἤλθε· καὶ ἔσται ἑλθὼν, ὁ δὲ ἄλλος αὐτὸν δεῖ μένειν.

And there are seven kings: five are

fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

VER. 11.

Καὶ τὸ θηρίον δ' ἦν, καὶ οὐκ ἔστιν, καὶ αὐτὸς ὁ δόξας ἔστιν, καὶ ἐν τῇ ἑπτὰ ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

VER. 12.

Καὶ τὰ δέκα κέρατα αὐτοῦ, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλεύουσιν αὐτῷ ἡμέραν, ἀλλ' ἔξουσιν ὡς βασιλεῖς μίαν ἡμέραν λαμβάνουσι μετὰ τοῦ θηρίου.

* And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

* See on chap. xii. ver. 3. clause 2.

VER. 13.

Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὸν δόξαν καὶ τὴν ἰσχύαν ταύτην τῷ θηρίῳ διαδώσουσιν.

These have one mind, and shall give their power and strength unto the beast.

VER. 14.

Οὗτοι μετὰ τοῦ θηρίου πολεμήσουσι, καὶ τὸ ἅγιον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶν, καὶ βασιλεὺς βασιλέων καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἠλεκτοὶ καὶ πιστοί.

* These shall make war with the Lamb, c and the Lamb shall overcome them: d for he is Lord of lords, and King of kings: and they that are with him e are called, f and chosen, g and faithful.

* See on chap. xi. ver. 7.

b See on John i. ver. 29. clause 1.

c See on Matt. xxii. ver. 44. clauses 1. 3.

d See on 1 Tim. vi. ver. 15. clause 2.

e See on Rom. i. ver. 6. clause 2.

f See on Rom. ix. ver. 23. clause 2.

g See on Matt. xxiv. ver. 45. clause 1.

VER. 15.

Καὶ λέγει μοι· Τὰ ὕδατα αὐτοῦ εἶδες, ὃ ἡ πόρνη κάθηται, καὶ οἱ καὶ ὄχλοι εἰσὶν, καὶ ἰὼν καὶ γλῶσσαι.

And he saith unto me, a The waters

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which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

^a See on ver. 1. clause 3.

VER. 16.

Καὶ τὰ δέκα κέρατα ἃ εἶδες ἐπὶ τὸ θῆρ, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρμυμένην ποιήσουσιν αὐτήν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρὶ.

^a And the ten horns which thou sawest upon the beast, ^b these shall hate the whore, ^c and shall make her desolate and naked, and shall eat her flesh, ^d and burn her with fire.

^a See on chap. xii. ver. 3. clause 2.

^b Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon, Jer. li. 41, 42.

^c And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought, chap. xviii. 16, 17.

^d Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her, chap. xviii. 8. And cried when they saw the smoke of her burning, saying, What city is like unto this great city! 18. And her smoke rose up for ever and ever, xix. 3.

VER. 17.

Ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνῶμην αὐτοῦ, καὶ ποιῆσαι μέλαν γνῶμην, καὶ δοῦναι τὴν βασίλειαν αὐτῶν τῷ θῆρι. ἀρχὴν τελευτῆς τὰ μέγιστα τοῦ Θεοῦ.

^a For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

^a See on 2 Thess. ii. ver. 11.

VER. 18.

Καὶ ἡ γυνὴ ἣν εἶδες, ἴσθις ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασίλειαν ἐπὶ τῶν βασιλέων τῆς γῆς.

^a And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

^a See on chap. xiv. ver. 8.

CHAP. XVIII.—VER. 1.

Καὶ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἑξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

And after these things I saw another angel come down from heaven, having great power; ^a and the earth was lightened with his glory.

^a And, behold, the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters: and the earth shined with his glory, Ezek. xliii. 2.

VER. 2.

Καὶ ἔκραξεν ἐν ἰσχύϊ, φωνὴ μεγάλη, λέγων· Ἐπισὲν, ἔπισεν Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρέου ἀκαθάρτου καὶ μισσημένου.

And he cried mightily with a strong voice, saying, ^a Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

^a See on chap. xiv. ver. 8.

VER. 3.

Ὅτι ἐκ τοῦ οὐνοῦ τοῦ θυμοῦ τῆς πωρείας αὐτῆς πίψασι πάντα τὰ ἰθὺ· καὶ οἱ βασίλεις τῆς γῆς μετ' αὐτῆς ἐπὶ ἔρηυσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς διαμέσεως τοῦ σπέρματος αὐτῆς ἐπλούτησαν.

^a For all nations have drunk of the wine of the wrath of her fornication, ^b and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

^a Or, power.

^a See on chap. xiv. ver. 8. clause 2.

^b See ver. 11—17.

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VER. 4.

Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν· Ἐξέλθῃτε ἐξ αὐτῆς ὁ λαὸς μου, ἵνα μὴ συγκοινωνήσῃτε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβῃτε ἐκ τῶν πληγῶν αὐτῆς.

^a And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

^a See on 2 Cor. vi. ver. 17.

VER. 5.

Ὅτι ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι, ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

^a For her sins have reached unto heaven, ^b and God hath remembered her iniquities.

^a And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know, Gen. xviii. 20, 21. Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven, 2 Chron. xxviii. 9. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens, Ezra ix. 6. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up even to the skies, Jer. li. 9. Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me, Jonah i. 2.

^b And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19.

VER. 6.

Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ

ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐτίρασε, κεράσατε αὐτῇ διπλοῦν.

^a Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

^a He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, chap. xiii. 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy, xvi. 6. O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones, Psal. cxxxvii. 8, 9. Shout against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her, Jer. l. 15. Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape: recompense her according to her work; according to all that she hath done do unto her: for she hath been proud against the Lord, against the Holy One of Israel, 29. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord, li. 24. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth, 49:

VER. 7.

Ὅσα ἐδόξασαν ἐαυτήν, καὶ ἐστρηνίασε, ποσούτων δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· Κάθιμαι βασίλισσα, καὶ χήρα οὐκ εἰμι, καὶ πένθος οὐ μὴ ἴδω.

^a How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

^a Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans: for thou

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shalt no more be called tender and delicate, Isa. xlvii. 1. And thou saidst, I shall be a lady for ever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, *thou that art given to pleasures, that dwellest carelessly; that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: But these two things shall come to thee in a moment, in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments, 7—9. This is the rejoicing city that dwelt carelessly; that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand, Zeph. ii. 15.*

VER. 8.

Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἔξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν.

Therefore shall her plagues come in one day, death, and mourning, and famine; * and she shall be utterly burned with fire: ^bfor strong is the Lord God who judgeth her.

* See on chap. xvii. ver. 16. clause 4.

^b If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? Job ix. 19. God hath spoken once; twice have I heard this, that power belongeth unto God, Psal. lxxiii. 11. In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea, Isa. xxvii. 1. Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee, Jer. l. 31. Their Redeemer is strong; The Lord of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon, 34. Do we provoke the Lord to jealousy? are we stronger than he? 1 Cor. x. 22.

VER. 9.

Καὶ κλαύσονται αὐτὴν, καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς ὀρνέυσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς·

* And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

* See ver. S. 7. See also on chap. xiv. ver. 8.

VER. 10.

Ἀπὸ μακρόθεν ἰστανκότες, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρά, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

VER. 11.

Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκ ἐτι,

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

VER. 12.

Γόμον χρυσοῦ, καὶ ἀργυροῦ, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ σπικίου, καὶ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου.

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all * thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

* Or, sweet.

VER. 13.

Καὶ κινάμωνον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σκευιδάλιν, καὶ σίτον, καὶ κτήνη, καὶ περὶβάτα· καὶ ἵππων, καὶ ῥόδων, καὶ σωμαμάτων, καὶ ψυχὰς ἀνθρώπων.

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And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, ^a and ^a slaves, and souls of men.

^a Or, bodies.

^a Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market, Ezek. xxvii. 13.

VER. 14.

Καὶ ἡ ψυχὴ τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπυλῆν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπύλῃν ἀπὸ σου, καὶ οὐκ ἔτι οὐ μὴ εὐρήσῃς αὐτά.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

VER. 15.

Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται, διὰ τοῦ φόβου τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

VER. 16.

Καὶ λέγοντες· Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμῇ καὶ μαργαρίταις· ἔτι μὴ ἄρα ἤρμωσθ' ὁ ποσοῦτος πλοῦτος.

And saying, ^a Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

^a See on chap. xiv. ver. 8.

VER. 17.

Καὶ πᾶς κυβερνήτης, καὶ πᾶς ἐπὶ τῶν πλοίων ὁ θμιλος, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἵστανται,

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

VER. 18.

Καὶ ἔκραζον, ὁρῶντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὅμοια τῇ πόλει τῇ μεγάλῃ;

And cried when they saw the smoke of her burning, saying, ^a What city is like unto this great city!

^a And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth; and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrrus, like the destroyed in the midst of the sea? Ezek. xxvii. 29—32.

VER. 19.

Καὶ ἔβαλον χεῖν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαί, οὐαί, ἡ πόλις ἡ μεγάλη, ἡ ἑκλωσμένη πάντες οἱ ἔχοντες πλοία ἐν τῇ θάλασσῃ, ἐν τῇ τιμιότητι αὐτῆς, ἐπὶ μὴ ἄρα ἤρμωσθ'.

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

VER. 20.

Εὐφραίνου ἐπ' αὐτήν, οὐρανὲ, καὶ οἱ ἄγγελοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

^a Rejoice over her, thou heaven, and ye holy apostles and prophets; ^b for God hath avenged you on her.

^a See on chap. xii. ver. 12. clause 1.

^b See on Luke xviii. ver. 7. clause 2.

VER. 21.

Καὶ ἦρπεν ὡς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὀρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὐρήσῃ ἔτι,

^a And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

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* And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her, and they shall be weary. Thus far are the words of Jeremiah, Jer. li. 63, 64.

VER. 22.

Καὶ φωνὴ εὐβαρυδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπαστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πᾶσης τέχνης οὐ μὴ εἰσθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·

* And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

* The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in, Isa. xxiv. 8—10. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle, Jer. xxv. 10. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard, Ezek. xxvi. 13.

VER. 23.

Καὶ φῶς λύχνου οὐ μὴ φαῖν ἐν σοὶ ἔτι· καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροὶ σου ἦσαν οἱ μισιστῆς τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη,

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

VER. 24.

Καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐν τῇ γῇ.

* And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

* See on chap. xvii. ver. 6.

CHAP. XIX.—VER. 1.

Καὶ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλου ἐν τῷ οὐρανῷ, λέγοντος· Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίου τῷ Θεῷ ἡμῶν·

And after these things I heard a great voice of much people in heaven, saying, Alleluia; ^b Salvation, and glory, and honour, and power, unto the Lord our God:

* See on chap. v. ver. 9. clause 1.

^b See on chap. vii. ver. 10.

VER. 2.

* Ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔλαβεν τὴν πόρνην τὴν μεγάλην. ἥτις ἰσθύει τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξέδιωκε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.

* For true and righteous are his judgments: ^b for he hath judged ^c the great whore, which did corrupt the earth with her fornication, ^d and hath avenged the blood of his servants at her hand.

* See on Rom. ii. ver. 2.

^b See on chap. xiv. ver. 8.

^c See on chap. xvii. ver. 1. clause 2.

^d See on Luke xviii. ver. 7. clause 2.

VER. 3.

Καὶ δεύτερον ἔρρηξαν· Ἀλληλούϊα. καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

And again they said, Alleluia. * And her smoke rose up for ever and ever.

* See on chap. xvii. ver. 16. clause 4.

VER. 4.

Καὶ ἑστώσαν οἱ ἡνελόγιστοι οἱ εἰκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσκύνησαν τῷ Θεῷ τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, λέγοντες· Ἀμήν· Ἀλληλούϊα.

* And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

* See on chap. iv. ver. 4. clause 1.

VER. 5.

Καὶ φωνὴ ἐκ τοῦ θρόνου ἐβλήθη, λέγουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δούλοι αὐ-

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τοῦ, καὶ οἱ φοβούμενοι αὐτὸν, καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

And a voice came out of the throne, saying, ^a Praise our God, all ye his servants, and ye that fear him, both small and great.

^a Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD, Psal cxkxv. 1.

VER. 6.

Καὶ ἤκουσα ὡς φωνὴ ὄχλου πολλοῦ, καὶ ὡς φωνὴ ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντας· Ἀλληλουῖα ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

And I heard as it were the voice of a great multitude, ^a and as the voice of many waters, and the voice of mighty thunderings, saying, Alleluia: ^b for the Lord God omnipotent reigneth.

^a See on chap. i. ver. 15. clause 2.

^b See on chap. xi. ver. 15.

VER. 7.

Καίρωμεν καὶ ἀγαλλιώμεθα, καὶ δώμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.

Let us be glad and rejoice, and give honour to him: ^a for the marriage of the Lamb is come, and his wife hath made herself ready.

^a See on John iii. ver. 29.

VER. 8.

Καὶ ἔδωκεν αὐτῇ ἵνα περιβάλῃται βύσσινον καθαρὸν καὶ λαμπρὸν· τὸ γὰρ βύσσινον, τὰ δικαιώματά ἐστι τῶν ἁγίων.

And to her was granted that she should be arrayed ^a in fine linen, clean and ^b white: ^b for the fine linen is the righteousness of saints.

^a Or, bright.

^a See on Matt. xxii. ver. 11. clause 2.

^b See on Matt. v. ver. 20.

VER. 9.

Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ Θεοῦ.

^a And he saith unto me, Write, ^b Blessed are they which are called unto the marriage supper of the Lamb. And he saith

unto me, These are the true sayings of God.

^a See on chap. i. ver. 11. clause 2.

^b See on Matt. xxii. ver. 2—4.

VER. 10.

Καὶ ἵπασαι ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἔχοντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

^a And I fell at his feet to worship him. And he said unto me, See thou do it not: ^b I am thy fellowservant, and of thy brethren that have ^c the testimony of Jesus: ^d worship God: ^e for the testimony of Jesus is the spirit of prophecy.

^a See on Acts x. ver. 26.

^b See on Heb. i. ver. 7.

^c See on chap. i. ver. 9. clause 3.

^d Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters, chap. xiv. 7. For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God, Exod. xxxiv. 14. But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice, 2 Kings xvii. 36. So shall the King greatly desire thy beauty: for he is thy LORD, and worship thou him, Psal. xlv. 11. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth, John iv. 22—24.

^e See on Matt. xi. ver. 3.

VER. 11.

Καὶ εἶδον τὸν οὐρανὸν ἀνεσπόμενον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

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And I saw heaven opened, ^a and behold a white horse; ^b and he that sat upon him was called Faithful ^c and True, ^d and in righteousness he doth judge and make war.

^a And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer, chap. vi. 2.

^b See on chap. i. ver. 5. clause 1.

^c See on John xiv. ver. 6. clause 2.

^d See on chap. vi. ver. 2. clause 5.

VER. 12.

Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ, ἔχον ὄνομα γεγραμμένον, ὃ οὐδεὶς ὄδον εἰ μὴ αὐτός.

^a His eyes were as a flame of fire, ^b and on his head were many crowns; ^c and he had a name written, that no man knew, but he himself.

^a See on chap. i. ver. 14. clause 2.

^b See on chap. vi. ver. 2. clause 3.

^c And I will write upon him my new name, chap. iii. 12.

VER. 13.

Καὶ περιβελυμένος ἱμάτιον βαβαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ λόγος τοῦ Θεοῦ.

^a And he was clothed with a vesture dipped in blood: and his name is called ^b The Word of God.

^a Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment, Isa. lxiii. 1—3.

^b See on John i. ver. 1. clause 2.

VER. 14.

Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκούθει· αὐτῷ ἰφ' ἵπποις λευκοῖς, ἐνδεδυμένοι ζύσσινον λευκὸν καὶ καθάρν.

And the armies which were in heaven followed him upon white horses, ^a clothed in fine linen, white and clean.

^a See ver. 8.

VER. 15.

Καὶ ἐκ τοῦ στόματος αὐτοῦ ἔκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ αἶνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

^a And out of his mouth goeth a sharp sword, that with it he should smite the nations: ^b and he shall rule them with a rod of iron: ^c and he treadeth the wine-press of the fierceness and wrath of Almighty God.

^a See on chap. i. ver. 16. clause 2.

^b See on chap. ii. ver. 27. clause 1.

^c And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs, chap. xiv. 17—20. See also on ver. 13. clause 1.

VER. 16.

Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

^a And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

^b See on 1 Tim. vi. ver. 15. clause 2.

VER. 17.

Καὶ εἶδον ἓνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ἔρνεσι τοῖς πετωμένοις ἐν μεσουρανήματι· Δεῦτε καὶ συναγέσθε εἰς τὸ δεῖπνον τοῦ μεγάλου Θεοῦ.

^a And I saw an angel standing in the

sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

* Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion, Isa. xxxiv. 1—8. Mine heritage is unto me as a speckled bird; the birds round about are against her: come ye, assemble all the beasts of the field, come to devour, Jer. xii. 9. And thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fattings of Bashan. And ye shall eat fat till ye be full,

and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you, Ezek. xxxix. 17—19.

VER. 18.

Ἴνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἰησῶν καὶ τῶν καθήμενων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

VER. 19.

Καὶ εἶδον τὸ θύριον, καὶ τοὺς ἐσθλοὺς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθήμενου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

* And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

* See on chap. xvi. ver. 14.

VER. 20.

Καὶ ἐκδόθη τὸ θύριον, καὶ μετὰ ταῦτα ὁ ψευδοπροφήτης ὁ ποιῶν τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν ᾗ ἐπλάτυσεν τοὺς λαβύρινθους τὸ χάραγμα τοῦ θύριου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ. ὧντες ἐλάβδσαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θαλάμῳ.

* And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. ^d These both were cast alive into a lake of fire burning with brimstone.

* See on chap. xiv. ver. 11.

^b See on Matt. xxiv. ver. 24. clause 2.

^c And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a

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sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, chap. xiii. 13—17.

^a And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, chap. xx. 10. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame, Dan. vii. 11.

VER. 21.

Καὶ οἱ λοιποὶ θανατώθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθήμενου ἐπὶ τοῦ ἵππου, ὃς ἐκπορεύεται ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ἔρποντα ἐχρημάθησαν ἐν τῇ σαρκὶ αὐτῶν.

And the remnant were ^a slain with the sword of ^b him that sat upon the horse, which sword proceeded out of his mouth: ^c and all the fowls were filled with their flesh.

^a See on chap. i. ver. 16. clause 2.

^b See ver. 11.

^c See on ver. 17.

CHAP. XX.—VER. 1.

Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἄλλων μεγάλων ἐπὶ τὴν χεῖρα αὐτοῦ.

And I saw an angel come down from heaven, ^a having the key of the bottomless pit and a great chain in his hand.

^a I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, chap. i. 18. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a

smoke out of the pit, as the smoke of a great furnace, ix. 1, 2.

VER. 2.

Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ Διάβολος καὶ Σατανᾶς· καὶ ἔδωκεν αὐτὸν χεῖρα ἑπτὰ,

And he laid hold on ^a the dragon, ^b that old serpent, ^c which is the Devil, ^d and Satan, ^e and bound him a thousand years,

^a See on chap. xii. ver. 3. clause 1.

^b See on chap. xii. ver. 9. clause 2.

^c See on Matt. iv. ver. 1. clause 4.

^d See on chap. xii. ver. 9. clause 4.

^e For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day, Jude 6.

VER. 3.

Καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον, καὶ ἐκλείσθη αὐτὸν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ὥστε μὴ κλαίεν τὰ ἔθνη ἑπτὰ, ἄχρι τελεσθῇ τὰ χεῖρα ἑπτὰ· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικροῦ χρόνου.

And cast him into the bottomless pit, and shut him up, ^a and set a seal upon him, that he should ^b deceive the nations no more, till the thousand years should be fulfilled: ^c and after that he must be loosed a little season.

^a And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel, Dan. vi. 17.

^b See on John viii. ver. 44. clause 5.

^c See ver. 7, 8.

VER. 4.

Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἰδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν νεκρωμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἱ ζῶντες οὐ προσεκύνησαν τῷ θανάτῳ, οὐτε τῇ εἰκόνι αὐτοῦ· καὶ οὐκ ἔλαβον τὸ χάρισμα ἐπὶ τὸ μέγεθος αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἔβασίλευσαν μετὰ Χριστοῦ χεῖρα ἑπτὰ.

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^a And I saw thrones, and they sat upon them, and judgment was given unto them: ^b and I saw the souls of them that were beheaded ^c for the witness of Jesus, and for the word of God, and ^d which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; ^e and they lived and reigned with Christ a thousand years.

^a See on Matt. xix. ver. 28. clause 3.

^b And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, chap. vi. 9.

^c See on chap. i. ver. 9. clause 3.

^d See chap. xiii. ver. 12—17.

^e See on chap. v. ver. 10. clause 2.

VER. 5.

Οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἕως τελευτῆς τὰ χίλια ἔτη. Αὐτὰ ἡ ἀνάστασις ἡ πρώτη.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

VER. 6.

Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

Blessed and holy is he that hath part in the first resurrection: on such ^a the second death hath no power, ^b but they shall be priests of God and of Christ, and shall reign with him a thousand years.

^a See on chap. ii. ver. 11. clause 2.

^b See on 1 Pet. ii. ver. 5. clause 2.

VER. 7.

Καὶ ὅταν τελευτῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ.

And when the thousand years are expired, Satan shall be loosed out of his prison.

VER. 8.

Καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γῶγ, καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὃν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.

And shall go out to deceive the na-

tions which are in the four quarters of the earth, ^a Gog and Magog, ^b to gather them together to battle: the number of whom is as the sand of the sea.

^a Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, Ezek. xxxviii. 2. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal, xxxix. 1.

^b For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, chap. xvi. 14.

VER. 9.

Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἡρασημένην καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς.

^a And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

^a And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes, Ezek. xxxviii. 16.

VER. 10.

Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης καὶ ἑσσανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

^a And the devil that deceived them was cast into the lake of fire and brimstone, ^b where the beast and the false prophet are, ^c and shall be tormented day and night for ever and ever.

^a See on 2 Pet. ii. ver. 4. clause 2.

^b See chap. xix. ver. 20. clause 4.

^c See on Matt. iii. ver. 12. clause 5.

VER. 11.

Καὶ εἶδον ἑρπύον λευκὸν μέγαν, καὶ τὸν

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καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἐφυγεν ἡ γῆ καὶ ὁ οὐρανός· καὶ τόπος οὐχ εὗρεθ' αὐτοῖς·

^a And I saw a great white throne, and him that sat on it, ^b from whose face the earth and the heaven fled away; and there was found no place for them.

^a See on Matt. xxv. ver. 31. clause 3.

^b See on Matt. v. ver. 18. clause 1.

VER. 12.

Καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους ἰστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἠνεῶθησαν καὶ βιβλίον ἄλλο ἠνεῶχθη, ὃ ἴστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.

^a And I saw the dead, small and great, stand before God; ^b and the books were opened: and another book was opened, which is ^c the book of life: ^d and the dead were judged out of those things which were written in the books, according to their works.

^a See on John v. ver. 22.

^b I beheld till the thrones were cast down; and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 9, 10.

^c See on Luke x. ver. 20.

^d See on Matt. xvi. ver. 27. clause 3.

VER. 13.

Καὶ ἰδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος, καὶ ὁ ᾄδης ἰδωκεν τοὺς ἐν αὐτοῖς νεκροὺς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

^a And the sea gave up the dead which were in it; and death and ^b hell delivered up the dead which were in them: ^c and they were judged every man according to their works.

^a Or, the grave.

^a See on Matt. xxii. ver. 30. clause 1.

^b See on Matt. xvi. ver. 27. clause 3.

VER. 14.

Καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὕτως ἔστιν ὁ δεύτερος θάνατος.

And death and hell were cast into the lake of fire. ^a This is the second death.

^a See on chap. ii. ver. 11. clause 2.

VER. 15.

Καὶ εἴ τις οὐχ εὗρεθ' ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

^a And whosoever was not found written in the book of life was cast into the lake of fire.

^a See on Matt. xxv. ver. 41.

CHAP. XXI.—VER. 1.

Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρῶτη γῆ παρέλθον· καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

^a And I saw a new heaven and a new earth: ^b for the first heaven and the first earth were passed away; and there was no more sea.

^a See on 2 Pet. iii. ver. 13.

^b See on Matt. v. ver. 18. clause 1.

VER. 2.

Καὶ ἰδὼν Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένη ὡς νύμφην κεκοσμημένην τῷ ἄνδρι αὐτῆς.

And I John saw ^a the holy city, new Jerusalem, coming down from God out of heaven, prepared as ^b a bride adorned for her husband.

^a See on Heb. xi. ver. 10.

^b See on John iii. ver. 29.

VER. 3.

Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης· Ἴδου, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσκει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτοὶς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν.

And I heard a great voice out of heaven, saying, ^a Behold, the tabernacle of God is with men, and he will dwell with them, ^b and they shall be his people, and God himself shall be with them, and be their God.

^a See on John xiv. ver. 23. clause 5.

^b See on Matt. v. ver. 9. clause 3.

VER. 4.

Καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ

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ἔσται ἔτι· οὕτε πένθος, οὕτε πρᾶν, οὕτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπώλ-
θον.

^a And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

^a See on chap. vii. ver. 17. clause 3.

VER. 5.

Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου· Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει μοι· Γράψω ὅτι οὗτοι οἱ λόγοι ἀληθεύουσιν καὶ πιστοὶ εἰσι.

^a And he that sat upon the throne said, ^b Behold, I make all things new. ^c And he said unto me, Write: for these words are true and faithful.

^a See on chap. iv. ver. 2. clause 3.

^b Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them, Isa. xlii. 2.

^c See on chap. i. ver. 11. clause 2.

VER. 6.

Καὶ εἶπέν μοι· Γέγραπται. Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

And he said unto me, ^a It is done. ^b I am Alpha and Omega, the beginning and the end. ^c I will give unto him that is athirst of the fountain of the water of life freely.

^a See chap. xvi. ver. 17.

^b See on chap. i. ver. 8.

^c See on John iv. ver. 10. clause 3.

VER. 7.

Ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεός, καὶ αὐτὸς ἔσται μοι ὁ υἱός.

^a He that overcometh shall inherit ^a all things; and I will be his God, and he shall be my son.

^a Or, these things.

^a See on Matt. x. ver. 22. clause 3.

VER. 8.

Δειλοὶ δὲ καὶ ἀπίστοι καὶ ἐβδελυγμένοι, καὶ φονεῖς, καὶ πόρνοι καὶ φαρμακεῖς καὶ εἰδωλολάτραι, καὶ πᾶσι τοῖς ἑσθλαῖς, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ

καινῇ πυρὶ καὶ θάλῃ, ὃ ἔστι δεύτερος θάνατος.

^a But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

^a See on Matt. xxv. ver. 41.

VER. 9.

Καὶ ἦλθεν πρὸς με εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἔχοντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων· καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων Δύο, δεῖξαι σοὶ τὴν σύμφωνον τοῦ ἁγίου τῆς γυναῖκος.

^a And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee ^b the bride, the Lamb's wife.

^a See chap. xv. ver. 1—7.

^b See on John iii. ver. 29.

VER. 10.

Καὶ ἀπήγαγέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

And he carried me away in the spirit to a great and high mountain, ^a and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

^a See on ver. 2.

VER. 11.

Ἐχουσιν τὴν δόξαν τοῦ Θεοῦ καὶ ἡ φωνὴ αὐτῆς ὁμοίως λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

^a Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

^a Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, Isa. lx. 1—3.

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VER. 12.

ἔχουσάν τε τείχος μέγα καὶ ὑψηλόν, ἔχουσάν τε πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἑπταγέγραμμένα, ἃ ἴσθι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραὴλ.

* And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

* And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali, Isa. xlviii. 31—34.

VER. 13.

Ἄσ' ἀνατολῆς, πυλῶνας τρεῖς· ἀπὸ βορρᾶς, πυλῶνας τρεῖς· ἀπὸ νότου, πυλῶνας τρεῖς· ἀπὸ δυσμῶν, πυλῶνας τρεῖς.

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

VER. 14.

Καὶ τὸ τείχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

And the wall of the city had twelve foundations, * and in them the names of the twelve apostles of the Lamb.

* And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, Eph. ii. 20.

VER. 15.

Καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τείχος αὐτῆς.

* And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

* See on chap. xi. ver. 1.

VER. 16.

Καὶ ἡ πόλις τετράγωνος καὶται, καὶ τὸ μέτρος αὐτῆς τοσούτων ἴσθι ὅσον καὶ τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλῶν ἐπὶ σταδίῳ δώδεκα χιλιάδων τὸ μέτρος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἴσθι.

And the city lieth foursquare, and the length is as large as the breadth, and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

VER. 17.

Καὶ ἐμέτρησε τὸ τείχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσαρὶν πηχῶν, μέτρον ἀνθρώπου, ὃ ἴσθι ἀγγέλου.

And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

VER. 18.

Καὶ ἦν ἡ ἐνδομήνησις τοῦ τείχους αὐτῆς, ἰασπίς· καὶ ἡ πόλις χρυσοῖν καθαρῶν, ὁμοία ἰδλῳ καθαρῷ.

And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

VER. 19.

Καὶ αἱ θεμελίαι τοῦ τείχους τῆς πόλεως παρὶ λίθων τιμίων πεποικημέναι· ἡ θεμελίαις ὁ πρῶτος, ἰασπίς· ὁ δεύτερος, σάφειρος· ὁ τρίτος, χαλκεδών· ὁ τέταρτος, σμαράγδος.

* And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

* O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, Isa. liv. 11, 12.

VER. 20.

Ὁ πέμπτος, σαρδηνίς· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδος, ἑμιλλας· ὁ ἑνάτος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἑνδεκάτος, ἰάκινθος· ὁ δωδέκατος, ἀμέθυστος.

The fifth, sardonuz; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprassus; the eleventh, a jacinth; the twelfth, an amethyst.

VER. 21.

Καὶ οἱ δώδεκα πυλώνες, δώδεκα μαργαρίται, ἀνὰ εἰς ἑκαστος τῶν πυλῶνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεία τῆς πόλεως, χρυσίστη καθαρὴ, ὡς ὕαλος διαφανής.

And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

VER. 22.

Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστὶν, καὶ τὸ ἄρριον.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

VER. 23.

Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρριον.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

^a See on ver. 11.

VER. 24.

Καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the

Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought, Isa. lx. 3—11. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken, lx. 10—12.

^b The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him, Psal. lxxii. 10, 11.

VER. 25.

Καὶ οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νύξ γὰρ οὐκ ἐστὶν ἐκεῖ.

And the gates of it shall not be shut at all by day: for there shall be no night there.

^a And there shall be no night there;

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and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, chap. xxii. 5. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 20. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light, Zech. xiv. 6, 7.

VER. 26.

Καὶ ὁσάουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἰδόντων εἰς αὐτήν.

* And they shall bring the glory and honour of the nations into it.

* See on ver. 24. clause 2.

VER. 27.

Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κταινόν, καὶ ποιεῖν βδελύγμα, καὶ ψεύδος· ἐν μὴ δὲ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀγίου.

* And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: ^b but they which are written in the Lamb's book of life.

* All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be, Lev. xiii. 46. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord, Psal. ci. 8. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein, Isa. xxxv. 8. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean, lii. 1. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion, Joel iii. 21. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them

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which do iniquity, Matt. xiii. 41. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. Follow peace with all men, and holiness, without which no man shall see the Lord, Heb. xii. 14.

^b See on Luke x. ver. 20. clause 2.

CHAP. XXII.—VER. 1.

Καὶ ἰδού μοι καθαρὸν ποταμὸν ὕδατος ζῶντος, λαμπρὸν ὡς κρυστάλλιν, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ, καὶ τοῦ ἀγίου.

* And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

* They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, Psal. xxxvi. 8. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High, xlv. 4. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, Isa. xli. 18. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees, lxxi. 12. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter

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shall it be, Zech. xiv. 8. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified,) vii. 37—39.

VER. 2.

Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕνα, ἡκαστον ἀποδίδων τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἰθνην.

In the midst of ^a the street of it, and on either side of the river, ^b was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for ^c the healing of the nations.

^a And the street of the city was pure gold, as it were transparent glass, chap. xxi. 21.

^b See on chap. ii. ver. 7. clause 3.

^c Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh, Ezek. xlvi. 8, 9. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of

sight to the blind, to set at liberty them that are bruised, Luke iv. 18. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24.

VER. 3.

Καὶ πᾶς κατανάξιμα οὐκ ἔσται· ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δούλοι αὐτοῦ λατρεύσουσιν αὐτῷ·

^a And there shall be no more curse: ^b but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

^a And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited, Zech. xiv. 11. See also on chap. xxi. ver. 4, 5.

^b See on chap. vii. ver. 15—17.

VER. 4.

Καὶ ὄψονται τὸ πρόσωπον αὐτοῦ· καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν·

^a And they shall see his face; ^b and his name shall be in their foreheads.

^a See on Matt. v. ver. 8. clause 2.

^b See on chap. ii. ver. 17. clause 4.

VER. 5.

Καὶ νύξ οὐκ ἔσται ἐκεῖ· καὶ χρεία οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς· καὶ βασίλευσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

^a And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: ^b and they shall reign for ever and ever.

^a See on chap. xxi. ver. 25.

^b See on Matt. xix. ver. 28. clause 3.

VER. 6.

Καὶ εἰπὲ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν ἁγίων προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

And he said unto me, ^a These sayings are faithful and true: ^b and the Lord God of the holy prophets ^c sent his angel to shew unto his servants the things which must shortly be done.

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* See chap. xix. 9. ; xxi. 5.

b See on Luke i. ver. 70.

c See on chap. i. ver. 1. clause 4.

VER. 7.

Ἰδοὺ, ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

* Behold, I come quickly : b blessed is he that keepeth the sayings of the prophecy of this book.

* See on chap. iii. ver. 11. clause 1.

b See on chap. i. ver. 3.

VER. 8.

Καὶ ἐγὼ Ἰωάννης, ὁ βλέπων ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἴδον· ἐπεὶ προσκυνῶσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεκνύοντός μοι ταῦτα.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

VER. 9.

Καὶ λέγει μοι· Ὅρα μὴ σφραγίσῃς τοὺς λόγους αὐτοῦ, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκυνήσου.

* Then saith he unto me, See thou do it not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.

* See on chap. xix. ver. 10.

VER. 10.

Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἄγγος ἐστίν.

And he saith unto me, * Seal not the sayings of the prophecy of this book : b for the time is at hand.

* And the vision of the evening and the morning which was told is true : wherefore shut thou up the vision ; for it shall be for many days, Dan. viii. 26. And he said, Go thy way, Daniel : for the words are closed up and sealed till the time of the end, xii. 9.

b Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand, chap. i. 3.

VER. 11.

Ὁ ἀδικῶν, ἀδικησάτω ἔτι· καὶ ὁ ρυπαρὸς, ρυπαρώστω ἔτι· καὶ ὁ δίκαιος, δικαιοθήτω ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι.

* He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : b and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.

* See on Matt. xxi. ver. 19.

b See on Matt. v. ver. 6.

VER. 12.

Καὶ Ἰδοὺ, ἔρχομαι ταχύ· καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἴσται.

* And, behold, I come quickly ; b and my reward is with me, to give every man according as his work shall be.

* See on chap. iii. ver. 11. clause 1.

b See on Matt. xvi. ver. 27. clause 3.

VER. 13.

Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

* I am Alpha and Omega, the beginning and the end, the first and the last.

* See on chap. i. ver. 8. clause 1.

VER. 14.

Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

* Blessed are they that do his commandments, that they may have right to b the tree of life, and may enter in c through the gates into the city.

* See on Matt. vii. ver. 21. clause 3.

b See on chap. ii. ver. 7. clause 3.

c See on John x. ver. 7.

VER. 15.

Ἔξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος·

* For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

* See on chap. xxi. ver. 27. clause 1.

VER. 16.

Ἐγὼ Ἰησοῦς ἐπέμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλη-

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οἷαις. Ἐγὼ εἶμι ἡ ῥίζα καὶ τὸ γένος τοῦ
Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός.

^a I Jesus have sent mine angel to testify unto you these things in the churches.
^b I am the root and the offspring of David, ^d and the bright and morning star.

^a See on chap. i. ver. 1. clause 4.

^b See on chap. v. ver. 5. clause 2.

^c See on Matt. i. ver. 1. clause 2.

^d See on Luke i. ver. 78. clause 3.

VER. 17.

Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν·
Ἐλθί· καὶ ὁ ἀκούων εἰπάτω· Ἐλθί· καὶ ὁ
διψῶν ἰλθίτω, καὶ ὁ θέλων λαμβανέτω τὸ
ὕδωρ ζωῆς δωρεάν.

^a And the Spirit and ^b the bride say,
^c Come. And let him that heareth say,
Come. And let him ^d that is athirst,
come. ^e And whosoever will, let him take
the water of life freely.

^a And when he is come, he will re-
prove the world of sin, and of righte-
ousness, and of judgment: Of sin,
because they believe not on me: Of
righteousness, because I go to my
Father, and ye see me no more: Of
judgment, because the prince of this
world is judged, John xvi. 8—11.

^b See on John iii. ver. 29.

^c See on Matt. xxii. ver. 3. clause 1.

^d See on Matt. v. ver. 6. clause 1.

^e See on John iv. ver. 10. clause 3.

VER. 18.

Συμμετρωῦμαι γὰρ παντὶ ἀκούοντι
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
τούτου· ἰάν τις ἐπιτίθῃ πρὸς ταῦτα, ἐπι-

θήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
γεγραμμένας ἐν βιβλίῳ τούτῳ.

For I testify unto every man that
heareth the words of the prophecy of this
book, ^a If any man shall add unto these
things, God shall add unto him the
plagues that are written in this book:

^a See on Matt. xv. ver. 9. clause 2.

VER. 19.

Καὶ ἰάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βί-
βλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ
Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς,
καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γε-
γραμμένων ἐν βιβλίῳ τούτῳ.

And if any man shall take away from
the words of the book of this prophecy,
God shall take away his part ^a out of
the book of life, and out of the holy city,
and from the things which are written
in this book:

^a Or, from the tree of life.

VER. 20.

Ἄγγελοι μαρτυρῶν ταῦτα· ναὶ ἔρχομαι
ταχύ· ἀμήν. Ναὶ ἔρχου, Κύριε Ἰησοῦ.

He which testifieth these things saith,
^a Surely I come quickly; Amen. ^b Even
so, come, Lord Jesus.

^a See on chap. iii. ver. 11. clause 1.

^b See on 1 Thess. i. ver. 10. clause 1.

VER. 21.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρισ-
τοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

^a The grace of our Lord Jesus Christ
be with you all. Amen.

^a See on Rom. i. ver. 7. clause 7.

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16	—	2	—	2 add Acts ii. ver. 36.
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			—	33 for Exod. read Ezek.
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424	—	2	—	24 add See also on Rom. ii. ver. 11.
496	—	2	—	8 for Rom. ii. read Rom. i.
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555	—	2	—	17 insert c before which is outward.
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			—	44 for b read c.
			—	45 for c and d read d and e.
			—	46 for e read f.

